

here bygyney a prologe
on mathen

Mathen pat was of
iudee. as he is set
first in ordre of pe
gospeleris: so he is
root first pe gospel i iudee. and
fro pe office of atolgaderer: he
was clepid to god. whane pis
mathen hadde prechid first pe
gospel i iudee. & wolde go to he
pene me: he wroot first pe gos-
pel i ebreu. & lefte it to mynde
to cristen men of pe ielwis. fro
whiche he departide bodili. þat
for as it was nedeful. þat pe
gospel were þchid to pe cōferm-
ing of fey: so it was nedeful
pat it were writū also azeu
heretikus. þouȝ many me han
write pe gospel: foure oueli þat
is. mathu. mark. luk. & iou.
han pe wituessing of auctori-
te. for þei tellen pe fey of pe
trinite. bi foure partis of pe
world. And þei ben as foure
horrid carte of pe lord. pat ber
ip hym aboute bi þching of
pe gospel. And mākinde pat
was clayn bi foure depis. sch-
ulde be quekenyd bi pe þching
of hem. And þfor pe gospels of
oȝe writeris feldē doū. & ben
not resseyued: for pe lord wol-
de pat pe forseid nouibre wer-

destred. for pe uertu of sacram-
ent. also pe foure gospeleris
ben vnderstonū bi foure figu-
ris of goostli þunte. mathen is
vnderstonū bi man: for he dw-
ellip pncipali aboute pe māhed
of crist. mark is vnderstonū bi
alioū: for he tretip of cristis vi-
sing. azeu. luk is vnderstonū bi
a calf: & tretip of þsthod. iou is
vnderstonū bi an egle: & wri-
tip hylier pe sacramētis of ho-
oli prinites of pe godhed. for
sove crist whom pese gospeleris
destnen: was a mā borū of pe
virgin. he was a calf: i offery-
ng. of dyng. on pe cross. he was
alioū: i rising. azeu. and he
was an egle: i assenaciū. of pe
māhed of crist is signefied in
mā. þsthod is signefied i pe calf.
reliue is signefied i pelioū: &
pe sacrament of godhed is signi-
efied i pe egle. pat is bi pes foure
beestis it is declarid. pat ihu crist
is god & mā king & þst. ieron i
hise tiber prologis on mathen:
seip pleyuli pis. **Þ**ouȝ al hooli
chyrche writ is ful trewe. nede-
ful & confortable to mākinde. ne-
peles pe hooli gospel as pe herte
& spirit þ of. is most profitable
& confortable to smil me & alle
pat schulen be samyd. þerfor alle
me & wyne pat han distrecciū

Shilde most bisli tranele to
küne & kepe pe holi gospel and
teche it for pe ableete of her sta
at. uamel i holi luyng: as
clofton seip i his plogre on ma
then. yfor sent austyn in his
book of kynde & of grace in
lviij. c. seip yus pe lalbe of pe
gospel: is lalbe of charite &
of parfyt freedom. Wy out whi
ich: noon may be sauyd and
yfor sent ierom tūslatide &
expolynede many bokis of pe
vible to wyne: as me mon
oppuli se i hise plogis on dui
se bokis of pe vible

here bigynne mathew.

Mathew the boke of pe genia
cion of ihu crist: pe so
ne of dany. pe sone
of abraham. abraham bigat
ysaac. ysaac bigat iacob. iacob
bigat iudas & his brisen. iud
as bigat fares & zaram of
tanar. fares bigat esrom.
esrom bigat aram. aram bi
gat amynadab. amynadab bi
gat naalon. naalon bigat sal
mon. salmon bigat booz of ra
ab. booz bigat ovelh of ruth.
ovelh bigat iesse. iesse bigat da
ny. pe king. dany. pe king. bi
gat salomon of hir pat was
vries wif. salomon bigat ro
boam. roboam bigat abias.

abias bigat asa. asa bigat ioa
phat. iosephat bigat iozan.
iozan bigat osias. osias big
at ioatham. ioatham bigat a
chaz. achaz bigat ezechie. eze
chie bigat manasses. manas
ses bigat amon. amon bigat
iosias. iosias bigat iecomas
& his brisen i to pe tūslatide
acion of babilone. and aft
pe tūslatide of babilo
pne. iecomas bigat calatiel.
calatiel bigat zorobabel. zoro
babel bigat abunt. abunt bi
gat eliachun. eliachun bi
gat alor. alor bigat cadoc.
cadoc bigat achun. achun
bigat elint. elint bigat ele
asar. eleasar bigat matha.
mathan bigat iacob. iacob
bigat ioseph. pe hosebunde of
marie. of whom ihu was born.
pat is clepid crist. And so alle
genacions from abraham to
dany. ben foure tene genia
cions & from dany to pe tūslat
pne. ben foure tene genia
cions. & fro pe tūslatide
acion of babilone to crist
ben foure tene genia
cions. but pe genacion of
crist was yus. whane mar
ie pe modir of ihu was spo
usid to ioseph: bfor pei came
to gidere. she was founden

hauing of pe hooli goost i pe
wombe / & ioseph hir holibonde
for he was ryzful & wold not
publysh hir: he wolde pueli ha
ue left hir but while he pouz
te pes pmygys: lo pe anget of
pe lord apperide i sleep to him
& seide / ioseph pe sone of dauid:
myle pou drede to take marie
yi wyf: for pat ping pat is bo
rn i hir: is gof pe hooli goost
and sche schal beere a sone: &
pon schalt clepe his name
ihc: for he schal make his pu
ple saf fro her synnes: for
al pis ping was done: pat it
schulde be fulfillid pat was
seid of pe lord bi apfete sepu
ge: lo a virgin schal haue in
wombe & sche schal bere a so
ne & pei schule clepe his name
e emmanuel pat is to seie god
wip us: & ioseph ros fro sleep
& dide as pe angel of pe lord
comandide him: & tok mar
ie his wyf: & he knew hir not
til sche hadde born hir first bi
gete sone: and clepid his name
Verfore whane ihc / e ihc
was born i betleem of iu
da: i pe daies of king erou
de: lo a troumpenes camen
fro pe eest to ierlm & seiden
where is he pat is born king
of ihs: for we han sepu his

sterre i pe eest: & we coue to wor
shippe him / but king eroude her
de & was turblid: & al ierlm
wip hym: & he gederide to gide
re alle pe pncas of pstris & scri
bis of pe puple: & enquerid
of hem where crist schulde be
born: & pei seide to hym: in bet
leem of iuda: for so it is writun
bi a profete: & pon betleem pe
lond of iuda art not pe leest
among pe pncas of iuda: for
of pe a duke schal go out: pat
schal goune my puple of israel
paine eroude clepide pueli pe ac
troumpenes & lerned bisili of he
pe tyme of pe sterre pa apperid
to hem: & he sente hem i to betle
em: & seide: go ze & asse ze bisili
of pe child: & whane ze han fon
du telle ze it to me: pat y also
come & worshippe hi: & whane
pei hadden herde pe king: pei
wenten forp: & lo pe sterre pat
pei saen i pe eest: wete bifore
hem: til it came & stood aboue
where pe child was: & pei saen
pe sterre: & ioyede wip a ful gre
et ioye: and pei entriden i to pe
houg: & fouden pe child wip ma
rie his modir: & pei felden
don: & worshipide hi: & whane
pei hadde opened her tresours:
pei offeride to hi ziftis: gold
encense & mirre: & whane pei

hadden take an answer i sleep.
 pat pei schulde not turne azen
 to eroude: pei turnede azen bi
 a noy weie i to her citrey: & whā
 ne pei were goon: lo pe angel of
 pe lord. apperide to ioseph i sleep
 & seide: rise up & take pe child
 & his modir & fle i to egipt: & be
 pou pere til pat y seie to pee: for
 it is to come: pat eroude seke pe
 child to destruye hi: & ioseph roos
 & toke pe childe & his modir bi
 niht: & wete i to egipt: & he was
 pere to pe dey of eroude: pat it
 schuld be fulfillid pat was of
 pe lord bi pe profete seying: fro
 egipt y haue clepide my sone.
 pāne eroude senige: pat he was
 dissepued of pe astronomenes:
 was ful wroop: & he sente and
 sloiwe alle pe childre pat were
 i betleem & i alle pe woostis þof
 fro twoz eer age & wip ine. aft
 pe tyme pat he hadde enqueri
 de of pe astronomenes: pāne it
 was fulfillid pat was seide
 bi ieremie pe profete seying:
 a voice was herd and his wepi
 ng & mych weiling: rachel bi
 weping hir son: & she wolde
 not be confortid for pei be not
 But whāne eroude was de
 ed: lo pe angel of pe lord appe
 ride to ioseph i sleep i egipte &
 seide rise up & take pe child &

seid

his modir: & go i to egipt pe lode
 of israel for pei pat souste pe
 luf of pe child be deed: ioseph ro
 os & toke pe child & his modir: &
 cam in to pe londe of israel &
 he herde pat archilais regne
 de i inde for eroude his fadir: &
 dredde to go pidi: & he was war
 uede i sleep: & wente i to pe par
 ties of galile: & cam & dwelte i
 a citee pat is clepid nazareth:
 pat is it schulde be fulfillid yt
 was seid bi profetis: for he
 schal be clepid a nasarey
In þo daies ioun baptist ca:
 and pchid i pe desert of
 inde & seide: do ze penance
 for pe kindom of heuenes sch
 al neze: for vis is he of who
 it is seid bi ilaye pe profete
 seyinge a voice of a crier i de
 sert: make ze redi pe weies
 of pe lord: make ze rixt pe pa
 ris of hi: & vis ioun hadde clo
 ping of camelis heeris: and
 agirdil of skynne aboute his
 leendis: & his mete was hous
 soukis & hous of pe wode: pā
 ne ierlū wente ont to hym &
 al inde: & al pe citre aboute
 iordan: & pei weren wasthil
 of hi i iordan: & knowledide
 her syn: but he sez many of
 farisees & saduceis: conyug
 to his baptym: & seide to he

Mattheu.

generacions of eddris: who schol
wed to you. to fle fro wyrrape
pat is to come / þæt do ze wæ
in frumpte of penance: & nylle
ze seie wipme you: we han a br
aham to fadir / for þæt seie to you
pat god is myzti to reise vp of
pes stoonen þe son of abrahā
& now þe æt is put to þe roote
of þe tree / þæt eny tre pat in
akuy not good frut: schal be
kit don & schal be cast i to fyre
þæt wald þe you i wat: i to pena
nce / but þe pat schal come af
tir me: is stronge þane þæt wh
os schoon þæt am not wæpi to
bere / he schal baptise you i þe
hooli goost & fir: whos wyne
wyng clope is i his honde: &
he schal fylli cleuse his moun
flore: & schal gadere his whete
i to his berne: but þe chaffe
he schal brēne wip fyr pat in
ay not be quenched / þane ihc
cam fro galile i to iordan to io
on: to be baptisid of hi: & ioon
forbede hi & seide / þæt oue to be
baptisid of þee: & þou comest
to me: but ihu answered: &
seide to hi / suffere now for þæt
it falliþ to us to fulfille al ry
tfulnes / þane ioon sufferide
hym: & whane ihu was bapti
sid: anon he wente up fro þe
wat: & lo heuenes werē ope

ned to hym: & he saie þæt spirit
of god compuge don as adowe.
& compuge ou hym: & lo a voice
fro heuenes: seynge þæt is my
loned sone: i which þæt hane ple
sid to me
Vane ihc was led of a spirit
in to desert: to be temptid of
þe fend: & whane he hadde fa
stid fourti daies & fourti ny
tis: aftward he hūgride: & þe
tempter cam up: & seide to hi
if þou art goddis sone: seie þæt
pes stoonen be maad loones /
which answered & seide to hi
it is writun not onely i breed
lyney man: but i ech word pat
comer of goddis moun / þane
þe fende toke hym i to þe holp
citee: & settide hi on þe pynacle
of þe temple & seide to hym / if
þou art goddis sone: sende þee
adoun / for it is writun / pat to his
angels he comaūde of þee: and
þei schul take þee i hondis: lest
peraventure þou hurt þe foot
at a stoon / eft sone ihc seide to
hym / it is writun þou schalt not
tempte þi lord god / eft sone þe
fende toke hym i to a ful hi hyl
& schelwede to hi alle þe reym
es of þe world: & þe iope of hem:
& seide to hym / alle þees schal
þæt zene to þe: if þou falle don &
wirschipe me / þane ihc seide to

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hym go sathanas for it is wri-
 tū you schalt wu. schipe y lord
 god. & to hi alone you schalt ser-
 ue. pāne ye seend lest hym and
 lo angelis camē up: & sermde
 to hym. **B**ut whāne ihc had
 de herd pat ion was takū:
 he wente i to galilee: & he les-
 te ye citee of nazareth: & cam
 & dwelte i pe citee of casarnaū
 bi side pe see. i ye coastis of za-
 bulon & neptalym: pat it schi-
 nide fulfillid pat was seid bi p-
 saie ye profete seynge ye lon-
 de of zabulon & ye londe of nep-
 talym. ye were of pe see ouer ior-
 dan. of galile of hevene men.
 ye puple pat walkide i derkne-
 ssis: saie greet lizt. and while
 mē satten i pe aitre of shadowe
 of depe: lizt aroos to hem. fro
 pat tyme ihc bigan to pche and
 seie do ze penance: for ye kingdō
 of hevenes schal come up. /
And ihc walkide bi side pe see
 of galile: & saie tibe brisen.
 symonit pat is deid petir and
 andrewe his brop castinge ne-
 ttes i to pe see: for pei weren
 fisheres. & he seide to hē come
 ze aft me: & y schal make you
 to be maad fisheres of men.
 & anon ye lesten ye nettis:
 & suede hym. & he zede fory fro
 pat place: & saie tibe ye op-

brisen. ianes of zebede and
 ion his broper. in a schip
 wip zebede her fadir. Anend-
 ing her nettis & he deide hē
 & anon pei lesten ye nettis
 & ye fadir: & sueden hym. &
 ihc zede aboute al galile: to
 chunge i pe synagogis of hem
 & pche ye gospel of pe kin-
 gdom: & helinge enery langu-
 or & eche seeknesse among ye
 puple. and his fame: wente
 i to al sirpe. & pei vounte to hi
 alle pat weren at male ese &
 pat were take wip diuise lang-
 uages & turnetes. & hē pat ha-
 dden feendes & luntake men.
 & mē i paleis: & he helide hem.
 & per suede hym myche puple
 of galile & of decapoly & of ierlm
 & of nide & of bizonde iordan.
And ihc seynge ye puple
 wente up. i to an hil.
 & whāne he was sett.
 hise discipulis camē to hi: & he
 openede his moup & taunte hē
 & seide blestide be poze mē in
 spirit: for ye kingdom of he-
 enes is hern. blestide be mylde
 mē: for pei schil welde pe erpe.
 blestide ben pei pat moun for
 pei schil be confortid. blesti-
 de be pei pat hugren & pristen
 ryzibessesse: for pei schilen
 be fulfillid. blestid be mery

ful men: for þei schule gete
mercy: blessed be þei þat ben
of clene herte: for þei schule
see god: blessed be þe peccable me:
for þei schule be clepid goddis
childre: blessed be þei þat sit
fren persecucion for ryzful
nesse: for þe kyngdom of he
nnes is hern: so schule be
blessid whane me schule cur
se þou: & schulen pursue þou
lyng for me: iope so: & be so
glade: for þoure mede is ple
tenonse i heuenes: for so þei
han pursued also profetis þt
were bifor þou. **T**he be salt of
þe erpe: þat if þe salt vauget
he a weie: wher ine schal it be
saltid: to no ying it is wozy
ouer: no but þat it be cast
out & be defoulid of me: ze be
lyt of þe world: a citee sett
on an hil: may not be hid ne
me teendyng not alantue and
puttyng it vnder abuschel: but
on a candelstake þat it zine
lyt to alle þat ben i þe hous:
so schyne þoure lyt bifor me:
þat þei see þoure gode werk
is & gloufie þoure fadir þat
is i heuenes. **T**uple ze deuie
þat y cam to vndo þe lawe or
þe profetis: y cam not to v
do þe lawe: but to fulfille:
for soþe y seie to þou til heuen

& erpe passe oon lett or o titil:
schal not passe fro þe lawe: til
alle yingis ben don: yfor þe yt
brekyng oon of þes leste maunde
metis: & techyng yus me: schal be
clepid þe leste i þe reline reline
of heuenes: but þe þat dore
techyng schal be clepid greet i þe
kyngdom of heuenes: & y seie
to þou þat but þoure ryzfulnes
se be more platenous: þane of
scribis & of farisees: so schulen
not entre i to þe kyngdom of he
uenes: ze han herd þat it was
leid to elde me þou schalt not
sle: & þe þat sleep: schal be gil
ti to dome: but y seie to þou þat
ech man þat is wroop to his broþ:
schal be gilty to dome: & þe þat
seiy to his broþer fy: schal be
gilty to þe counsil: but þe þat
seiy fool schal be gilty to þe fier
of helle: per for if þou offrist
yi zifte at þe aut: & per þou bi
penkest: þat yi broþer hap si
what agen? þee: leese þ yi zifte
bifor þe aut: & go first to be re
cōsulid to yi broþ: & þane þou
schalt come: & schalt offere yi
zifte. **T**he þou cōsentinge to yi
adulterie soon whil þou art i
þe weie wyth hym: lest perauē
ture ym adulterie take þe to
þe domesma: & þe domesma ta
ke þee to þe iustice: & þou be

Thil seie
yuel m
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sent i to þlon: trenliþ seie to pee.
 þon schalt not go out fro þen: til
 þon zeldg þe last ferþing. **E**þe ha
 herd þat it was seid to elde men.
 þon schalt not do lecherie: but y
 seie to þou. þat eny mā þat seep
 a wōmā to conette hir: hap now
 do lecherie bi hir i his herte: þat
 if þi riȝt ye slaūdre pee: pulle
 hym out. & caste fro pee: for it
 spedip to pee. þat oon of þi men
 bris perishe: þan þat al þi bopi
 go i to helle: & if þi riȝt honde
 slaūdre þe litte hym awei &
 cast fro pee: for it spedip to pee
 þat oon of þi menbris perishe.
 þaue þat alle þi bodi go i to hel
 le: & if þi hay be seid: who eni lee
 uer his wiȝf: ȝpue to hir alibel
 of forsaþing: but y seie to þou
 þat eny mā þat leener his wi
 if: out takil cause of fornicaci
 on makip hir to do lecherie: &
 he þat weddip þe forsaþū wiȝf:
 doip a noutrie. **E**ftlone þe han
 herde: þat it was seid to elde m
 en: þon schalt not forswere: but
 þon schalt zelde þin opis to þe
 lord: but y seie to þou þat ze swe
 re not for ony þing: neþ bi heu
 en: for it is þe trone of god: ne
 þ bi þe erpe: for it is þe stole of
 his feet: neþer bi ierlū: for it
 is þe citee of a greet kīng: neþ
 þon schalt not swere bi þyn

heed: for þon schalt must not
 make oon heere whrite ne blac
 ke: but be þour word: she þe
 uay may & þt þat is more þan
 pees: is of puel. **E**þe han he
 rd þat it hap be seid ye for ye
 & tope for tope: but y seie to
 þou þat ze aȝenstōde not an yn
 el man: but if ony synþe pee
 i þe riȝt cheke: schei to hym
 also þe toþir: & to hym þt wil
 stryue wiȝ þe i doome: & take
 alþeie þi cote: leue þou to hi
 also þi mantil: & who eni cōfres
 yner þe apon syude pacis: go
 þou wiȝ hi ouir tiberne ȝpue
 þou to hi þat axip of pee: and
 turne not alþeie fro hi þat wo
 le borowe of pee. **E**þe han he
 rd þat it was seid: þon schalt
 loue þi neȝbore & hate þin ene
 mye: but y seie to þou: loue ze
 þoure enmyes do ze wel to þe
 þat hateden þou & þre ze for þe
 þat þur ſien & slaūdre þou.
 þat ze be þe son of þoure fad
 þat is i heuenes þat makip
 his sūne to rise vpon good &
 puel mē: & veyner on iust m
 en & vniust: for if ze loue þe
 þat louen þou: what meede
 schule ze hane: wher þupli
 cans doon not þis: & if ze gre
 ten þoure briþen ooneli: what
 schule ze do more: ne done þe

vene me pis: þfor be ze parfit: as
zoure henely fadir is parfit

Aker hede pat ze do not
zoure vztwissele bifor
men to be seyn of hem
ellis ze shule hane no meede at
zoure fadir pat is i henenes: per
for whane pon doist almes: nyle
pon trompe to fæ pæ as ipocrit
is doon i sinagogis & stretis. pt
pei be wirshypid of me: sopele
p seie to zon: pei han receyued
her meede: but whane pon do
ist almes: knowe not pi left
hond. what pi ritthoud doir pat
pim almes be i hidlis: & pi fa
dir pat seep i hidlis shal quite
pæ: & whane ze pien: ze shule
not be as ipocritis: pat louen
to pie stoung i sinagogis and
arneris of stretis to be seyn
of me: treuly p seie to zo: pei ha
reseyued her meede: but wha
ne pon shalt pie: entre i to pi
conche: & whane pe doze is shyt
pie pi fadir i hidlis: & pi fadir
pat seep i hidlis: shal zelde
to pæ: but i piyng nyle ze spe
ke nyche as heyeu me dou
for pei gessen pat pei be herd
i her nyche speche: þfor nyle
ze be maad lyk to he: for zoure
fadir: woot what is nede to zo
u: bifor pat ze afeu hyu: & p
ze shule pie: oure fadir pat

art i heuenes halewid be pi na
me: pi kingdom coue to pe: be
pi wille dou: i erpe as i henene
zyue to us pis day oure breet
on op substance: & forzine to
us oure dettis: as we forzine
to oure dettours: & lede us not
i to temptaciou: but delyue us
froun yue ame: for if ze forzine
to men her spyn: zoure henene
ly fadir: shal forzine to zon zou
re trespassis: sopele if ze forzine
not to me: ney zour fadir sh
al forzine to zon zoure spyn

But whane ze fasten: nyle ze be
maad as ipocritis socewful
for pei deface hem self to seme
fasting to me: treuly p seie to
zon: pei han relseyued her me
de: but whane pon fastist: ano
ynte pim heed & waiste pi face
pat pou be not seen fasting
to me: but to pi fadir pat is
i hidlis: & pi fadir pat seep i
pney shal zelde to pæ. **T**uple
ze trewe to zon treasures in
erpe: where ruste & mouzte
distrey: & where penes del
ue out & stelen: but gadere to
zon treasures i henene: where
ney ruste ne mouzte distrey
& where penes delue not out
ne stelen: for where pi tresore
is pæ: also pim herte is. **T**he
lanterne of pi bodye: is pim

ye if ym ye be simple: al y
bodie schal be litzful: but if y
ye be weylward: al y bodie
shal be derk: 3if yane ye litz
pat is i pee: be derkuelis:
hou grete schule yilke derkuel
lis be: no ma may serue tibe
yn lordis: for ey he schal hate
ye tou & loue ye to y: ey he sch
al luste ye to u: & despise ye
to y: ze mon not serue god and
riches: yfor y seie to zou: pat
ze be not bis to zoure luf wh
at ze schulen ete: neper to zou
bodie wy wh at ze schulen be
dopid: where luf is not more
yane mete: & ye bodie more
yane clop: biholde ze ye foul
es of ye eire: for yei soue not
ney repen ney gadeven in to
berues: & zoure fadir of heu
eu fed y he: where ze ben not
more we y yane yei: but wh
ho of zou penking: may putte
to his stature: o rubit: and of
cloung wh at be ze bis: biho
lde ze ye lilies of ye felde hou
yei weyeu: yei trauelē not: ne
per spynen: & y seie to zou: salo
mon i al his glorie was not
kennerid as oon of rese: & if
god cloung y ye hey of ye feld
pat to dape is & to morowe is
cast i to an ouene: hou my
che more zou of litil fey:

per for uyle ze be bis seynge
wh at schule we ete or wh at sch
ule we drinke: or wh at wh at y
ng schule we be kenerid: for
hepen me kepen alle pees ym
gis: & zoure fadir wot pat ze
han nede to alle pees yungis
per for seke ze first ye kingdo
of god: & his ryzfulnesse: and
alle pees yungis schule be ca
st to zou: yfor uyle ze be bis
i to ye more we: for ye more we
shal be bis to hi sif: for it su
ffisy to ye dape: his olwe malis.
Nile ze deme: & ze schule
not be demet: for in
wh at doon ze deme:
ze schulen be demed: & i wh at
mesure ze meten: it schal be
meti azen to zou: but wh at
seest you alitil mote i ye ye of
y broy: & seest not abeen in
ym olben ye: or hou seist you
to y broper: broper suffre y
shal do out amote fro ym ye:
& lo abeen is i ym olwe ye:
ypocrite do out first ye beem
of ym ye: and yane you schalt
see: to do out ye mote of ye ye
of y broper. **T**uple ze zme
hooli yung to hoidis: neper
caste ze zoure margaritis bi
fore abyue: lest per aneture
yei defoule he wy her feet:
& ye hoidis be turned and

hepen

C. vii

alto tere 3on **T**ake ze & it schal
be 3onū to 3on / seke ze & ze schu
le finde. knocke ze & it schal be
opened to 3on / for ech pt a3ep:
takip / & he pat sekup: frudip /
& it schal be opened to hi pat
knockip / What mā of 3on is
pat 3if his sone a3e hi breed:
Wher he wole take hi a stone:
oz 3if he a3e fill he wher he
wole take hi an edder: pfor
if ze whāne ze ben puel mē
kūneu 3me good 3iftis to 3on
re son9: hou myche more 3o
ure fadir pat is i heuene
schal 3me good pūgis to mē
pat a3en hi: pfor alle ping
is what en pingis ze wolen
pat mē do to 3on: do ze to hem
for pis is pe lawe and pe pro
fetis. **E**ntre ze bi pe streit
gate for pe gate pat ledip to
perdition is large: & pe weie
is broode: & p ben many pat
entreu bi it / hou streit is pe
gat: & narw3 pe weie pat ledip
to lyf: & per ben felbe pat
finde it. **B**e ze war of fals
profetis pat comē to 3on i do
yūgis of sheep: but wip in
ne for3 per bē as wolues of
vaneyne of her fruytis ze
schule knowe hē / Wher mē
gaderē gras3 of pannes: oz
figus of brevis: / so euy good

tree: makip good fruytes / but
an puel tree: makip puel fruy
tes / a good tre may not make
puel fruytis: ne3 an puel tre
make good fruytis / euy tre pat
makip not good fruyt: schal be
kit don & schal be cast i to pe fier:
pfor of her fruytis ze schulen
knowe hem. **N**ot ech mā pat
seip to me lord lord: schal entre
i to pe kyngdom of heuene3 /
but he pat doip pe wille of my
fadir pat is i heuene3. he schal
entre i to pe kyngdome of heuen
es / manye schule seie to me i pat
daie: lord lord wher we han not
profetied i pi name: & han cast
out feudis i pi name: & han do
ou many vertues i pi name:
& pāne y schal knowledje to hē
pat y knowe 3on nener / depar
te a weie fro me: ze pat worche
wikkiduelle. **F**for ech mā pt
herip pees my wordis & doip hē:
schal be maad lyk to a wyse
mā pat hap bildid his hous on
a stoon: & reyn felle don & flood
is comen & wyndis bleiben &
vnschiden i to pat hous & it fe
lde not don for it was foundid
on a stoon: & euy mā pat herip
pees my wordis & doip hē not:
is lyk to a flood fool: pat hap
bildid his hous on grauel: &
reyn cam don & floodis came.

ƿndis bleibē: ƿer hur leden
 azen pat honſ ƿ it felde doil: ƿ
 ƿe fallinge don ƿ of was greet
 ƿ it was doon when ihc hadde
 endid ƿees wōdis: ƿe puple wo
 ndrīde on his teching: for he ta
 uhte hem as he pat hadde ƿow
 er: ƿ not as ƿe scribis of hē ƿ ƿe
 farisees

C. Gm.

But whāne ihc was co
 me don fro ƿe hil: my
 che puple seibed hym
 ƿ io a leprouse man cam: and
 wōschipid hi ƿ seide: lord if ƿu
 wilt: ƿon mayst make me clene
 ƿ ihc held fōp ƿe honde: ƿ tond
 ide hi ƿ seide: ƿ wole: be ƿon m
 ade clene: ƿ anoon ƿe lepir of
 hym was clensid: ƿ ihc seide to
 hi: se seie ƿon to no mā: but go
 schelwe ƿee to ƿe ƿstis: ƿ offere
 ƿe: ƿst pat moyses comaūdid
 i witnesing to hem. And whāne
 he hadde entrid i to caſar
 naū: ƿe centurien neide to hi
 ƿ ƿied hi ƿ seide: lord my childe
 lip i ƿe hous: like on ƿe paleſte:
 ƿ io ƿuel turmētīd: ƿ ihc seide
 to hi: ƿ schal come ƿ schal hele
 hym: ƿ ƿe centurien anſweri
 de: ƿ seide to hi: lord ƿ am not
 wōpi pat ƿon entre vndir my
 roof: but oueli seie ƿon bi wōd:
 ƿ my child schal be ſayd helid
 for whi ƿ am a mā ordeyned

vndir ƿolker ƿ haue knyctis
 vndir me: ƿ ƿ seie to ƿis go: ƿ
 he goy: ƿ to an op come: ƿ he
 comey: ƿ to my seruānt do ƿis:
 ƿ he doy it: ƿ ihc herde ƿese ƿu
 giſ: ƿ wōndride ƿ seide to men
 pat seibede hym: trenli ƿ seie
 to ƿou: ƿ found not so greet fey
 i iſrl: ƿ ƿ seie to ƿou: pat many
 schule come fro ƿe eest ƿ ƿe west:
 ƿ schule reſte wip abraham ƿ
 ƿ Isaac ƿ iacob i ƿe kingdom of
 heueneſ: but ƿe son of ƿe reid
 me schule be caſt out i to vtmer
 derkneſſis: ƿe ſchal be wepi
 ng: ƿ geyting of tepe: ƿ ihc se
 ide to ƿe centurien go: ƿ as ƿ
 haſt bilened: be it doon to ƿee:
 ƿ ƿe child was helid fro ƿt our
 and whāne ihc was comen i
 to ƿe hous of symon petre: he
 ſape his wynes modir liggung
 ƿ schaki wip feneris: ƿ he tou
 chid hir honde: ƿ ƿe fei leſte
 hir: ƿ ſche roos ƿ ſernede hem
 ƿ whāne it was enen ƿer brom
 ten to hi manpe pat hadde deu
 elis: ƿ he caſtid out ſpiritis bi
 wōd: ƿ helide alle pat weren
 enel at eſe: pat it were fulfil
 lid: pat was ſeid bi iſaie ƿe pro
 fete ſeyng: he took oure infir
 mytes: ƿ bar oure ſikneſſis: ƿ
 ihc ſay myche puple aboute hi:
 ƿ had his diſciplis go on ƿe wat

And a scribe neyde: & seide to
hi: maister y schal sue pee whi
du eu pou schal go: & ihc seide
to hi: foris han deues & bridd
is of henene han neestis: but
man? sone hap not where he
schal reste his heed: Anoy of his
discipulis seide to hi: lord suffer
me to go first & burye my fad
er: but ihc seide to hi: sue pou
me: & lete deed me berie her
deed me: & whane he was goo
n vp i to alitil schip: his discip
lis suede hi: & lo agret stirring
was maad i pe see so pat pe sch
ip was hiliid wip walwes: but
he clept: & his discipulis came
to hi: & reuise hi & seiden: lord
sane us: we perischen: & ihc
seide to hem: what be ze of lit
il feip agaste: pane he roos &
comandide to pe wyndis & pe
see: & agreeet pe sibiluesse wat
maad: & me wondride & seide
what maner man is he vis:
for pe wyndis & pe see obesthe
to hi: & whane ihc was come
ouer pe wat i to pe cite of
me of gerasa: twey me met
ten hi pat hadden deuclis &
came out of graues ful woo
de so pat no ma myzte go bi p
weie: & lo pei criede & seiden:
what to us & to pee ihu pe so
ne of god: art pou comi hi

du bifor pe tyme to turmente
us: & not fer fro hem was afloc
ke of many sibyn lesibynng: &
pe deuclis prieden hi & seide: if
pou castist ont us: fro hen? se
de us i to pe drone of swyne: &
he seide to he: go ze & pei zeden
out & weten i to pe swyne: & lo
i a greet hire: al pe drone wete
hedling i to pe see: & pei weren
deed i pe watris: & pe herdis fle
dden a weie: & came i to pe cite:
& teldē alle pesce pungs: & of he
pat hadden pe feendis: & lo al pe
cite: wente out azen? ihu: And
whane pei haddē seyn hi pei pre
iedē p^t he wolde passe fro h^y coostis

And ihc wente up i to a
boot: & passide ouer pe
watir: & cam i to his
cite: & lo pei brougte to hi a ma
like i paleste: liggynge i abed:
& ihc sez pe feip of he: & seide to
pe ma like i paleste: sone hane
pou trist: pi synes be forzouē to
pee: & lo sume of pe scribis: seide
wip me he sif: pis blasfemy:
& whane ihc hadde seyn her po
intis: he seide: wherto penke
ze yuel pungs i zoure hertis:
what is it lizter to seie pi syn? be
forzoni to pee: ey to seie: rise pou
& walke: but pat ze wite pat ma
u? sone hap power to forzue sy
u? i erpe: pane he seide to pe seke

m m
C. 17.

⁊ he seide to hi
sue þou me

ihc

man i pallie: rise vp take þi bed
⁊ go i to þin hous ⁊ he roos: And
wente i to his hous ⁊ þe puple
seing dredde ⁊ glorifiede god þat
ȝaf siȝhe power to me. And is
hane ihc passide fro þen: he
say ama mathen bi name sit
ting i a tolbope ⁊ he roos: And
folewede hi ⁊ it was dou þe w
hile he satt at þe mete i þe hous:
lo many purplicants ⁊ synful m
en camo ⁊ saten at þe mete w
ilful ⁊ his disciplis ⁊ farisees
sien: ⁊ seiden to his disciplis
Whi etip þoure maist wip pur
plicants ⁊ synful me: ⁊ ihc herde
⁊ seide: a leache is not needeful
to me þat faren wel: but to m
en þat ben puel at ese: but go
ze ⁊ lerne what it is: þi wole m
erci ⁊ not sacrifice: for þi cam
not to clepe rytful me: but sy
nful men. **¶** þane þe disciplis
of þou camo to hi ⁊ seide: whi
we ⁊ farisees fasten ofte: but
þi disciplis fasten not: ⁊ ihc
seide to he: wher þe sou of
þe sponse moni morne: as lon
ge as þe sponse is wip he: but
daies schule come: whanne:
whanne þe sponse schal be ta
kun a weie fro he: ⁊ þane þe
schule faste: ⁊ no ma puttiþ
a clout of buystons clope i to
an oelde cloping: for it doir a

wei þe fulnes of þe clope and
awers breking is maad: ne
per me putte newe wyne i to
oolde botelis: ellis þe botelis
ben to broke ⁊ distrupe ⁊ þe
wyne sched out: but me putte
newe wyne i to newe botelis:
⁊ bore be kept. **¶** Whiles þat ihc
spak þese yngis to he: lo a þu
ce cam: ⁊ worshipide hi ⁊ seide:
lord my donzt is uolw deed: but
com þou ⁊ putt þin hand on hir
⁊ she schal lyne: ⁊ ihc roos ⁊
his disciplis: ⁊ suede hi: ⁊ lo a
woma þat hadde þe blod of fluse
twelue zeer: neyghide bihynde
⁊ touchide þe hem of his cloy:
for she seide wip me hir self:
if þi touche oonly þe clope of hi:
þi schal be saf: ⁊ ihc turnede ⁊
say hir: ⁊ seide donzt hane þi
trist: þi feip hap made þe saf:
⁊ þe woma was hool fro þat
our: ⁊ whanne ihc cam i to þe ho
us of þe þuce: ⁊ say mystral
les ⁊ þe puple makinge noyse:
he seide: go ze a weie: for þe da
mytel is not deed: but slepy:
⁊ þei stozmede hi: ⁊ whanne þe
folk was putt out: he wete
me ⁊ helde hir hond: ⁊ þe da
mytel roos: ⁊ þis fame we
te out i to al þat londe. **¶**
whanne ihc passide fro þen:
they blynde me crying sue

eden hi & seiden: pou sone of
dauy hane myc on vs: & wha
ne he cam i to pe hous: pe blyu
de me came to hi: & ihs seide to
he: what wolen ze pat y do to
zon: & pei seide lord: pat oure
yen ben opened: & ihs seide bile
uen ze: pat y may do pis ying
to zon: pei seien to hi: & he lord
pane he touchide her yen: And
seide: Aftir zoure feip: be it don
to zon: & pe yen of he were ope
ned: & ihs pretued he: & seide:
se ze pat no ma wite: but pei ze
don out & diffamede hym porou
al pat loud. **A**nd whane pei
weren gon out: lo pei bronzten
to hi a donbe ma hantg adenel:
& whane pe denel was cast out:
pe donbe ma wite: & pe puple
wondride & seide: it hay not be
saye pus i isrl: but pe farisees
seide: in pe pnce of denels he ca
stry ont denels. **A**nd ihs wete
aboute alle pe citees & castels:
techinge i synagogis of hem: &
pchinge pe gospel of pe kingdom:
& heling euy langour: & euy se
eknes: & he sz pe puple & hadde
renye on he: for pei weren tra
nelid & liggyng as shepe not
hanyng a shephurde: pane he
seide to his discipulis: lopele pere
is myche ripe corne: but fewe
werkme: for pie ze pe lord of

ripe corn: pat he sende werk
men in to his ripe corn
And whane his twelue
discipulis weren clepid
to gideve: he zaf to he
powver of vudene spiritis: to
caste hem out of me: & to hele
euy languor & seeknesse: And
pese be pe names of pe twel
ue apostlis: pe first symonit
pat is seid petir & andrewh his
broper: & iames of zebede: &
ioon his broper: filip & bar
tholomen: thomas & mathew
publican: & iames alfei and
tadee: symonit canane: & iudas
shariorh: pat bitraiede ct
ihs sente pese twelue: & coma
ndide he & seide: go ze not i to
pe weie of hevene me: & entre
ze not i to pe citees of sama
ritans: but ray go ze to pe sh
cep of pe hous of isrl: pat ha
per ischid: & go ze & pche ze: And
seie pat pe kingdom of heue
nes shal neize: hele ze seke ni
en: reise ze deed me: clense ze
messels: caste ze ont denels:
freeli ze han taku: freeli zme
ze: uyle ze welde gold: neper
silu ne mony i zoure girdlis:
not a strippe i pe weie: neper
twel cotis: ney shoon ney a
zerde: for a werk ma is worpi
his mete: in to what eue citee

C. 2.

or castel ze schule entre: afe ze who
 per in is worpi: & pere dwelle ze
 til ze go out: & whane ze goon in
 to au hous greete ze it & sepu-
 pees to pis hous: & if yilk hous
 be worpi: zoure pees schal come
 on it: but if pat hous be not wor-
 pi: zoure pees schal turue azen
 to zon: & who en relleyuey not
 zon: ney herep zoure wordis: go
 ze fro pat hous or cite & spryge
 of pe duste of zoure feet: treuli
 y seie to zon it schal be more suf-
 ferable to pe lond of me of lodd
 & gomoz: i pe daie of iugement:
 pane to yilke citee. **T**o y seude
 zon as scheep i pe myddil of wo-
 lues: pfor be ze clez as serpen-
 tis: & cuple as dowues: but be ze
 war of me: for pei schule take
 zon i coucelis: & pei schule bete
 zon i her synagogis: & to weir
 is or puidetis & to kingis ze schu-
 le be led for me: i wituessing
 to he: & to pe hepen me: but wh-
 ane pei take zon: nyle ze yenke
 hou or what ping ze schule spe-
 ke: for it schal be zom to zon i y-
 our: what ze schule speke: for
 it be not ze pat spoken: but pe
 spirit of zoure fadir pat spekiz
 i zon: & pe broþ schal take pe br-
 op i to dey: & pe fadir pe done
 & sou schule rise azen fadir &
 inodir: & schule turuente hem

bi deye: & ze schule be i hate to al
 le me for my name: but he pat
 schal dwelle stille i to pe ende: sch-
 al be saaf: & whane pei pursue
 zon i pis citee: fle ze i to an ope-
 trenly y seie to zon: ze schulen
 not ende pe citees of isrl: to for
 pat man? sone come: pe disciple
 is not aboue pe maist: ne pe ser-
 uant aboue his lord: it is y now
 to pe disciple: pat he be as his
 maist: & to pe seruant as his lord
 if pei han clepid pe hofeboude
 man belsabub: hou myche more
 his houshold meyne: pfor drede
 ze not he: for no ping is hid: pat
 schal not be schewid: & no ping
 is pry: pat schal not be wist:
 pat ping pat y seie to zon i derk-
 uessis: seie ze i pe lizt: & pche ze
 on housis pat ping: pat ze here
 i pe ere: & nyle ze drede he pat clec
 pe bodie: for pei moue not cle pe
 soule: but raper drede ze hi pat
 may lese bope soule & bodi i to hel-
 le: wher twei sparewes ben not
 seeld for au halpeny: & oon of he
 schal not falle ou pe erpe wip
 ourten zoure fadir: & alle pe heer
 is of zoure heed be noubrid: per
 for nyle ze drede: ze ben bett pa-
 ne many sparewes: pfor eny m-
 an pat schal knowleche me bifo-
 re me: y schal knowleche hym
 bifoze my fadir pat is i heuene:

but he pat schal denye me bifore
men: & y schal denye hym bifore
my fadir pat is i heuenes. **T**hy
le ze deme pat y cam to sende pees
i to erpe / y cam not to sende pees:
but swerd / for y cam to departe
ama azen / his fadir: & pe doug
& azen / his modir: & pe soun
wyf azen / pe huseboudes modir
and pe eunpes of ama: ven pei
pat be homly wip hym. **T**he yt
loner fadir oz modir more pan
me: is not woepi to me / & he pat
takup not his croos & fley me:
is not woepi to me / he pat fyndip
his luf: schal lese it / & he pat le
sy his luf for me: schal fynde it
he pat resseyney zon: resseyney
me / & he pat resseyney me: res
seyney hym pat sente me / he pt
resseyney aprofete i pe name of
aprofete: schal take pe mede of
aprofete / & he pt resseyney a
mst ma i pe name of a mst ma:
schal take pe mede of a mst ma:
& who en zney drynke to oon of
pees leste: acupe of colde wat
oonly: i pe name of a disciple:
trently y seie to zon he schal not
lese his mede.

And it was don whane
ihc hadde endid: he com
andide to his twelue
discipulis: & passide fro yenn to
teche & pche i pe citees of heu.

but whane ioon i boondis hadde
her pe werkis of crist: he sente
twelue of his discipulis & seide to hi
art von he pat pt schalt come oz be
abiden an opir: & ihc answerde
& seide to hem / go ze & telle azen to
ioon po yngis pat ze hau herd: &
seyn / blynde me seer: croked me
goon: meselis be maad deue: dese
men herē: deed me risen azen:
poze me be taken to pching of pe
gospel / & he is blest pat schal
not be slaundered i me / & whane
pei weren goon alweie: ihc bigan
to seie of ioon to pe puple / what
yng wente ze out i to desert to
se: a reed walwed wip wynd: oz
what yng wente ze out to se: a
man clouid wip softe clouis: lo pei
pat ben clouid wip softe clouis:
ben i housis of kingis: but what
yng wente ze out to se: a profe
te: & he y seie to zon: & more pan a p
fete / for pis is he of whom it is wr
iti / lo y sende myn angel bifore
yi face: pat schal make redy pei
wei bifore pee / trently y seie to zon:
per roos noon more pan ioon bap
tist among pe childre of wymen /
but he pat is leste i pe kyngdom
of heuenes: is more pan he / and
fro pe dages of ioon baptist til
now: pe kyngdom of heuenes
sufferi violence & violent me
ranyshē it / for alle profetis &

pe laibe til to 1000 profecieden /
 & if ze wolen vesseyne: he is elie
 pt is to come / he pat hape eres
 of hering: here he **B**ut to w
 hom schal y gesse his geniacon
 lyk: it is lyk to children sitt
 ing i cheping: pat crien to her
 peeris & seien / we han songen
 to 3ou: & ze han not dan sid / we
 han moened to 3ou: & ze han not
 weilid / for 1000 cam ney etung
 ne drynkung: & pei seien he has
 aduel / pe sone of ma cam ety
 ug & drynkung: & pei seien / lo
 amā aglotou & adrynkere of
 wyue & a freende of puplicad
 & of synful me: & wisdom is
 iustified of her sou? **C**hane
 ihc bigan to seie repes to cite
 es i whiche ful many vtues
 of hi weren doon: for pei dide
 not penaunce / wo to pee corosa
 pm. wo to pee beth laida / for
 if pe vtues pat be don i 3ou ha
 dden be don i tve & adon: sity
 me pei haddē don penaunce i he
 pre & althe / nepeles y seie to
 3ou it schal be lesse peyne to
 tve & adon: i pe daie of dome
 pan to 3ou / & pou carfarnai
 wher pou schal be arered vp i
 to heuene: pou schalt go don
 i to helle / for if pe vtues pat
 be done i pee: haddē be don in
 sodome: parauēture pei schal

den hane dwelled in to pis
 daie / nepeles y seie 3ou: pat to
 pe lond of sodom it schal be sof
 ter i pe daie of dome pane to
 pee / in vilke tyne ihc answere
 vide & seide y knowleche to pee
 fadir of lord of heuen & of er
 pe / for pou hast hid pese ying
 is fro wise men & redy: & hast
 schelbed hem to litil children
 so fadir: for so it was plesinge
 to for pee / alle yingis be 3ou
 to me of my fadir / And nomā
 kneibe pe sone: but pe fadir
 ney ouy mā kneibe pe fadir
 but pe sone: & to whom pe sone
 wolde schelbe / alle ze pat tran
 len & be charged: come to me: &
 y schal fulfille 3ou / take ze my
 yok on 3ou & lerne of me for y
 am mylde & meke i herte: & ze
 schule fynde reste to 3oure sou
 lis / for my yok is softe & my ch
 arge lizt

In pat tyne ihc wente bi ca
 nes i pe tabot daie: & his
 disciplis hūgride & bigūne
 to plucke pe eris of corn & to ete
 and farisees seynge seide to hi
 lo y disciplis don pat ying pt
 is not leueful to hem to do in
 tabotis / & he seide to hem / wher
 ze han not ved what damp
 dide whāne he hūgride & pei
 pat weren wip hi: hou he en

teride i to pe hond of god: and
 eet lones of propolicon: which
 lones it was not leueful to hi
 to ete: neþ to he þat were wip
 hi: but to preestis aloone: or
 wher ze han not red i ye lawe.
 þat i sabotis: þæt i ye teple
 defoule pe sabotis: & þei ben
 wip onte blame: & þæt seie to zo
 n þat here is agretē pāne pe
 teple: & if ze wiste what it is
 y wille in y & not sacrifice:
 schuldē neu haue cōdemyned
 innocentis: for mānʒ lone is
 lord. þe of pe sabot: & whāne
 he passide fro pēnʒ: he cam i
 to pe sinagoge of hē: & lo amā
 þat hadde a drie hond: & þei as
 idē hi & seiden: where it be le
 neful to hele i ye sabot y þæt þei
 schuldē accuse hi: & he seide to
 hē: what mā of zou schal be y
 þæt o thep & if it falle i to a
 dicke i ye sabotis: where he
 schal not holde & lifte it up:
 hou myche more is amā bet
 ter pāne a sheep: þæt it is le
 neful to do good i ye sabotis:
 pāne he seie to pe mā: strecche
 for ym hond: & he strante
 for y: & it was restored to hel
 pe as pe to y: & pe farisees
 wēten out: & made a cōsel
 azenʒ hi: hou þei schuldē des
 truie hi: & ihc knewe it: and

wente a weie fro pēnʒ: & many
 suede hi: & he helide hem alle: &
 he comandide to hē: þæt þei schu
 lden not make hi knowe: þæt y
 þing were fulfild: þat was
 seid bi isaye pe prophete seynge:
 lo my child whō y haue chosen:
 my derling i whom it hap wel
 plesid to my soule: y schal putte
 my spirit ou hym: & he schal te
 lle dom to hepen mē: he schal
 not stryue ne crie: neþ ou mā
 schal here his vois i stretis: &
 brisid reed he schal not breke:
 & he schal not quenche smokung
 flex: til he caste out doom to vic
 torie: & hepen mē schulē hope i
 his name: pāne amā blynde &
 donbe þat hadde afeend: was
 bronzt to hy: & he heelide hym:
 so þat he spak & say: & ye puple
 wondride & seide: wher yis be
 pe lone of damy: but pe farise
 es herden & seide: he yis casty
 not out feendis: but i belsab
 ub: þæt of feendis: & ihc wit
 ting her ponz: seide to hem:
 eche kyngdom departid azenʒ
 it self: schal be desolatid: & eche
 citee or hond departid azenʒ it
 self: schal not stonde: & þæt sa
 thanas casty out sathanas:
 he is departid azenʒ hi self: y
 for how schal yis kyngdom sto
 onde: & if y i belsabub caste

al

ont deuclis: i whom zoure soner
casten out: / þfor þei schule be zoure
domes mē: but if y i spirit of god
caste ont feendis: þane kingdon
of god is comē i to you / eþ þou mai
ouy mā entre i to þe hous of a str
ong mā: & take alþer his vessel
is: but first he bynde þe strōge
mā: & þane he schal spoile his
hous / he þat is not wip me: is a
zen? me: & he þat gaderip uot to
gidere wip me: schaterip a bro
od: þfor y se to you / al sūe & blas
femye schal be forzonē to mē: but
þe spirit of blasfemye: schal u
ot be forzonē: & who en seip a w
ord azen? mānes sone: it schal
be forzonē to hym: but who þat
seip a word azen? þe holi gost: it
schal not be forzonē to hi: nep in
þis worlde ne i to þe toþ / eþer ma
ke ze þe tree good & his fruyt go
od: eþ make ze þe tre yuel & his
fruyt yuel: for a tree is knowe
of þe fruyt: ze generaciō of ed
dris: þou mou ze speke good ym
gis whāne ze be ynel: for þe mo
ny spekip of pleute of þe herte:
a good mā bringip forþ good ym
gis of good tresoure: & an yuel
mā bringip forþ yuel yngis of
yuel tresour: & y seie to you yf of
enþ wil word þat mē speke: þei
schule zelde redū þ of i þe daie of
dome: for of y wordis you schalt

be iustified: & of y wordis you schalt
be dāpned: þane sūme of þe scribis
& farisees: answere to hi & seide
maist we wole se a tokene of þee
which answere & seide to hē an
yuel knurede & asþou se breker:
sekip a tokene: & a tokene schal
uot be zonen to it: but þe tokene
of ionas þe profete: for as ionas
was i þe wombe of a whal þre da
ies & þre nithis: so mān? sone
schal be i þe herte of þe erpe þre
daies & þre nithis: mē of nympne
schule rise i dome þis genaciō:
& schule cōdempne it: for þei diden
penaunce i þe pching of ionas:
& lo here a grett þane ionas: þe
quene of þe sonp schal rise i dom
wip þis genaciō & schal cōdempne
it: for she cam fro þe endis of
þe erpe to here þe wisdom of salo
mon: & lo here a grett þane salo
mon: whāne an vudene spirit
goy out from amā: he goy bi
drie placis & sekip veste & fyndip
uot: þane he seip: y schal turue
azen i to myn hous: fro whēms
y wente ont: & he comey & fyndip
it woide: & denfid wip bisym
& maad faue: þane he goy & ta
kip wip hi seuē opere spiritis
worse þane hi alf: & þei entre
& dwelle þere: and þe laste yng
is of þat mā: ven maad worse
þane þe formere: so it schal be

to his worste genaciou: 3it while he
spak to the puple: lo his modir and
his bryen stonde wip oute forpe
sekinge to speke to hi: & a man seide
to hym: lo pi modir & pi brye sto-
den wip oute forp: sekinge pee/
he answered to the man pat spak
to hi: & seide: who is my modir:
& who ben myn bryen: & he hel-
de forp his hond i to his discipulis:
& seide: lo my modir & my bry-
en: for who en doir the wille of
my fadir pat is i heuene: he is
my broper & sister and modir

In pat dape ihc zede out of the
hous: & satt bi sidis the see: &
myche puple was gederid to
hym: so pat he wente vp i to a bo-
te & satt: & al the puple stood on
the brekke: & he spake to hem ma-
ny thingis i parablis & seide: lo he
pat sowip zede out to sowe his se-
ed: & while he sowip: sime seedis
felden bi sidis the weie: & bridid
of the eir came: & eten hem: but
of seedis felden i to stony placis:
where thei hadde not myche er-
pe: & a noon thei spronge up: for
thei hadde not depuesse of erpe/
but whane the sime was risen:
thei waldid: & for thei hadde not
roote: thei dride up: & of seedis
felden among porues: & poru-
es woxen up & stranglede
hem: but of seedis felden i

to good londe: & zaim fruyt-
li an hundred fold: an of fifti
fold: an over pritty fold: he pat
har eris of hering here he & the
discipulis come in: & seide to hi:
Whi spekest thou i parablis to
hem: & he answered & seide to he-
m: for to you it is zoun to knowe the
pnetis of the kingdom of heu-
en: but it is not zoun to he: for
it schal be zoun to hym yt har:
& he schal haue plente: but if a
man har not: also pat ying yt
he har schal be takin awai fro hi:
perfor y speke to he i parablis:
for thei seing seen not: & thei her-
ing heuen not: ney vnderstode:
pat the profecie of ysai seing
be fulfillid i hem. **W**ip hering
ze schule here: & ze schule not vnder-
stoude: & ze seing schule see:
& ze schule not see: for the herte
of this puple is grete fattid: &
thei herden heuely wip eeris: &
thei hau closid her yen: lest si-
tyme thei seen wip yen & wip
eeris heuen: & vnderstonden
i herte & thei be conuertid and y
heele he: but zoure yen yt seen
ben blesid: & zoure eeris pat
heuen: forsoye y seie to you yt
many profetis & iust men come
ytide to the po thingis pat ze see:
& thei sayen not: & to here po
thingis pat ze heuen: & thei her

den not / perfor here ze pe parable
of pe colbere / eche pat herip pe
word of pe reibme / & vudur stou
dip not : pe puel spirit comey &
rauesthey pat / pat is colbe i his
herte / pis it is pat is colbe biid
is pe weie / but pis pat is colben
on pe stouy lond : pis it is pat he
rip pe word of god / & a noon wip
iope taky it / & he hap not roote
i hyu self : but is teporal / for
whane tribulaciou / & persecuci
on is maad for pe word : a noon
he is slaunderid / but he pat is
colben i pornes : is pis pat her
ip pe word / & pe bispuelle of pis
world / & pe fallace of riches is
strangulip pe word / & it is ma
ad wip ousten fruyt / but he pt
is colbe i to good lond : is pis pat
herip pe word & vudur stoudip / &
bryngip forpe fruyt / & cu maky
an hundrid fold / treuli an oper
sifti fold / & an oper pritti fold
Can oper parable ihe puttide
forp to hem / & seide / pe kingd
of henenes is maad lyk to a ma
pat seibe good seed i his feld / and
whane me clepte : his cumpai
& seib a bone tarys i pe myddil
of whete & wete a wei / but wh
anne pe herbe was growed and
maad fruyt : panne pe tarys
appereden / & pe seruantis of
pe housbonde ma comē & seide

to hyu / lord wher pon hast not
colbe good seed i pi feld : wher of
pane hap it tarys : & he seide to
hem / pe ma enemy hap do pis pig
& pe seruantis seide to hi / wolt
pon wo gon & gedere hem : & he
seide / nay lest perauenturo ze i
gadering tarys draiben up wip
hem pe whete bi pe roote / suffe
re ze hem bope wete i to reping
tyme : & i pe tyme of ripe corne :
y shal seie to pe reperi / first
gadir ze to gider pe tarys / & byde
hem to gidere i knytchis to be
brent / but gadere ze whete i to
my berne **C**and op parable ihe
puttide forp to hem / & seide / pe
kingdom of henenes is lyk to
a corn of seneney : which a ma
toke & seibe i his feld / which is pe
leste of alle seedis / but whane it
hap woren : it is mooste of alle
wortis : & it is maad a tre / so pat
briddis of ye en comē & dwelle
i pe bolwes per of **C**an oper pa
rable ihe spak to ho / pe kingdom
of henenes is lyk to soundow
which a ma toke & hydde i pre
mesures of mele : til it were al
sowid / ihe spak alle pefe pingis
i parabis to pe puple : & he spak
not to hem wip oute parabis /
pat it shuld be fullfillid pat is
seid bi pe profete seiyng / y shal
open my moupe i parabis : y

shal telle out hidde þingis
fro þe making of þe world
þane he lefte þe puple: &
cam i to an hous & his dis
ciple came to hi: & seide of
þe parable
of taries of þe feld. Which
answeride & seide: he þat
sowþ good seed: is mān?
sone: þe feld is þe world:
but þe good seed: þes be
son of þe kingdom: but
taries þes ben yuel childre:
þe enemy þat sowþ hem:
is þe fend & þe nye corn:
is þe ending of þe world:
þe reperiþ be angles: þfor
as taries be gaderid to gidur
& ben brent i fier: so it shal
be i þe ending of þe world:
mān? sone shal sende his
angelis: & þei shulē gadur
fro his rewe alle stound
ris: & he þat don wickidnes
se: & þei shulē sende he: i to
þe chynne of fier: þere sh
al be weping & beting to gi
dur of teep: þane iust men
shulē sthpe as þe sūne: in
þe rewe of her fadir: he
þat hap eris of hering here
he **A** the kingdom of heu
nes is lyk to tresoure hid:
i a feld: which a mā þat fyn
dy: hidy: & for ioye of it: he

goy & sellþ alle þingis þat he hap: &
bryþ þilk feld. **T**est wnes þe kingdō
of heueneþ is lyk to a marchant:
þat sechþ good margaritis: but wh
ane he hap foude o þious margari
te: he wente & selde alle þingis þat
he hadde: & bouzþe it. **T**est þe kingdō
of heueneþ is lyk to a nette cast in
to þe see & þat gaderyþ to gidur of alle
kinde of fillis: which whane it was
ful: þei drowē up & seten bi þe brinke
& chesen þe good i to her vesselis: but
þe yuel þei kessen out: so it shal be
i þe eending of þe world: angelis
shulē gon out: & shulē departe yuel
me: fro þe myddil of iust me: & þei
shulē sende hem i to þe chynne of
fier: þ shal be weping & grypting
of teep: þan he 3e vnderstonde alle
þese þingis: þei seyn to hym: 3he
he seip to hem: þfor eny wise man
of lawe i þe kingdom of heueneþ
is lyk to an husbond mā þat bryn
gyþ for of his tresoure: uelwe þing
is & elde: and it was doon whane
ihc hadde eendid þese parables: he
passide fro þen: & he cam i to his
cūtre: & tauzþe he i her synagogis:
so þat þei wondride & seide: fro wh
an? is wisdom & vertues come
to us: wher is not is þe sone of
a carpent: wher his moder be not
seid marie: & his bryþen iames &
ioseph: & symon & iudas: and his
sisteris: wher þei alle be not amo

us us: fro whēn? pāne alle pe
 so pingis comē to pis: & so pei we
 re standrid i hi: but ihc seide to
 hem: A profete is not wip ontē
 worship: but i his owen cūtre.
 & i his owne hous & he dide not
 y many vtues for ye iūbilen of hē
 a pat tyme eronde thet warke
 pnce of ye four ye part: herde
 ye fame of ihu: & seide to his ch
 ildrē: pis is ioun baptist: he is
 gisen fro deep: & pfor vtues wor
 chen i hym: for eronde hadde hol
 de ioun: & boude hym: & puttid
 hi i to pson. for herodias ye wif
 of his broy: for ioun seide to hi
 it is not leueful to pee: to hane
 hir: and he willung to sle hym.
 dredde ye puple: for pei hadden
 hym as a profete: but i ye dape
 of heroudis birpe: ye donst of
 herodias dailid i ye myddil: &
 plesid eronde: wherfor wip an
 oop he bihizte to zine to hir: wh
 at enē ping she hadde asid of
 hym: & she bifor warned of hir
 modir: seide: zif pou to me heer
 e ye heed of ioun baptist i a dish.
And ye king was cōseilful:
 but for ye oop: & for hem pat sa
 ten to gidir at ye mete: he com
 andide to be zoun: & he sente: &
 biheldide ioun i ye pson: & his he
 ed was bronzt i a dish: and it
 was zoun to ye dampsel: & she

bare it to hir modir: and his
 distipulis camē & tokē his bodie
 & buride it: & pei camē & tolden
 to ihu: & whāne ihc hadde herd
 pis ping: he wente fro pen? i
 to aboot i to desert place bifidis
 & whāne ye puple hadde herd:
 pei folowede hi on her feet fro
 citees: & ihc zede out & saie agre
 et puple: & hadde renpe on hē:
 & heelde ye syk mē of hē: but
 whāne ye enentide was come:
 his distipulis camē to hi & seide:
 ye place is desert: & ye tyme is
 now passid: lat ye puple go i to
 tolbues to bie hē mete: ihc seide
 to hē: pei hau not uede to go: zy
 ne ze hē siūwhat to ete: pei ans
 erde: we hau not here: but fyue
 lones & twey fischis: & he seide
 to hē: brunge ze hē hidir to me:
 & whāne he hadde comandid ye
 puple to sitte to mete on ye here:
 he took fyue lones & twey fischis
 & he biheldide i to heuene & blessid
 & brak & zaf to his distipulis: and
 ye distipulis zane to ye puple: &
 alle eten & werē fulfillid: and
 pei tokē ye relis of brokē goba
 tis twelue cofynes ful: and ye
 noubre of mē pat eten: was fy
 ue poulande of mē ont taken
 wip mē & litil childrē. **A**nd a
 noon ihc cōpellide ye distipulis
 to go up i to aboot: & go bifor hi

ouer pe see: Whyle he left pe pupel
and Whāne pe puple WAS left: he
stpede aloone i to anhil for to pie
but Whāne pe eneyng WAS co
me: he WAS yere alone: & pe boot
i pe myddil of pe see: WAS shog
gid wip walwes: for pe wynd wa
s cotrarie to hem: but i pe four
pe walkyng of pe myxt: he ca to
hem walkyng aboue pe see: &
pei seyngh hi walke on pe see:
were disturblid & seide pt it is
a fantū: & for drede pei cryeden
and auoon ihc spak to hē: & seide
hane ze trist p am: uyle ze dre
de: & petir answere & seide
lord if pou art: comaunde me
to come to pe ou pe watig: & he
seide: come poib: & petir zede don
fro pe boot & walkede on pe wa
teris: to come to ihu: but he se
i pe wynd stroong WAS aferde
and Whāne he bigan to drēche:
he criede & seide: lord maak me
saaf: & auoon ihc held farp his
hoond: & tok pet' & seide to hym
pou of litil feip: Why hast pou
doutid: & Whāne he hadde stied
i to pe boot: pe wynde ceesid: &
pei pat weren i pe boot: came
& worshipide hym & seide: verily
pou art goddis sone. **A**nd whā
ne pei hadden passid ouer pe
see: pei came i to pe loud of ge
nesar: & Whāne me of pt place

hadden kuolbe hym: pei sente i to
al pat citre & pei brouyte to hym
alle pat hadde sekuefle: And pei
piede hi pat pei schulde touche pe
hem of his cloping: And who en
tonchede: weren maad saaf
Vāne pe scribis & pe farisees
came to hi fro ierlū: & seide:
Why breken pi disciplis pe tra
ditions of eldere men: for pei
waschen not her hoondis: Why
ne pei oten bred: he answere
& seide to hem: Why breke ze pe m
andemēt of god for zour tradi
cion: for god seide honoure pi fa
dir & pi modir: & he pat cursip fa
dir oz modir: die bi deep: but ze
seien: Why en seip to fadir oz mo
dir: What eny pte is of me: it
shal profite to pee: And he hāp not
worshiped his fadir oz his modir:
and ze han maad pe mandement
of god voide: for zour tradicion
ypocritis: ysaie pe profete profe
ciede wel of zou & seide: pis puple
honourip me wip lippis: but her
hert is fer fro me: and pei worshi
pen me wip oute cause: teching
pe doctres & mandemētis of me:
and Whāne pe puple were depid
to gidir to hym: he seide to hem:
here ze & vudirstonde ze: pat piug
pat entrip i to pe mony: defoulyp
not amā: but pat piug pat com
ey out of pe mony: defoulyp a

C. xv.



man. **T**hane his discipulis camen.
 & seide to hi / pou knowest pat þis
 þis word be herd þe farisees ben
 standeris: and he answeride &
 seide: eury plantyng pat my fadir
 of hene / hay not plantid: shal be
 drawen vp bi þe roote / suffore þe
 he: þei ben blynde: & lederis of bl
 ynde me: & þis abynde ma lede
 abynd ma: bope fallen doū i to
 þe dicke / petir answerde: & seide
 to hi / expowne to us þis parable.
 and he seide: þit þe ben also wy
 onten vndir stoundyng: vndir st
 onde þe not pat al þing pat en
 try i to þe mony: goy in to þe
 wombe: & is sent out i to þe go
 yng: a weie / but þo þingis pat
 comē forþ fro þe mony: goou
 out of þe herte: & þo þingis de
 foulē amā / for of þe herte goo
 out euēl þongtis: mācleynge
 auontries: fornicaciōs: pestis
 fals witnesþyngis: blasfemyes
 þees þingis it ben: pat defoulē
 amā / but to ete wy hōdis not
 waschen: defoulyng not amā //

And ihc zede ont fro þen: and
 wente i to þe coostis of tire & of
 sidon / and lo a womā of canane
 zede ont of þe coostis: & criede & se
 ide to hi / lord þe sone of dāny:
 haue mīsy on me / my donȝt is pu
 el tranelid of a feend / and he
 answeride not to hir a word: &

his discipulis camē: & priede hi and
 seide / leese þou hir: for she criep
 aft us / he answeride: & seide / y
 am not sent: but to þe sheep of
 þe hous of isrl: pat þerischede /
 and she cam & worschypide hi &
 seide / lord help me / which answer
 ide & seide / it is not good to take
 þe breed of childre: & caste to hōi
 dis / and she seide / this lord / for wh
 elpis eten of þe crūmes: pat fa
 llen doū fro þe bord of her lordis /
 þane ihc answeride: & seide to
 hir / a womā: þi fey is grete / be
 it dou to þee: as þou wilt & hir
 donȝt was helid fro pat our **A**
 whāne ihc hadde passid fro þe
 nȝ: he cam bi sides þe see of gali
 lee / and he zede ny i to anhil: &
 sat pere: & myche puple cam to
 hym: & hadde wy hē donbe men
 & crokid: feble & blynde: & many
 opir: & þei castidē doū hem at his
 feet / and he heelide hem / so pat
 þe puple wōndridē: seynge doū
 be mē spekyng: & crokid goynge
 blynde mē seynge: & þei magnifi
 dē god of israel / and ihu whāne
 his discipulis werē clepid to gidw
 seide to hē / y haue reuue of þe pu
 ple: for þei han abidē now þre
 dayes wy me & han no þing to
 ete / and y wille not leese hem fal
 tūg: lest þei faulen i þe weie /
 and þe discipulis seuen to hi / wher

of p̄ane to many looues among
us i desert to fulfille so gret a pu
ple: and ihs̄ seide to hem: hou ma
ny looues han ze: And pei seiden
seuen: & a fewe snale fischis: & he
comandide to pe puple to sit
te to mete on pe erve: And he toke
seuen looues & fyne fischis: & di
de pankyngis & brak & zaf to his
discipulis: & pe discipulis zane to pe
puple: & alle ete & were fulfillid
And pei token pat pat was leest
of relis: seuen lepis fülle: And
pei pat eten: weren foure pouc
and of men: wip oute litil chil
dren & wip me: And whāne he ha
dde left pe puple: he wente ny i
to aboot: And cam in to pe coost
tis of magedan:

And pe farisees & pe sadu
cees came to hi teptyng
& piden hi to sthele he
a tokene fro heuene: and he ans
werde & seide to hem: whāne pe
enēide is come: ze seyen: it shal
be deer: for heuene is redy: And
pe moze wīde: to dape tēpest
for heuene shynen heueli: pan
ne ze cūne demen pe face of heu
ne: but ze moū not wite pe toke
nes of tymes: an puel genaciō
& aountresse sekyn a tokene: & a
tokene shal not be zomi to it:
but pe tokene of ionas pe pro
fete: And whāne he hadde left

hem: he wente fory: **A**nd whā
ne his discipulis came on pe see:
pei forzaten to take looues: And he
seide to hē: biholde ze & be war:
of pe soursowz of farisees and
saducees: & pei pouzte among
hē: & seide: for we han not take
looues: but ihs̄ wityng: seide to
hē: what renke ze among zou of
litil fey: for ze han not looues:
zit vndir stonde not ze ney han
mynde of fyne looues i to fyne
poulande of mē: & hou many cof
fyns ze token: ney of seuen looues
i to foure pouland of mē: & hou
many lepis ze token: Whi vndir
stonde ze not: for p seide not to
zou of breed: be ze ward of pe
soursowz of farisees & saducees:
p̄ane pei vndir stode: pat he sei
de not to be war of soursowz
of looues: but of teching of fa
risees & saducees: **A**nd ihs̄ ca
i to pe parties of cesarie of filip:
& axide his discipulis & seide: whō
seyn mē to be mād? sone: & pei
seide: cūne ioun baptist: or elye:
& or ieremye: or oon of pe proph
tis: ihs̄ seide to hē: but whō seie
ze me to be: Symont petir ans
werde & seide: you art crist pe so
ne of god lyupge: ihs̄ answerde:
& seide to hi: blissid art you sy
mont bariona: for flesch and
blood sthelede not to yee: but

my fadir pat is i henenes and y
 seie to pee: pat y art petre: & on
 pis stoon y schal bulde my churche
 and ye zatis of helle schule not
 hane myzt azeu it: And to pee y
 schal zene pe keyes of pe kyngdo
 of henenes: & what en y schalt
 bynde on erpe: schal be boiuden
 also i henenes: And what en y
 schalt vnbrynde on erpe: schal be
 vnboude also i henenes: panne
 he comaunde to his discipulis
 pat pei schulde seie to uoman
 yt he was crist: fro pat tyme
 ihe bigan to shewe to his discip
 lis: pat it bihoote hi go to ierlū
 & suffer many ying: of pe eld
 ere me & of scribis & pncis of
 p̄tis: & be clayne: & ye proude
 dape to rise azeu: and petir to
 ok hi: & biga to blame hi & seide
 fer be it fro pe lord: pis ying sch
 al not be to pe: and he turnede
 & seide to petir: cathanas go af
 ter me: y art a schauere to me:
 for y canerist not vo yingis pat
 beu of god: but vo yingis p̄t be
 of me: p̄ane ihe seide to his dis
 cipulis: ze ony ma wol come af
 tir me: denye he hi self: & take
 his croos & sue me: for he pat
 wole make his lif last: schal le
 se it: And he pat schal lede his
 lif for me: schal fynde it: for
 what profitey it to aua: if he

byne al pe world: & suffer pe ying
 of his soule: or what charyng
 schal aua zine for his soule: for
 maun? lone schal come i glorie of
 his fadir wip his angelis: & p̄ane
 he schal zelde to eu y ma aftir his
 werkis: treuly y seie to zon y beu
 siune of he pat stonde here: which
 schulen not taste deep: til pei seen
 manes loue comyng i his kyngdo
 And aftir sixe daies ihe
A took pet & iames: & ioon
 his broy: & ledde hem
 asdis i to au hyl: & was turned
 i to au op licknes bifor hem: and
 his face shone as pe siune: & his
 clois were maad whyte as sno
 we: & lo moyses & elpe appered
 to hem: & spaken wip hi: and pet
 anwerde & seide to ihu: lord it
 is good: us to be here: if y wolt:
 make we here pre tabernacis:
 to pee oon: to moyses oon: & oon
 to elpe: zit ye while he spak: lo
 abryt cloude: ouer schadeid
 he: And lo a voice out of vedonde
 pat seide: pis is my der worpe so
 ne: i whom y hane we pleside to
 me: here ze hi: And ye discipulis her
 de & felden don on her faces: &
 drede gretli: And ihe cam and
 touchid hem: & seide to he rise
 up: & mile ze drede: And pei lifte
 up her ien & sayen no ma but
 ihu alone: And as pei came don

of pe hille: ihc comaidide to hem
 & seide: seie ze to no man pe vison:
 til man? soue rise azen fro deey
And his discipulis asidē hym:
 & seide: what pāne seien pe scri-
 uis: pat it bihoney pat elpe com-
 e first: he answered: & seide to
 hem: elpe schal come: & he schal
 restore alle pingis: And y seie to
 you: pat elpe is now comen: & pei
 knewe hi not: but pei didē i hi
 what eu pingis pei woldē: And
 so mānes soue schal suffer of
 hē: pāne pe discipulis vnderstode:
 pat he seide to hē of ioun pe ba-
 ptist. **A**nd whāne he cam to pe
 puple: amā cam to hym and fol-
 dou on knees bifor hi & seide: lord
 haue myc on my soue: for he is
 lunatyke: & sufferi puel: for ofte
 tymes he falli i to pe fier: & of
 te tymes i to watir: And y brow-
 te hi to pi discipulis: & pei myzteu
 not heele hym: ihc answered: &
 seide: a p^r geniacon vubileueful
 & weeward: hon long schal y suf-
 fre you: bryuge ze hi hidir to me
 and ihc blamed hi: & pe denel we-
 nte out fro hi: & pe child waas
 heeled fro pat our. **A**pāne pe dis-
 cipulis came to ihu p^rnel: & seide
 to hi: whi myzte not we caste hi
 out: ihc sei to hem: for iouwe
 vubilene: trenly y seie to you: if
 ze han feip: as a corne of teneu

eye: ze schule seie to pis hil: passe
 pon hēnes & it schal passe: & no
 ying schal be vupossible to you:
 but pis kynde is not cast out:
 but bi fipug & fastyng: And whi-
 les pei were abidyng to gidir i
 galile: ihc seide to hē: mān? soue
 schal be bitrayed i to pe hondis of
 me & pei schule sle hym: And pe
 priddy daie he schal rise azen to
 lyf: And pei werē fullori: And
 whāne pei came to casarnā:
 pei pat token tribute camen to
 petre: & seide to hi: iouwe mast
 paye not t^rbute: And he seide:
 this: & whāne he was comē in to
 pe hous: ihc seide cam bifor hym
 & seide: symonit: what semey to pe:
 kyngis of erpe of whō take pei
 tribute: of her sou? or of aliens:
 And he seide: of aliens: ihc seide
 to hym: pāne sou? be fre: but pt
 we schal dre hem not: go to pe see
 & caste an hook: & take pilke fische
 pat first comey up: & whāne his
 moup is opened y schalt fynde a
 stater: & me for pee and for me
A pat our: pe discipulis camen
 to ihu: & seide: who gessist pou
 is grett i pe kyngdome of he-
 nenes: & ihc clepide a litil child:
 & putte hym i pe myddil of hem:
 & seide: y seie treupe to you: but
 ze be turned: & maad as litil chil-
 dre: ze schule not entre in to pe

C. xviij.

kyndom of heuenes / þfor who
 eu mekyp hi as yis litil chylde: he
 is grett i þe kyngdome of heue
 nes / And he pat resseyney oliche
 litil chylde i my name: resseyu
 ey me / bnt who so slaūderip oo
 of res smale pat bileuē i me:
 it spedip to hi: pat a mylusto
 on of assis be hanged in his
 necke: & he be drenchid i þe dep
 nelle of þe see. **W**ho to þe world
 for slaūdris / for it is nede: þt
 slaūdeves come / neveles who
 to þe ilke mā: bi who a slaūd
 re comey / And if ym hond or
 pi foot slaūdris þee: kytte it
 of & caste aweiē fro þee / it is be
 tt to þee to entre to lif: feble
 ey wokid: þāne haupug tibe
 ne hondis: or tibeve feet to be
 sente i to eu lastyng fier / And
 if ym ize slaūdre þee: pulle
 it out: & caste aweiē fro þee /
 it is bette to þee wip oon ize to
 entre i to lif: þāne haupug
 tweyne yen to be sent i to þe fi
 er of helle / se þe pat þe despise
 not oon of res litile / for y seie
 to þou: pat þe angels of hem i
 heuenes: seen eūmore þe face
 of my fadir pat is i heuenes /
 for mān? sone cam to saue þat
 ying pat perisshide / what se
 meþ to þou: if þer were to si
 man an hundrid sheep: & oon

of hem hay erred: where he shal
 al not lene: nyne & upne i dese
 rt: & shal go to seche þat pat er
 rede: and if it falle þat he fynde
 it: treuili y seie to þou: pat he shal
 al haue ioie þ on more þan on
 nyne & upne pat errede uot /
 so it is not þe wille þfor þoure
 fadir pat is i heuenes: pat oon
 of pese litil perisshide. **B**ut if y
 broþ synes azen? þee: go þou &
 reprone hi: bitwixe þee & hym
 aloone / if he herip þee: þou hast
 wōnen pi broþ / And if he herip
 þee not: take wip þee oon or tibe
 yne: þt eūp word stoonde i þe mo
 ny of tweyne or þre witnessis /
 and if he herip not hem: seie þ
 to þe churche / but if he here not
 þe churche: be he as an hepe & a
 puppica to þee / y seie to þou treu
 ly: what eū ying? þe bynden on
 erpe: þo shulē be boūde also i
 heuē / And what eū ying? þe un
 bynde on erpe: þo shulē be un
 boūdi also i heuē / eft soone y
 seie to þou: pat if tweyne of þou
 cōsentē on þe erpe: of eūp ying
 what eū þei azen: it shal be dō
 to hem: of my fadir pat is i he
 uenes / for wher tweyne or þre
 ben gederid i my name: þer y
 am i þe unyddil of hē / þāne þe
 tir cam to hi & seide / lord hois
 ofte shal my broþ synes azen?

me: & y schal forȝiue to hym: wher
 ever til senene tymes: wher seip
 to hi: y seye not to pee til senen
 apis: but til senentytis sen
 enesipis. **E**f for pe kyngdō of
 heuenes is lickued to a kyng.
 pat wold reken wip hise serua
 ntis: and whāue he bigan to re
 kene: oon pat ouȝte ten poula
 nd talentis. Was brouȝt to hi
 and whāue he hadde not wher
 of to zelde: his lord comaūdide hi
 to be sold: & his wyf & children.
 & alle pingis pat he hadde: & to be
 paid: but wilk seruaunt felle don:
 & priede hi & seide: haue patience
 i me: & y schal zelde to pee alle pi
 ngis: And pe lord hadde mē on
 pat seruaunt: & sufferide him go
 & forȝaf to hi pe dette: but wilke
 seruaunt zede out & foonde oon
 of his enē seruantis: pat ouȝte
 hi an hundrey pens: And he held
 him: & strangled hi & seide: zel
 de pat pat þowest: And his enē
 seruaunt felle don: & priede hi &
 seide: haue patience i me: & y
 schal qnyte alle pingis to pee:
 but he wold not: but wente
 out & putte hi to þow til he pa
 iede al pe dette: And his enē ser
 uauntis seynge pe pingis: pat
 werē don: soze wde gretly: and
 pei camē & teldē to her lord: al
 le pe pingis pat werē don: pāue

his lord clepide him: & seide to hi:
 Wickid seruaunt: y forȝaf to pee al
 pe dette: for þu þydest me: y for wher
 it bihoned not also pee: to hane
 mē on þin enē seruaunt: as y had
 de mē on pee: And his lord was
 wroȝ: & took hi to tūmētours:
 til he paidē al pe dette: so my fadir
 of heuen schal do to ȝou: if ȝe for
 ȝinen not eneryman to his bro
 yer of ȝoure hertis

And it was don whā ihc
 hadde endid pese wordes:
 he passide fro galile &
 cam i to pe costis of iude ouer ior
 dan: and myche puple suede hy:
 & he heelid hē þe: And farides ca
 me to hi: tēpting hym & seide:
 wher it leueful to a mā to lene
 his wyf for ony cause: whiche
 answeride & seide to hem: han
 not ȝe redd for he pat maad mē
 at pe bigynnyng: maad hē male
 & female: & he seide: for ȝis yng
 amā schal lene fadir & modir: &
 he schal draibe to his wyf: and
 pei schulē be tweyne i o flesh: &
 so ȝei bē not now tweyne: but
 o flesthe: þfor amā departiȝ not
 pat yng þt god hay ioyned: pei
 seuen to hi: what pāne comaū
 didē moyses: to ȝine alibel of
 forȝaking: & to lene of: and he
 seide to hē: for moyses: for pe
 hardnesse of ȝoure herte: sufferide

in m
 C. xlv.

you lese your wyne / but fro pe
 bigynnyng. it was not so / & y seie
 to you. pat who en leueþ his wyf
 but for fornyccaciõ. & weddiþ au
 op. doþ lecherie / and he pat wed
 diþ pe forlakn wyf. doþ lecherie
 his disciplis seieu to hi if ye cause
 of a ma wyf a wyf is so. it sped
 y not to be weddid / & he seide to
 he / not alle me take þis word. but
 to which is youn / for þ beu geldig.
 which beu y boru of pe modris
 wombe / & þ be geldyngis. pat be
 maad of me / & þ be geldyngis. þt
 hau geldit hem self for pe kyngdō
 of heuenes / he pat may take. ta
 ke he **C**pane litil childre weren
 brougt to hi. þt he schulde putte
 hondis to he & þie / and pe disciplis
 blamedē he / but ihc seide to hem
 suffere ze þt littil childre come
 to me. & nyle ze forbede he / for of
 such is pe kyngdome of heuen
 es / & whāne he hadde put to he
 hondis / he wente fro þen. **A**nd
 loo oon cam & seide to hi / good m
 aynt. what good shal y do. pat y
 hane en lastyng lyf / which se
 iy to hi / what asist þ me of good
 yng. þ is oo good god / but if þ
 wilt entre to lyf. kepe ye coma
 ndemētis / he seiy to hi / which
 ihc seide / you shalt not do man
 cleyng. þ shalt not do auonte.
 you shalt not do yeste. þ shalt

not seie fals witnesyng / we shal
 pi fadir & pi modir. & you shalt lo
 ue pi neyboze as pi self / pe zonge
 mā seiy to hi / y hane kept alle pe
 se yngis fro my zonge / what zit
 failt to me / ihc seiy to hi / if you
 wolt be perfyte. go & selle alle y
 yngis pat you hast. & zine to poze
 me. & þ shalt hane tresoure in
 heuē. & come & lue me / and whā
 ne ye zonge mā hadde herd pees
 wordes. he wente a wepe sorow
 ful. for he hadde many possessio
 nis / and ihc seide to his disciplis / y
 seie to you treuþ. for ariche mā
 of hard shal entre i to pe kyngdō
 of heuenes / and eft soone y seie
 to you. it is lyt a camel to passe
 porou a needlis ye. pane a ryche
 mā to entre i. to pe kyngdome
 of heuenes / whāne pe se yngis
 werē herd. ye disciplis wondri
 den gretely. & seide / who panne
 may be saaf / ihc biheld & seide to
 hem / auentis me þis yng is in
 possible. but auentis god. alle
 yngis beu possible. **C**pane pe
 tir answerde & seide to hi / lo we
 hau forlake alle yng. & we ha
 lued pee / what pane shal be to
 us. ihc seide to he / treuþ y se
 ie to you. pat ze pat hau forleke
 alle yngis & hau lued me. in
 regeneraciõ whāne mān sone
 shal sitte i pe sete of his maieste.

ye schulen sitte on twelue setis. de
myng pe twelue kyngeddis of
israel. and eury man pat forsaik
hous bryden oz susteren. fadir
oz modir. wyf oz childre oz fel
dis for my name. he schal take
an hundridfold. & schal welde ener
lastyng lyf. but many schule be
pe firste. pe laste. & pe laste. pe firste.

Mhe kyngdome of heu
nes is lyk to an hous
bondema. p^r wente out
first bi pe moelle. to hire work
men into his vynezerde. And whā
ne pe conenānt was maad w^t
workmē. of apeny for pe daye.
he sente hem into his vynezerde.
& he zede out aboute pe priddē
our. & sape opir stouping ydyl
i pe cheping. & he seide to hem.
go ze also into my vynezerd. & y^t
pat schal be rytful. y schal zue
to you. and pei wente forp. eft soo
nes he wente out aboute pe sif
te our. & pe nyupe. & dide i lyk
man. but aboute pe elleuēny
our he wente out. & foond opir
stouping. & he seide to hem.
what stounde ze idyl here al daye.
pei seieu to hi. for no mā hay hi
red us. he seip to hē. go ze also
into my vynezerd. And whāne
euēnyng was comē. pe lord of
pe vynezerd seip to his procura
tour. clepe pe workmē. & zelde

to hem her hyr. & bigyne pou at
pe laste. til to pe firste. And so whā
ne pei were comē pat camē about
pe elleuēny our. also pei token
euryche of hē apeny. but pe firste
comē & demedē pat pei schulden
take more. but pei tokē eche oon
bi hem self apeny. And i pe takyng
grunchidē azen. pe hōsebonde m
an. & seide. pe se laste wrouyte oon
our. & you hast maad hē euē to
us. p^r han bozn pe charge of pe
daye & heete. And he answeride to
oon of hē & seide. freend y doo pee
no wrong. wher you hast not acoz
did wip me. for apeny. take you
pat pat is ym & go. for y wole zue
to yis laste mā. as to pee. wher
it is not leeful to me. to do pat
yt y wille. wher ym is wickid.
for y am good. so pe laste schulen
be. pe firste. And pe firste. pe laste.
for many bē clepid. but fewe bē
chose. & i hē wente up to ierusalē.
& toke his twelue discipulis i pne
te. & seide to hē. lo we gon up to
ierusalē. & māⁿ sone schal be
bitakū to pncis of p^ris & sc^ris.
& pei schule cōdēpne hi to deep. &
pei schule bitake hi to hepe men.
for to be storned & stourged and
crucified. And pe priddē day he
schal ryse azen to lyf. **E**pāue pe
modir of pe son of sebedee. cā
to hyr wip hir sones. onourig.

And aking ſi þing of hi and
 he ſeide to hir what wilt þou.
 ſhe ſey to hi / ſeie þat þeſe twe
 yne my ſones ſitte: oon at þi
 riȝthalf. & oon at þi left half
 i þe kungdome. ihc anſwerde
 & ſeide þe witte not what þe aſ
 en / mon þe drynke þe coupe.
 which þe ſchal drynke: þei ſeid
 to hi / we mon þe ſey to hē / þe
 ſchule drynke my coupe. but to
 ſitte at my riȝthalf oz left half.
 it is not myn to zine to þou. but
 to which it is maad redy of
 my fadir. And þe ten her yng.
 hadde i dignaſion of þe twe
 bryſen. but ihc clepide hē to hi
 & ſeide þe witte þat þis of þe
 þen men: þen lordis of hē. and
 þei þat þen gretter: vſen pow
 er ou hem. it ſchal not be ſo a
 mong þou. but who en wole be
 maad gretter among þou. be
 he þou mynſtre. and who en
 among þou wole be þe firſte: he
 ſchal be þoure ſervant. as ma
 n / ſone cam not to be ſerved:
 but to ſerve & to zine his lyf.
 redempcion for many. & whan
 ne þei zeden out of ierico: my
 che puple ſiede hi. and lo twe
 blynde mē ſatte biſidis þe we
 þe. & herde þat ihc paſſide. &
 þei crieden & ſeiden / lord þe ſo
 ne of dany: hane myc on us.

and þe puple blamede hē: vt þei
 ſchulden be ſtille. and þei criede
 þe moze. & ſeide / lord þe ſone of
 dany: hane myc on us. & ihc ſto
 od & clepide hē & ſeide / what wo
 len þe þat þe do to þou: þei ſeiden
 to hy / lord þat oure yen be ope
 ned & ihc hadde myc on hem
 and touchide her yen. and ano
 on þei ſayen: & ſieden hym.

And whane ihc cam my
 to ierlū. & cam to beſi
 ſage at þe mouit of
 olyuete: þane ſente he his twe
 diſciplis. & ſeide to hē / go þe i to
 þe caſtel þat is azen / þou. and
 anon þe ſchule fynde an aſſe
 tied. & a colt wy þu. vutren þe:
 & bryge to me. and if ouy mā
 ſeie to þou ouy þing: ſeie þe þat
 þe lord hay uede to hē & anon
 he ſchal leene hē. al þis was
 doon. þat þe þing ſchulde be
 fulfillid þat was ſeid bi þe pro
 fete. ſeyng / ſeie þe to þe donȝter
 of syon. lo þi king comey to þee
 meke ſittyng on an aſſe and a
 ſole of an aſſe vnder þok. and
 þe diſciplis zede & dide as ihc co
 maundide hem. and þei brouȝte
 an aſſe & þe ſole. & leide her clo
 pes on hem: & made hi ſitte a
 bone. & ful myche puple: ſtrewe
 den her clopis i þe weie. opir
 kittede braunchis of trees: &

streibeden i pe weie / And pe pup
le pat wente bifor. & pat fiedē:
cryde & seide. osanna to pe sone
of dauid. blestid is he pat com
ey i pe name of pe lord. osanna
i hy pūgis. **A**nd whāne he
was entrid i to ierlū. al pe
cite was stirid & seide. who is
pis: but pe puple seide. pis is
ihc pe psete of nazareth of ga
lile. And ihc entride i to pe tēple
of god: & caste out of pe tēp
le alle pat bouzte & soldē. & he
turued vpsidon pe boardis of
chanigeris. & pe chayris of mē
pat solden culneris. And he se
ip to hem. it is writū. my ho
us shal be clepid an hous of
pīer: but ze han maad it adē
ne of penes. & blynde & crokid
camē to hi i pe tēple: & he hee
lide hē. but pe pūcis of pītis &
scribis. seipung pe muelous rig?
pat he dide. & childre cripung i
pe tēple. & seipung osanna to pe
sone of dauid. hadde idigusaon
& seiden to hym. herist y^r what
pese seie. And ihc seide to hem.
The wher ze han neu redde yt
of pe mony of zonge childre &
of soukyng childre. pou hast
maad parfyte heripung. And
whāne he hadde lest hem. he
wente forp out of pe cite in to
betanpe. And per he dwelte. &

tanzte hē of pe kyngdom of god
But on pe morewe. he turn
yng azen i to pe cite. hūgride.
& he saue afyge tree bifidid pe we
ie. & cam to it. And foond no py
ng per ine: but leenes oonly.
And he seide to it. neu fruyt co
me forp of pee: i to wip outen
ende. And anoon pe fyge tre
was dryedup. & discipulis seipung
wondride seipung how anoon
it dried. And ihc answerde &
seide to hem. trenly y seie to zou.
if ze haue seip. & doute not. not
ooneli ze schule do of pe fyge
tre. but also if ze seien to pis
hil. take & caste pee i to pe see.
it shal be don so. & alle pūgis
what en ze bileyung. schulen
afe i pīer. ze schule take. **A**nd
whāne he cam i to pe tēple: pe
pūcis of pītis. & elder mē of
pe puple. camē to hym pat ta
nzte & seide. in what power dost
pou pese pūgis. & who gaf pee
pis power. ihc answerde and
seide to hē. And y shal afe zou
o word pe whiche if ze tellen
me. y shal seie to zou i what
power y do pese pūgis. of wh
en was pe baptyim of ioun.
of heuene oz of mē. & per pou
ten wip me hē sile seipunge.
zif we seien of hene: he shal
seie to us. whi pāne bileyne ze

not to hi: if we seien of me: we
dredē ye puple for alle hadden
ioon as apphete: And pei answ
erde to ihu & seide: we wite not
& he seide to he: ney p seie to you:
i what pouer y do pese pungs
But what semey you: Anna
hadde twep son: & he cam to pe
firste & seide: soue go worche pis
day i my vynezerd: And he answ
erde & seide y uple: but aftwarde
he forpouste & wente forp: but he
cam to pe tope: & seide ou lyk ma
ner: And he answerde: & seide:
lord y go: & he wente not: who of
ye tweyne dide ye fadiris wille:
pei seien to hi: pe firste: ihc seip
to he: treuly y seie to you: for pup
plicas & hoeres: schule go bifor
you i pe kingdome of god: for io
ou cam to you i pe weye of ryt
wisnes: & ze bilenede not to hi:
but pupplicas & hoeres: bilene
de to hi: but ze sayen and hadde
no forpenking aft: pat ze bile
nedē to hym **T**here ze an ope
parable: p was an hotebonde
ma: pat plantid a vinezerd: and
heggid it aboute: & dalte a pres
sour p ine: & bildide atour: and
hyride it to erptiliers: & wete
fer i pilgimage: but whāne pe
tyme of fruytis nezedē: he se
ute his seruañtis to pe erptile
ers: to take fruytis of it: and

pe erptiliers token his seruañtis:
& beetē ye toon: pei clowde an opir:
& pei stooueden an opir: eft done
he sente opir seruañtis mo pāne
ye firste: & i lyk maner pei dide
to he: and at pe laste he sente his
sone to hem: & seide: pei schulen
dredē my sone: but pe erptiliers
seyug pe sone: seide wij ine hem
self: pis is pe epr: come ze clepe
hi: & we schule hane his eritage:
& pei token & castide hi out of pe vy
nezerde: & clowde hi: pfor whāne pe
lord of pe vinezerd schal come: w
hat schal he do to yill erptiliers:
pei seien to hi: he schal leese yuel
pe yuel me: & he schal sette to hy
re his vinezerd to oþ erptiliers:
which schule zelde to hi fruyt i
her tymes: ihc seip to hem: redde
ze neu i scriptures: pe stoon whi
che bilderis reprovēde: pis is m
aad i to pe heed of pe corner: of pe
lord pis pung is don: & it is iue
long bifor oure zen: pfor y seie
to you pat pe kyngdome of god
schal be takū fro you: & schal be
zonū to a folc: doyng fruytis of
it: And ye pat schal falle ou pis
stoon: schal be brokū: but ou
whom it schal falle: it schal al to
bryse hym: & whāne pe pus of
pntis & farikes hadde herd his
parablis: pei kneiwe pat he seide
of he: & pei soute to holde hym:

but þei dredden þe puple: for
þei hadden hym as a prophete
and ihs answered and
spak eft soone i para
blis to hem & seide: þe
kingdome of hevenes is maad
lyk to a kyng þat maad weddy
ngis to his sone: and he sente
his seruauntis to clepe men þat
weren bede to þe weddyngis:
& þei wolde not come: eft soone
he sente oþ seruauntis: & seide:
seie ze to þe mē þat bē beede to
þe feest: lo y haue maad redye
my meete my bolis & my vola
tils ben clayne: & alle þingis
ben redy: come ze to þe weddy
ngis: but þei despyled & wote
forþoon i to his ton: anoy to his
marchandise: but oþ heldē his
seruauntis & turmentide hem
& clowe: but þe kyng whāne he
hadde herd: was wroþ: and he
sente his oostis: & he destruye
de þo maquelleris: & brente
her cite: þāne he seide to his
seruauntis: þe weddyngis ben
redy: but þei þat were clepid
to þe feest weren not worþi:
þerfor go ze to þe eendis of we
res: & whom eue ze fynde: cle
pe ze to þe weddyngis: and his
seruauntis zede out i þe to wep
es: & gadride to gior alle þat
þei fōnden good & ynel: and þe
brydale was fulfillid wth mē

sittynge at þe mete: and þe kyng
entride to se mē sittynge at þe me
te: & he se þe þe amā not cloyid w
bride cloy: and he seide to hym:
freende hou entredist þi hior:
Wyt out bryde cloyis: & he was
doubte: þāne þe kyng bad his my
nistris: bryde hym þe hondis
& feet: & seide ze hym i to vtmer
derknessis: þere schal be wep
ynge: & grentynge of teer: for ma
ny mē ben clepid but feire ben
choi. **Þāne** farisees zeden alder
& token a counsel: to take ihs in
word: and þei sende to hi her disci
plis wth erodians: & seien maist
we witen þat þi art forfast: & þi
techeft i trenye þe weie of god: &
þi charygft uot of ony mā: for
þou biholdest not þe per sone of
mē: þfere sepe to us: what it se
mey to þee: is it leueful þat
þu be zomū to þe emperoure
ey uay: & þāne ihs hadde knowe
þe wickednesse of hem: he seide:
ypocritis what tepte ze me: & he
we ze to me þe pite of þe money:
and þei brougte to hi a peny: &
ihs seide to hem: whos is þis ym
age: & þe writynge aboue: þei
seien to hym þe emperoures:
þāne he seide to hē: þfor zelde ze
to þe emperour: þo yngis þat
bē þe emperoures: & to god: þo
yngis þat ben of good: and þei
herde & wondride: & þei leftē hi:

whāne

and wente awei in yat daie
sadnceis yat seien y is no ris-
ing azen to lyf. came to hym.
and aside hi and seide. maist mors-
es seide. if ony ma is deed. not
hanyng a lone: yat his broper
wedde his wyf. and rise seed to
his broper. And seuenne bry-
en were at us. and ye furste wed-
did a wyf. and is deed. and he had
de no seed. and lefte his wyf to
his broy. also ye secoude and ye
pydde til to ye seuenne. but
ye laste of alle. ye woma is de-
ed. also i ye rising azen to lyf.
whos wyf of ye seuenne schal
sche be. for alle hadde hir. ihc
answerde and seide to hem. ze er-
ren and ze knowe not scripturis
ne ye vertue of god. for in ye
rising azen to lyf. ney pei sch-
nle wedde ney schule be weddid.
but pei ben as ye angelis of
god i heuen. And of ye rising
azen of deed me ze han not red.
yat is seid of ye lord. yat seip
to zou. y am god of abraham.
and god of ysaac and god of iacob.
he is not god of deede men.
but of lynyng me. and ye puple he-
ryng. wondride i his techyng.
and farisees herde yat he hadde
putt silence to sadncees and
camen to gidir. And oon of he
a techer of ye lawe asid ihu

and temptid hi. mayst whiche
is a greet maistement in ye
lawe. ihc seide to hi. y schalt
loue yi lord god of alle ym her-
te. and i al yi soule. and i al yi myde.
pis is ye furste and ye mooste ma-
istement. and ye secoude is lyk
to pis. pou schalt loue yi neu-
bare as yi self. in yese twey in
aistementis. hangyng al ye lawe
and pe pfectis. And whane ye
farisees were gederid to gidir.
ihc aside hem. and seide. what
semei to zou of crist. whos so-
ne is he. pei seien to hi of da-
my. he seip to hem. hon pane
damp i spirit cleip hi lord and
seip. ye lord seide to my lord.
sitte on my rythalf. til y putte
ym ennyes. a stool of yi feet.
pane if damp cleip him lord.
hon is he his sone. And noua
myzte answer a word to him.
ney ony ma was hardy fro yt
daie. to aske him more.

Vane ihc spak to ye puple.
and to hys disciplis and seide.
ou ye chayr of moyses. scri-
bis and farisees han sete. yfor
kepe ze and do ze alle pynnis. what
eu pynnis pei seien to zou. but
wyle ze do aft her werkis. for
pei seien and do not. and pei hyde
greuous charges and yat mon
not be born and putte on schuld

dris of men: but wip her fyn
ger pei wole not moue hem: þfor
pei don alle her werkis: pat pei
ben seen of me: for pei draue
abrood her filateries: and ma
gificien hemmes: and pei loue
pe first sittynge placis i sopers.
þ pe first chayres i synagogis:
þ salutationis i cheppynge: þ to be
clepid of me maist: but nyle
ze be clepid maist: for oon is zo
ure maist: þ alle ze ben bryde
and nyle ze depe to zon a fadir
ou erpe: for oon is zoure fadir
pat is i henenes: ney be ze cle
pid maisteris: for oon is zour
maist: he pat is grettest amo
ng zon: shal be zoure myniste
for he pat hiery hi self: shal be
mekid: and he pat mekiy hi self:
shal be enhauid. **B**ut wo to
zon scribis þ farisees ipocritis:
pat closen pe kingdome of he
nenes bifor me: þ ze entreu not:
ney suffryn men entreynge to
entre: wo to zon scribis þ fari
sees ypocritis: pat eten pe hon
is of wydens: þ þren bi longe
preper: for pis ping ze shulen
take more dome: wo to zon s
bis þ farisees ypocritis þt gon
aboute pe see þ pe lond: to ma
ke opulite: and whane he is
maad: ze maken hi a sone of
helle: double more paine ze be

who to zon blynde lederis pat
seien: who enie swerip bi pe temple
of god: it is no ping: but he pat
swerip i pe gold of pe temple: is det
toure: ze foolis þ blynde for what
is grette: pe golde of pe temple pat
halewip pe gold: þ who eni swerip
i pe aut: it is no ping: but he pat
swerip i pe zifte: pat is ou pe au
ter: o wip: blynde me for what is
more pe zifte of pe auter pat hale
wip pe zifte: þfor he pat swerip
i pe aut: swerip i it: þ i alle ping
is pat beu þ ou: and he pat swer
ip i pe temple: swerip i it: þ i hyu
pat dwellyp i pe temple: and he pat
swerip i henene: swerip i pe tro
ne of god: þ i hi pat sittip þ on
wo to zon scribis þ farisees ipo
critis: pat tyen myute anete
þ cunyn: þ han lest po pingis
pat beu more charge of pe lawe
dome þ iucy þ ferp: and it bihofte
to do pese pingis: þ not to leene
po blynde lederis clausynge a
gnatte: but awolewynge a camel:
wo to zon scribis þ farisees ipo
critis: pat cleusen pe cuppe and
plater wip out forp: but wip ine
ze ben ful of raneque þ vicleu
esse: pou blynde farisee clense
pe cuppe þ pe plater wip ine forp:
pat pat: þt is wip out forp: be in
aande clene: wo to zon scribis þ
farisees ypocritis: pat be lyk

to sepulchris whith whid wip out
foz. semē faure to mē: but wip
me pei ben ful of boones of deed
mē & of alle filpe. so ze wip out
foz. semē inst to mē: but wip
me ze bē ful of ypocrisy & widu
dnefle. wo to zon scribis & farise
es ypocritis: pat bilde sepulchris
of pfetis. & make faure peburi
els of inst mē. & seieu. if we had
den be i pe daies of oure fadris:
we schuldē not hane be her felo
wes i pe blood of prophetis. & so
ze bē i witnesing to zon self. yt
ze ben pe son of hem pat slowe
pe pfetis. and fulfille ze pe me
sure of zoure fadris ze edderis
briddis. hou schulē ze fle fro pe
dome of helle: pfor lo y sende to
zon. p pfetis & wip mē. & scribis
and of hē ze schulē fle. & crucifi
e. & of hē ze schulē stourge in
zoure synagogis. & schulē pur
sue fro cite i to cite: pat alle pe
inst mē blood come on zon. yt
was shedde ou pe erpe. fro pe
blood of inst abel. to pe blood of
acarie. pe sone of barachie.
whō ze slowe bitwixe pe teple
& pe aut. trenly y seie to zon.
alle pese pingis schulē come ou
pis genacion. ierlū ierlū pat
sleest pfetis. & stonest hem pat
bē sent to pee: hou ofte wolde
y gadere to godir pi childrē. as

& eddis

ayathau.

an heune gaderip to godir hir
chikened. vudir hir wenges. &
you woldist not. lo zoure hous
shal be left to zon desert. And
y seie to zon. ze schulē not se me
fro hem. foz. til ze seien blef
sid is he. y comen i pe name of velod
And ihc wente out of pe
temple & his disciplis
camē to hi: to stherbe
hyun pe bildyngis of pe temple
but he answerde. & seide to hē
seen ze alle pese pingis. trenly
y seie to zon. a stoon shal not
be left here on a stoon: pat ne
it shal be destruyed. and whā
ne he satte on pe hille of olyue
te. his disciplis camē to hyun
puelly. & seide. seie us whāne
pes pingis schulē be. & what to
ken of pi coming. & of pe ending
of pe worlde. And ihc answerde
& seide to hē. loke ze pat noumā dis
ceyne zon. foz many schulē come
i my name & schulē seie y amēt.
& pei schulē discerne many. foz
ze schulē heve batels: & oppry
ons of batels. se ze pat ze be not
disturblid. foz it bihouep pese
pingis to be don. but not yet is
pe ende. folk shal rise to godir
azen. folk. & reime azen. reime
me. & pestilencis & hūgris & pe
erpe monyng. schulē be bi placis
and alle peese. bē bigynnyngis

of sorowes þane me schule bita
 þe ȝon i to tribulaciō. & schule
 fle ȝon: & ȝe schule be i hate to al
 le folke for my name. And þane
 many schule be slaunderid. And
 bitraye eche oþ. & þei schule hate
 eche oþ. & many fals pphetis sch
 ule rise: & disseyne many. And
 for wickednesse schal be plente
 uouse. þe charite of many schal
 were colde. but þe pat schal dw
 elle stabul i to þe ende. schal be
 saaf. And þis goſpel of þe kyng
 dome schal be prechid i alle þe
 world. i witueſſing to alle folke.
 & þane þe eende schal come. **¶**
 for whāne ȝe ſe þe abhomyſſa
 ciō of diſcomfort. þat is ſeid of
 daniel. þe pſete. ſtounding i þe
 hooly place. he þat redy vndir
 ſtonde he. þane þei þat ben in
 indee. fle to mouſteyns. & he þat
 is i þe hous roof. come not doun.
 to take omy þing of his hous. &
 he þat is i þe feld. turne not a
 ȝen to take his cote. but who to
 hem þat ben wip childe. And
 uerſtyen i þo daies. þye ȝe þat
 ȝoure fleynge be not maad in
 wynt. or i þe ſaboth. for þane
 schal be grete tribulaciō. wh
 at man hap not be fro þe byg
 yng of þe world to noue. neþ
 schal be maade. And but þo da
 ies hadde be abreggide eche

fleuſhe. ſchulde not be maad ſa
 af. but þo daies schule be maad
 ſhort for þe choſi me. **¶** þane
 if ony man ſeie to ȝon. lo here
 is criſt or pere. uyle ȝe bilene
 for fals criſtis & fals pſetis. ſch
 ule riſe. & þei schule ȝine grete
 tokenes and wondris. ſo þat al
 ſo choſi be ledde i to erreure.
 if it maie be don. lo þane biſop
 ſeide to ȝon. yfor if þei ſeie to ȝon.
 lo he is i deſert. uyle ȝe go ont. lo
 i þney plas. uyle ȝe trouwe. for
 as leit goy ont fro þe coſt. & aſpe
 ry i to þe weſt. ſo schal be alſo
 þe comyng of man. ſone. where
 ene þe bodie schal be. alſo þe egg
 is schule be gaderid ydir. **¶** And
 anon after þe tribulaciō of þo
 daies. þe ſime schal be maad dark.
 & þe mone schal not ȝine hir lūt.
 & þe ſterris schule falle fro heuē.
 & þe vertues of heuēnes ſchulen
 be moned. and þane þe tokene
 of man. ſone schal appere i heue
 ne. & þane alle kynredis of þe
 erpe schule weile. and þei schule
 ſe man. ſone comyng i þe cloudis
 of heuēne. wip myche vertu &
 maſte. and he schal ſende his
 angelis wip a trūpe & a grete
 voice. & þei schule gedir. his
 choſi. fro foure wyndis fro þe
 hyeſt þingis of heuēnes to þe
 endis of hem. And lerne ȝe þe

parable of a fyge tre / whāne
his braūche is now tendir. &
pe leenes ben sprongū: ze wit
te pat souer is up: so & ze wh
āne ze see alle pees pūgis: wh
te ze pat it is up: i pe zatis

Trenli y seie to you. for pis
genaciō shal not passe: til
alle pūgis ben don: heuene and
erpe shule passe: but my wo
dis shule not passe: but of pilke
die & our: nomā wote. ney aūg
elis of heuene: but pe fadir alo
one: but as it was i pe daies of
noe: so shal be pe conyuge of
mān? sone: for as i pe daies be
for pe grete floode pei were ety
ug & drynkyn. weddyng and
takyn to weddyng to pat daie.
pat noe entrid i to pe schipe. &
pei knewe not til pe grete flood
cam & toke alle mē: so shal be
pe conyug of mān? sone: pāne
tweyne shule be io feelde: oon
shal be takū & a noy left: twey
wyme shule be gryndyn io
qneerue: oon shal be takū & pe
toy left: tweyne i a bedde: pe to
on shal be takū. & pe toy left:
pfor wake ze. for ze wite not in
what our pe lord shal come:
but wite ze pis. pat if pe hosbo
nde mā wite. i what our pe
pese were to come: certis he wo
de wake. & suffere not his hous

to be vndirmyned: and pfor be ze
redi: for i what our ze gessle not
mā? sone shal come. **W**ho
gessit you is atreibe seruānt
& a prudent: whō his lord orde
pned on his meyne to zine hem
mete i tyme: blestid is p^r ser
uānt: whō his lord whāne he
shal come: shal fynde so doryge:
trenli y seie to you. for on alle
his godis. he shal ordeyne hi:
but if pilk yuel seruānt seie i
his herte. my lord tarien to co
me. & bigynen to synne his eue
seruāntis. & ete & drynke wip
drouke mē: pe lord of pat seru
ānt. shal come i pe daie which
he hopit not & i pe our pat he
knowen not. & shal departe hi:
& putte his part wip ipocritis:
y shal be wepyn. & grytyng of tepe
Vāne pe kyngdome of heu
nes shal be lyke to ten vir
gyns: which token her laū
pis & wenten out azen pe ho
sebonde & pe wryf: & fyne of
hem were foolis: & fyne pru
dent: but pe fyne foolis token
her laūpis: & toke not oyle w
hem: but pe prudent: token
oyle i her vessels wip pe laū
pis & whiles pe hosebonde tari
ede: alle pei nappide & slepten:
but at mydnyzt. acry was mā
ad: lo pe spouse comen. so ze

out to meete wip hym / pane
alle þo virgyns risen vp / and
araieden her laūpis / and þe
foolis seide to þe wise / zine ze
to us of þour oyle: for oure
laūpis be quenched / þe pru
dent answerde: & seide / lest
þar aventure it suffice not
to us & to þou: go ze ray to m
eu. þat selle & bpe to þou / and
while þei wenten for to bpe:
þe sponse cam / and þo þt we
re redy: entride wip hi to wed
dyngis / & þe zate was shutte /
and at þe laste þe opir virgy
ng camen & seide / lord lord: opp
ne to us / & he answerde & seide
trenly y seie to þou: y knowe
not þou / þfor wake ze: for ze bi
ten not þe daie ne þe our. **F**or
as ama þat pilgimage: clepi
de his seruāntis & bitook to
hē his goodis / and to oon he
zate fyne talentis: to an op
tweyne: & to an op oon / to eche
ast his owne vtu: & wente
forp anoon / and he þat hadde
fyne besāntis wente forp &
wrougte i hē: & wan oþe fyne
also: & he þat hadde takē twe
yne: wan op tweyne / but he
þat hadde takē oon: zede forp
& dale i to þe erpe: & hidde þe
money of his lord / but aftir
long tyme. þe lord of þo serua

ntis cam: & rekened wip hem /
and he þat hadde takē fyne be
sāntis cam: & bronzte op fyne
& seide / lord þou bitokest to me
fyne besāntis: lo y haue gete
aboue fyne opir / his lord seide
to hi / wel be þou good seruānt
& feifful: for on fewe þingis y
hast be trewe: y schal ordeyne
þee on many þingis / entre y
i to ioie of þi lord / and he þat
hadde takē tweyne talentis cam
& seide / lord þou bitokest to me
two besāntis: lo y haue wōue
on op tweyne / his lord seide to
hym / wel be þou good seruānt
& trewe: for on fewe þingis y
hast be trewe y schal ordeyne þee
on many þingis / entre y i to
þe ioie of þi lord / but he þt had
de takē o besānt: cam & seide
lord y wote. þat þou art an ha
rd mā / þou repest wher þou
hast not soibe: & þou gadrest
to gidre: wher þou hast not spre
dde a broode / & y dredyng we
te: & hidde þi besānt i þe erpe /
lo þou haste þt þat is ym / his
lord answerd & seide to hym /
þuel seruānt & slowe. wifest
þou þat y repe wher y seibe not:
& gadere to gidre: wher y spred
de not a broode / þfor it bihofte
þee to bitake my money to cha
uigeris þt whāne y cam schulde

vellepne pat pat ys myn wip
 vānig / þfor take aweiþe fro hi
 þe beſant: & zine ze to hi þt hap
 ten beſantis / for to eny mā þt
 hap me ſchal zine / and he ſchal
 encreſe / but fro hi pat hap not
 alſo pat pat hym ſemey to ha
 ne: ſchal be takn aweiþe of hi
 And caſte ze out þe vūprofita
 ble ſervant: i to vtmer derk
 neſſis / þ ſchal be weping: &
 grynþng of teer. **W**hāne
 mān? ſone ſchal come i his
 maieſte. & alle his angelis
 wip hi: pāne he ſchal ſitte on
 þe ſege of his maieſte / and al
 le folkis ſhulē be gaderid bi
 for hym: & he ſchal departe hē
 at wipne. As a ſhepherd depar
 tep ſheep fro kidis / and he ſchal
 ſette þe ſheep on his rythalf:
 & þe kiddis on þe leſthalf / pā
 ne þe king ſchal ſeie to hē: pat
 ſhulē be on his rythalf / come
 ze þe bliſſid of my fadir: take
 ze i poſſeſſion þe kingdome
 maad redy to þou fro þe mak
 yng of þe wold / for þ hūgride:
 & ze zanen me to ete / and
 þ þruſtid: & ze zanen me to
 drynke / þ was herbozeles: &
 ze herberden me / nakid: & ze
 hūlidē me / ſyk: & ze viſitiden
 me / þ was i þlou: & ze came
 to me / pāne miſt me ſhulen

anſwere to hi: & ſeie / lord whāne
 ſizen we þee hūgri: & we fedde
 þee: þurſþ: & we zane to þee
 drynk: And whāne ſayen we þe
 herbozeles: & we herberden þee:
 or nakid & we hūlidē þee: or whā
 ne ſayen we þee ſyk or i þlou:
 & ze came to þee: and þe king
 anſweryng ſchal ſeie to hē / tren
 ly þ ſeie to þou. As longe as ze di
 de to oon of þeſe my leſte bryþe:
 ze didē to me / pāne þe king ſchal
 ſeie alſo to hē: pat ſhulē be on
 his leſthalf / departe fro me: ze
 curſid i to enlaſtyng fier: þt is
 made redy to þe denel & his an
 gelis / for þ hūgride: & ze zane
 not me to drynke etc / þ þruſtid:
 & ze zane not me to drynke / þ was
 herbozeles: & ze herberde not me
 nakid & ze kenerde not me / ſyk
 & i þlou: & ze viſitide not me /
 pāne & þei ſhulē anſwere to hi:
 & ſhulē ſeie / lord whāne ſayen
 we þe hūgryng. or þurſþng.
 or herbozeles. or nakid. or ſyk
 or i þlou: & we ſervedē not to þee.
 pāne he ſchal anſwere to hē:
 & ſeie / trenly þ ſeie to þou. þon
 longe ze didē not to oon of þeſe
 leſte: neþ ze didē to me / & þeſe
 ſhulen go in to enerlaſtyg
 turnment / but þe miſt men
 ſhulen go in to enerlaſtyng
 lyf

Hud it was don. Whāne
ihc hadde endide alle
rese wordis: he seide
to his discipulis: ze write pat aft-
terwey daies: paske schal be m-
aad: & man? sone schal be bita-
ken to be crucified: pāne pe pū-
cis of p̄stis: & pe elder mē of
pe puple weren gaderid i to pe
halle of pe puce of p̄stis: pat
was seid caphas: & maden
aconsel to holde ihu wip gile
& sle hym: but pei seide not in
pe halidaiē: lest per anētūre no
yse wer maad i pe puple: And
whāne ihc was i betanpe i pe
hous of symonit pe leprous:
a wōman pat hadde a boxe of
alabaſtre of p̄cions opneuet
cam to hym & stheode out ou
pe heede of hym resting and
discipulis seynge hadde dedeyn-
& seide wher to pis loss: for it
myt be selde for myche: & be
zoun to poore mē: but ihc knewe:
& seide to hem: What be ze hely-
to pis wōmā: for she hay wr-
out i me a good werk: for ze
schule eu hane poore mē wip
zon: but ze schule not algatis
hane me: pis wōmā sendyng
pis opneuet i to my bodie: di-
de to buriē me: treuly y seie to
zon wher eu pis gospel schal be
p̄chid i al pe worlde: it schal be

seide pat she dide pis i mynde
of hi: pāne oon of pe tibelue: pt
was clepid iudas tharioth: we
te fore to pe pucis of p̄stis & seide
to hem: What wole ze zune to me:
& y schal bitake hi to zon: & pei
ordeynede to hi pritty pāns of
silu: And fro pat tyme he sougt
oportunitē to bitraye hi: And i
pe firste daie of perf loones:
pe discipulis camd to ihu & seide
wher wolt you we make redy
to pee: to ete pass: ihc seide: go
ze i to pe citee to sunna: & seie to
hi: pe maist' scip: my tyme is
nyz: at pe y make paske wip my
discipulis: & pe discipulis diden as
ihc comaūde to hē: & pei made
pe paske redy: And whāne eneti-
de was come: he satte to mete
wip his discipulis: & he seide to hē
as pei eten: treuly y seie to zon:
pat oon of zon schal bitraye me:
And pei fullori bigūne eche bi
hi self to seie: lord wher y am:
& he answerd & seide: he pat put
tip wip me his honde i pe plater:
schal bitraye me: forlope mān?
sone goy. as it is writū of hi:
but wo to pat mā: bi whō mā-
nis sone schal be bitrayed: it
were good to hi: if pat man
hadde not be born: but iudas
pat bitrayed hi: answerde sey-
ing: maist' wher y am: ihu

tibelue



seide to hi: þou hast seide. **A**nd
 while þei forspeden: ihc took br
 eed & blestid & brak & zake to his
 disciplis: & seide: take ze & etc:
 þis is my bodie: and he toke þe
 cuppe: & dide þanckynge & zaf
 to hem: & seide: drynk ze alle
 her of: þis is my blood of þe n
 ewe testament: whiche schal
 be schede for many: i to remi
 sion of syn. And þ seie to zou
 schal not drynke fro þis tym
 e: of þis fruyt of þe vine: i to
 þat daie. whane þ schal drin
 k it newe wip zou: i þe kyngdō
 of my fadir. And whane þe
 ympne was seide: þei wentē
 out i to þe mount of olyuete: þā
 ne ihc seide to hē: alle ze schulē
 suffere staidur i me i þis nyxt
 for it is writun þ schal synge
 þe sheephird: & þe sheep of þe
 floc schulē be staterid: but aft
 þat þ schal rise agen: þ schal go
 bifor zou: i to galile: petir an
 swerde & seide to hi: þou alle
 schulē be staidrid i i þee: þ
 schal neu be staidrid: ihc seid
 to hi: tvenly þ seie to þee: for i
 þis nyxt bifor þe cok crowe:
 þries þou schalt denye me: þe
 tir seide to hi: 3he þou it biho
 ne þat þ die: wip þee: þ schal
 not denye þee: also alle þe dis
 ciplis seide. **Þ**ane ihc cam w

hem: i to a toil þat is seid i essem
 any: & he seide to his disciplis
 sitte ze here: þe while þ go ydur
 & þie: and whane he hadde take
 & two sones of sebede: he bigā
 to be heuy & sorie: þāne he seide
 to hē: my soule is soroweful: to
 þe deep: abide ze here: & wake
 ze wip me: & he zede for þalittil:
 & felde doū on his face: þyng
 & seynge: my fadir if it is pos
 sible: passe þis cuppe fro me:
 nepeles not as þ wole: but as
 þou wolt. And he cam to his
 disciplis: & fonde hem slepy
 ng: and he seide to petir so:
 wher ze myzte not oon our wa
 ke wip me: wake ze & þie ze:
 þat ze entre not i to tēptacion
 for þe spirit is redi: but þe flethe
 is lyk: eft þe secōde tyme he
 wente & þiede seynge my fadir
 if þis cuppe may not passe but
 þ drynke hi: þi wille be doon
 and eft sone he came: & fonde
 hē slepyng: for her 3en weren
 heuyed: & he left hem & wente
 eft ōne: & þiede þe þridde tyme
 & seide þe same word: þāne he
 cam to his disciplis: & seide to
 hē: slepe ze now: & reste ze: lo
 þe our hap nered: & man? sone
 schal be takū: i to þe hondis
 of syners: rise ze go we: lo he
 þat schal take me: is nyxt

pe while he spak: lo indas oon
of pe ribelue cam. & wip hym a
grote cupany. wip swerd and
battis sent fro pe pucis of pris-
tis. & fro pe eldre men of pe pu-
ple. And he pat bitraied hym:
zaf to hem atokene. And seide
whom en y kisse: he it is holde
ze him. And anon he cam to
ihū & seide: haile maist. And
he kusside him. And ihc seide to
him: freende wherto art you
comi. pāne pei camen up. &
leiden hoondis on ihū: & heelde
him. And lo oon of hem pat
weren wip ihū. strengt out his
honde. & drou; out his swerd.
And he smote pe seruaut of pe
pnce of prestis & kytte of his
ere. pāne ihc seide to him: tur-
ne y swerde i to his place. for
alle pat taken swerde: schule
perishe bi swerd. wher gecrist
you pat y may not pie my fa-
dir. And he schal zine to me
now. moos pāne ribelue legio-
nis of angelis. how pāne sch-
ule pe scripturis be fulfillid:
for so it bihoney to be doon. i
pat our ihc seide to pe puple.
as to a yeef zehan gon out:
wip swerdis and battis to ta-
ke me. daie bi day y sat amo-
ng you and taugt in pe temple.
And ze helden me not. but al

pis ying was don. pat pe scrip-
turis of profetis schulde be ful-
fillid. pāne alle discipulis fledde:
and lefte hi. And pei helden ihū
& ledde hi to caryface pe pnce
of prestis. wher pe scribis
& farisees & pe elder men of
pe puple weren come to gidur.
but petrus shede him after: i to
pe halle of pe pnce of prestis.
and he wente iue. & satte wip
pe seruantis to se pe eende.
And pe pnce of prestis & al pe coun-
sel sougte fals witnessegge a-
ge n ihū. pat pei schulde take hi
to deey. & pei founde not. whāne
many false witnessegges weren
come. but at pe laste. twey fals
witnessegges: came & seide: pis
seide y may destruye pe temple
of god. & aftur pe yridde daie
bilde it agen. And pe pnce of
prestis roos & seide to hi: answe-
rist you no ying to so yingis
pat pees witnesseggen agen? pee.
but ihc was stille. And pe pnce
of prestis seide to hym: y com-
re pee bi lynyg god. pat you
sei to us if you art crist. pe so-
ne of god. ihc seide to hi: you
hast seide. nepeles y sei to
you fro heu. for ze schulen se
man. sone sittung at pe rixt
hal of pe vertu of god. And
comyng i pe clowdis of heue

ne / þāne þe þnce of þætis to ren
te his cloþis : & seide / he haþ bla
ssmede / what sit han iþe neede
to witneslis : lo now se han her
de blasfemye / what semet to
zon : & þei answered & seide / he
is gilty of deey / þāne þei swete
i to his face : & smote hym wip
buffatis / And of þāne strokis
wip þe palme of her hoondis
i his face : & seide / þou cist arede
to us / who is he þat smot þee :
And þer satte wip oute i þe halle
& a damysel cam to hi & seide
þou were wip ihu of galile : &
he denyed bifor alle me : & seide
þu woot not what þou seist : &
whāne he zede ont at þe gate :
a noþ damysel say hym : & seide
to hē þat werē pere / and þis wa
s wip ihu of nazareth / and eft
sone he denyede wip an oþe / for
þu kewe not þe mā : & alittil af
tē þei p^rstode came : & seide to þer
trently p^rst of hē / for þu speche
makip þee knowun / þanne
he bigan to warie and to swe
re : þat he kewe not þe mā
And a noon þe cok croude / and
þer biþouzt on þe word of
ihu þat he hadde seide / bifor
þe cok croude : þries þois schalt
denye me / And he zede ont :
And wepte bittirly

But whāne þe moorþerhyde
was come : alle þe þncis
of þætis & þe elder men
of þe puple / token counsele aȝen
ihu / þat þei schulde take hi to þe
deey / And þei ledde hym bounden :
& bitoke to pilat of þouȝt iustice
þāne iudas þat bitrayde hym
saye þat he was dāpned / he wepe
tid & bronzt aȝen þe þritty þans
to þe þncis of þætis & to þe elder
me of þe puple : & seide / þu hane
spined bitrayng vntil bloode
And þei seide / what to us / biþe þe
& whāne he hadde caste forþ þe
silu i þe temple : he passide forþ and
zede & hongide hi self w^a a snare
& þe þncis of þætis toke þe silu :
& seide / it is not loeueful to put
te it i to þe treserie : for it is þe
pris of blood / And whāne þei
hadde take counsel : þei boukten
wip it a felde of a potter / in to
biripng of pilgimes / herfor þilk
felde is clepid acheldemac / þat is
a feeld of blood i to þis daie / þā
ne þat was fulfilled þat was se
id bi þe profete ieremye seipng
and þei han taken þritty þans þe
pris of a mā p^risid / who þei p^rise
de of þe childre of israel : & þei za
ne hem i to a felde of a potter / as
þe lord haþ ordeynede to me / And
ihc stode bifor þe domesma : &
þe iustice aȝide hi & seide / art þu

king of ierusalem: ihu seip to hi: pou
seist: and whanne he was accusid
of pe pncas of pstris and of pe eld
er men of pe puple: he answerde
no ying: pane pilat seip to him
herist pou not hou many witnes
sing? pei seien azen? pee: and he
answerde not hi to ony word: so
pat pe iustice wondride gretly:
but for a solempne daie pe iustice
was wont: to delyne to pe puple
oon bounden: whom pei wolden: &
he hadde po a famous ma bounden
pat was seid barabas: for pilat
seide to he: whanne pei were to gi
de: who wile ze pat y delyne to
jou: wher barabas or ihu pat
is seid crist: for he wiste: pat by en
nye pei bitrayde hi: and while
he latt for demesna: his wyf
seinte to hi & seide: no ying to pee:
& to pat iust man: for y hane su
fferid pis daie many yingis for
him bi a vision: forsope pe pnce
of pstris & pe eldes me counseilden
pe puple: pat pei schulden aze ba
rabas but pei schulden distraye
ihu: but pe iustice answerde &
seide to hem: who of pe tweyen
wolen ze pat be delynerid to jou:
and pei seiden: barabas: pilat se
ip to hem: what pane schal y do
of ihu pat is seid crist: alle sei
en he be crucified: pe iustice seip
to he: what yuel hap he don: &

crieden more & seiden: be he cruci
fied: & pilat seing pat he pfitid
no ying: but pat pe more noyse
was maad: & tok wat & waulthe
de his hoondis bifor pe puple &
seide: y am gultles of pe blood of
pis rytful man: by sejou: and
al pe puple answerde & seide:
his bloode be on us & on oure chil
dre: pane he delyneride to hem
barabas but he tok to he ihu
stourgid to be crucified. **A** pane
knyzt of pe iustice tok ihu i pe
moote halla: & gadride to him
al pe cupany of knyztis: & pei
vndopedde hym & diden aboute
hi a reed matel: and pei foloide
a croibne of porres & putte on
his heed: and arehed in his ryt
hond: and pei kneledde bifor hi:
& scornede hi & seiden: heyl king
of ierusalem: and pei spette on hi:
& tok arehed: & smot his hed:
& aft pat pei hadde scorned hi:
pei vndopedde hi of pe matel: &
pei clopide hi wiy his clopis:
& ledde hi to crucifien: & as
pei zeden out: pei founden Anna
of sivenen conyng fro pe toon.
Symon bi name: pei coustre
ynede hi to take his croost: &
pei came i to a place: pat is de
pid golgatha pat is pe place of
caluarie: and pei zane to hi to
drynke wyne meynd wiy galle:

And whāne he hadde tastid: he
 wolde not drynke: and aftur
 pat pei hadde crucified hi: pei
 departiden his clovis & heste
 lotte to fulfille: pat is seide bi
 pfete seying: pei partide to hē
 my clovis: & on my clov: pei he
 sten lott: and pei setē & keptē
 hi & setten a bone his hed his
 cause writū: pis is ihū of na
 zareth: king of iewis: pāne
 tūweyn yenes weren crucified
 wip hi: oon on pe riht half: &
 oon on pe left half: and men
 pat passidē fory blasfemedē
 hi: mouyng her heedis and
 seying. **V**ah to pee pat distreyest
 pe temple of god: & i pridde da
 ie bildist it agen: cane you pi
 self: if you art pe sone of god:
 come don of pe cross: also and
 pūcis of pūcis stornyng wip
 scribis & elder mē: seide: he ma
 de of mē that: he may not ma
 ke hi self that: if he is king of
 israel: come he nowde don fro
 pe cross: & we bileuē to hi: he
 tristid i god: delm he hi now if
 he wole: for he seide: pat y am
 goddis sone: And pe peenes yt
 weren crucified wip hym vp
 bradedē hym of pe same yng:
 but fro pe sijte our derknessis
 weren maad on al pe erpe: to
 pe nyney our: & aboute pe ny

ney our: ihc cried wip agreeet
 voice & seide: hely hely lamasa
 batany: pat is: my god: my god:
 whi hast you forsake me. **A**nd
 sinne pat stodē pere & herynge:
 seide pis clepy hely: and auoon
 con of hē rēnyng: took & fillid
 a sponge wip vynesgre: and
 puttide on arehed: and gaf to
 hi to drynke: but opir seide:
 suffre you: se we wher hely co
 me to delyne hi: forsope ihc eft
 soone criede wip agreeet voice:
 & zafe vp pe goost: and lo pe veil
 of pe tēple was to rent i tūwey
 parties fro pe hpest to pe low
 est: and pe erpe shoke & stoones
 werē cloue & buriels werē ope
 ned: & many bodies of seyntis
 pat hadde slepte: risen up: and
 pei zeden out of her buriels: &
 aft his resurreccion: pei camē
 i to pe hooli citee: & apperedē to
 many: And pe centurie & pei p
 werē wip hi kepyng ihū: whā
 ne pei saen pe erpe shaking
 & po pūgis pat weren don: pei
 dredde grefly & seide. **T**verily
 pis was goddis sone: & pūwerē
 pere many wūmē after: pt suede
 ihū fro galile: & mynistreden
 to hi: among whiche was ma
 rie magdelene & marie pe mo
 dir of iames & of ioseph: & pe
 modir of zebedees sones: but

Whāne pe eenenpug was co
me per cam a riche mā of ar
mathy. ioseph by name. & he
was a discipule of ihū. he wete
to pilat. & aside pe bodi of ihū
pāne pilat comaūde pe bodi
to be zoni. & whāne pe bodi was
takū. ioseph lappede it i a cleen
seudel. & leyde it i his newe bi
riel pat he hadde he wen i a sto
on. & he walewīde agrete stoo
to pe doze of pe biriel. & wente
aweye. but marie maidelene
& anop marie werē pere. sitt
ing azen? pe sepulcre. & on pe to
p dape yt is aft pakēne. pe pū
as of pās & pe farisoes came
to gidir to pilat. & seide. sir we
han mīde pat yll gilour seide
zit lynyng. aft pre daies y
shal rylse azen to lyp. pfor co
maūde pou pt pe sepulcre be
kept i to pe prīde daie. lest hit
disciplis comē & stelen hi. & seie
to pe puple. he has rylse fro deap.
& pe laste errour shal be worse.
pāne pe forūne. pilat seide to hē.
ze han pe keping go ze. kepe ze
as ze kīnē. & pei zeden fōp and
keptē pe sepulcre. markyng pe
pe stoon wip keperis.

But in pe enyntyd of pe
sabot pat bigynē to
shyne i pe fir st daie
of pe wōke. marie maidelene

cam & anop marie to se pe sepul
cre. & lo per was maad agret
erpesthaking. for pe aūgel of
pe lord cam don from heuene.
& neyde & turnede aweye pe sto
on. & satte p on. and his lokīng
was as leyt. & his cloys as sno
we. & for drede of hi. pe keperis
werē affeerd. & pei werē maad
as deed mē. but pe aūgel answē
ride & seide to pe wpmen. wyl
ze dreede. for y woot pat ze skē
ihū pat was crucified. he is n
ot here. for he is risen. as he sei
de. come ze & se ze pe place. whe
re pe lord was leyd. and go ze
soone. & seie ze. to his disciplis.
pat he is ryls. & lo he shal go
bifor zou i to galile. pere ze shūle
se hi. lo y haue biforseid to zou.
and pei wenten out soone fro
pe birielis wip dreede & greet io
pe. reūyng to telle to his disci
plis. & lo ihc mette hem. & seide.
heile ze & pei neyde & heldē his
feet & wōrshipped hū. pāne
ihc seide to hem mple ze dreede.
go ze. telle ze to my brīde. pat
pei go i to galile. per pei shūle
se me. and whāne pei werē go
on. lo sime of pe keperis came
i to pe cite. & telden to pe pūas
of pās. alle yngis pat werē
doon. and whāne pei weren ga
derid to gidir wip pe elder mē

& hadden take he counseil þei 3 and
 to þe knyghtis myche money & sei-
 den / seie þe þat his discipulis cam
 en bi nyȝt : & hau stolen hi while
 þe slepten / And if þis be herd of
 þe iustice : we schule counseil hi
 & make þou liker / & whanne þe m-
 oney was takin : þei diden as þei
 weren tawȝt / And þis word is
 prouphesid among þe ieiwis :
 til i to þis daie / And þe enleue
 discipulis wenten i to galile . i to
 an hille where ihc hadde orde-
 yned to hem / & þei seyn hi : And
 worshipide / but summe of hem
 douteide / And ihc cam nyȝt & spak
 to hem & seide / al power i heu-
 en & i erþe is ȝouin to me / þfor-
 go þe & teche þe alle folkis : bap-
 tizing hem i þe name of þe fadir
 & of þe sone & of þe holy goost /
 teching hem to kepe al þingis :
 what en þingis y haue coma-
 undid to þou / And þan wiȝ þou i
 alle daies : i to þe end of þe world
 here endiþ mattheu : And
 here bigynen þe plogge on mark

the yingis it bihoney: to be con

it first in vs **There big puey**

pe book of mark pe eimgelst

Ve bigyung of pe goly

el of ihu crist: pe lone of

god: as it is writu i ysa

ie pe pfoete: lo p sende my

angel bifor pi face: yt sh

al make pi wey redi bifore

pe voig of a crier in dese

rt: make ze redi pe weie of pe

lord: make ze his pappis ryt

ioon was in desert baptisng:

and pching pe baptyme of pena

nice in to remission of syn: and

al pe citre of indee wente out

to him: & alle me of ierlun: & pei

weren baptisid of hi i pe flom ior

dan: & knonlecheden her syn:

and was clopid wip heeris of

camels: & a girdil of skyn was

aboute his leendis: and he eet

hony sonkis & wilde honp: and

pchide & seide a strengere pane

y shal come aftir me: & y am

not woepi to knele don & vulace

his schoone: y hane baptisid zon

i wat: but he shal baptise zon

i pe holi goost **A**nd it was don

i po dages: ihc cam fro nazareth

of galile: & was baptisid of ioon

i iordan: & anoon he wente up

of pe watir: & saie heeneues ope

nyd: & pe hooli goost comyng do

u as a culner: & dwelling i hi

and a vois was maad fro heene

ues: pon art my londe sone in

pee: y am plesid: & anoon pe spirit

puttide hi forp i to desert: and he

was i pe desert fourti dages: &

fourty nytis: & was temptid

of sathanas: and he was wip

beestis: & angelis mynistriden to

hi: but aftir pat ioon was takn:

ihc cam i to galile: & pchide pe

gospel of pe kyngdom of god:

& seide: pat pe tyme is fulfillid:

& pe kyngdome of god shal come

ny: do ze penance: & bilene ze to

pe gospel: and as he passide bi

des pe see of galile: he saie sym

onit & andrews his brop castyg

her nettis i to pe see: for pei we

re filltheris: & ihc seide to ho:

come ze aftir me: y shal make

zon to be maad filltheris of m

en: and anoon pei leften pe

nettis: & suede hi: & he zede

forp fro pen: a littil: & si: i a

mes of zebedee: & ioon his bro

per i a boot making nettis: and

anoon he clepide hem: and pei

leften zebedee her fadir in pe

boot: wip hirid seruaitis: &

pei suede hy in: and pei entrid

i to cafarua: and anoon in pe

sabat he zede i to asynagoge:

& tauhte hem: and pei wondri

den on his teching: for he tau

te hem: as he pat hadde power.

and not as scribis And i pe syn
agoge of hem was aua in an
vndene spirit: & he ariede out
& seide: What to us & to pee you
hu of nazareth: Hast you co
me to destruye us: y woot pat
you art pe hooly of god: & ihc
pretene de hi & seide: We x doib
& go out of ye ma: And ye vnde
ue spirit debreidung hi: & cry
ug wy grette vois: Wete out
fro him: & alle men wouderde.
so pat pei souzte wy me hem
self & seide: What ying is pis
what newe doctrine is pis
for i polwer he comaundip to
vndeue spiritis: & pei obeien
to hi: And pe fame of hi wen
te fory auoon i to alle pe cite
of galile: And auoon pei zede
out of pe synagoge: & camen
i to pe hous of symonit: & of
andrewe: wy iames & iou
and ye modir of symonitis
wyf: laye syk i feneris: &
auoon pei seien to hi of hir
& he came in: & ariede hir: &
whane he hadde take hir ho
onde: auoon pe feuer left hir
& she seruede hem: but wha
ne pe eenetide was come & pe
sone was goon dou: pei broun
ten to hi: alle pat were of m
ale ese: & hem pat hadde fee
ndis: & al pe citee was gader

id at pe zate: & he heelde many
pat hadde dulse seeknessis: &
he castide out many feendis: &
he suffride hem not to speke:
for pei kneibe hi: And he roos
ful eerly & zede out & wente i
to a desert place: & pyede pere
& symonit ariede hi: & pei pat we
ren wy hi: & whane pei hadde
fonde him: pei seide to hi pat
alle men seken pee: & he seide
to he: go we i to pe nexte tobu
es & citees: pat y pche also pere
for hereto y cam & he pchide i
pe synagogis of hem: & i alga
lile: & castide out feendis and
aleprous ma cam to hi: and
bisouzte & knelede & seide: if
you wolt: you maist clesse me
& ihc hadde myc on hym: And
streyt out his hoond: & touchi
de hi: & seide to him: y wole:
be you maad cleue: and wha
ne he hadde seid pis: auoon
pe lepre partide awei fro hi:
& he was clausid: And ihc put
te hi out: & seide to hi: so you se
ie to no man: but go shewe
pee to pe pices of pstris: and
offere for pi clesung: in to
witnesing to hem: so yingis
pat moles band: and he zede
out: & bigan to pche & publicthe
pe word: so pat now he myzte
not go openly in to pe citee:

premed
hi & an
ihc

but he wip ont fary in desert
placis: & pei came to hi on alle sy
nd eft he entri. **Des**
A de i to cafarnai. aft
eizte daies: & it was
herd pat he was i an houg: &
many came to gidw. so pt pei
myzte not be i ye houg: ne at
ye zate. and he spake to he pe
word: & pe came to hi me pat
brouzte amā fipk i paleſie:
which was bozi of foure: &
whāne pei myzte not bryngo
him to ihu. for ye puple: pei
vulhelidē ye roof where he was
& openede it: & pei leten don ye
bed. i which ye fipk mā i paleſie
laye. and whāne ihc had feyn
ye feip of hem: he ſeide to ye fi
pk mā i paleſie. ſone pi ſyn? be
forzoni to pee. but ye werē ſi
me of ye ſcribis ſittung & pen
king in her hertis. What ſpe
kip he pus: he blaſfemey. who
may forzine ſynes: but god alo
one: & whāne ihu hadde knowe
vis. bi ye hooly gooft. pat pei
pouzte ſo wip ine he ſilf. he
ſeip to he. what penken ze peſe
pungis in zoure hertis. What
is lyt to ſeie to ye fipk mā i
paleſie. ſynes ben forzoni to
jee: or to ſeie ryſe take pi bed &
walke: but pat ze wite. pt mā
n? ſone hap powder in erpe to

forzine ſynes: he ſeide to ye fipk
mā i paleſie. p ſeie to pee riſe up.
take pi bed: & go in to pi houg.
& anon he roos up: & whāne he
hadde take ye bed: he wente bi for
alle men. ſo pat alle me wond
reden & honouredē god & ſeide. for
we ſayen neu ſo. **A**nd he wente
out eft ſdone to ye ſee: & al ye pu
ple cam to hi. & he tauzte hem.
and whāne he paſſide: he ſay
leny of alſey. ſittung at ye to lbo
pe & he ſeide to him. ſine me &
he roos: & ſuede hi: & it was don
whāne he ſatt at ye mete in his
houg: many publicans & ſynful
me. ſaten to gidw at ye mete wip
ihu: & his diſcipls. for y were
many. pat ſolewedē hi. and ſcri
bis & farisees ſeyng pat he eet
wip publicans & ſynful men:
ſeide to his diſcipls. whi eetip &
drynkay zoure maſt wip publi
cans & ſyners: whāne pis was
herd: ihc ſeide to hem. hoolle m
en han no nede to a lechie: but
pei pat be puel at eeſe. for y
cam not to clepe iuſte me: but
ſyners. **A**nd ye diſcipls of
ioon & ye farisees weren faſt
ung: & pei ſamen & ſeien to him.
whi faſten ye diſcipls of ioon.
& ye farisees faſten: bi pi diſci
pls faſten not: & ihc ſeide to
hem. wher ye ſones of ipokai.

lis mon faste: as longe as pe
sponse is wip hem: as longe ty
me as pei haue pe sponse wip
he: pei mon not faste: but daies
schulde come whanne pe sponse schal
al be takin away fro hem: & pan
ne pei schulde faste i po daies: no
man seruy aparche of newe clo
pe to an elde clope: ellis he taky
a wey pe newe patche fro pe alde:
& amoo breking is maad: & no
man puttyn newe wyne: i to elde
botelis: ellis pe wyne schal bres
te pe botelis: & pe wyne schal be
schede out: & pe botelis schulen
perysche: but newe wyne schal
be putte i to newe botelis: And
it was don eft soones whanne
pe lord walkid i pe sabatis bi pe
coenes: & his discipulis bynnen
to passe forp & plucke eewis of pe
corn: And pe farisees seiden to hi
lo what yi discipulis don i sabatis
pat is not leeneful: And he seide
to he: radden ze nea what damp
dide: whanne he hadde neede: &
And he hungre and pei pat we
ren wip hi: hon he wente in to
pe hous of god: vndir abiathar
pnce of pstris: And eete loones
of proposicion: whiche it was
not leeful to eete: but to pstris
aloone: And he zaf to hem pat
weren wip hi & he seide to hem
pe sabat is maad for man: & not

mark.

man for pe sabat: And to manne
sone is lord also of pe sabat
And he entride eft done
in to pe synagoge: And
peer was anna haryng
adrie hoonde: And pei aspieden
hi: if he heelið i pe sabatis: to ac
cuse hi: & he seide to pe man pat
hadde adrye hoonde: ryse i to pe
nyddil: And he seip to hem: is it
leeneful: to do wel i pe sabatis:
ey yuel: to make a sonle saaf:
ey to lese: & pei were stille: &
he bilheld hem aboute wip wray
pe: & hadde sorowe on pe blynd
nensse of her herte: & seip to
pe man: holde forpe ym hoonde
& he helde forpe: & his hoonde
was restored to hi: sovely far
sees: zede out anon & maden
aconsail wip erodians zeyn: hi:
hon pei schulde lese hi: but ihc
wip his discipulis wente to pe
see & myche puple fro galile and
indee snede hi: And fro ierlm
& from ydunne: And fro byzen
dis iordan: And pei pat weren
aboute tyre And sidon a greet
multitnde: heeryng pe yngis
pat he dide: & came to hi: and
ihc seide to his discipulis: pat
pe boot schulde serue hi for
pe puple: lest pei priste hym
for he heelið many: so pat pei
felde faste to hi: to tonche hy:

And hou many eile hadde sekneſſe
 & vncleue ſpiritig: Whanne þei ſa-
 en hi ſelden don to hi: & crioden
 ſeying: þou art þe ſone of god: &
 gretely þe manefſtode hem: þt þei
 ſhulde not make hi knowe. **E**t
 he wente i to an hille and clep-
 de to him: Whið he wolde: And þei
 camen to hi: And he made þat
 þei weren twelue wiþ hi: to
 ſende hem to þeche: and he gaf
 to hem poiver to heole ſikneſſe
 ið & to caſt out ſeendis: And to
 ſpinoit he gaf a name petir:
 & he clepde iames of zebede:
 & ioon þe broþ of iames: & he
 gaf to hem names boenarges:
 þat ið ſon of yuðr þing: And he
 clepde andrewe & filip & bar-
 tholomeu & mattheu: & thom-
 as & iames alſey & tadee & ſym-
 onit cananee: & iudas ſcarioth
 þat bitraide hi: & þei camen to
 an houg: and þe puple come to
 gidir eft ſoone: ſo þat þei myȝte
 not ete breed: And whanne hið ky-
 neſne hadde hevd: þei wenten
 out to holde hi: for þei ſeiden þt
 he ið turnede in to woodneſſe:
 And þe ſcribis þat camen don fro
 ierlun: ſeiden þat he hap beſcab-
 id: & þat i þe þuce of denelid he
 caſt out ſeendis: & he clepde he
 to gidir: & he ſeide to hem i par-
 ablið: hou may ſathanað caſte

out ſathanað: And if aweiðme
 be departid aȝen? it ſelf: þilk
 rewiðme may not ſtoonde: & if
 an houg be diſparpolid on it ſelf:
 þilk houg may not ſtoonde: & if
 ſathanað hape viſi aȝen hi ſið:
 he ið departid: & he ſchal not in
 oide ſtoonde: but hap an ende:
 no mā may go in to a ſtrong mā
 an? houg & take aweið hið veſ-
 ſellid: but he bynde firſt þe ſtr-
 onge mā: & þanne he ſchal woyle
 hið houg: trenly þ ſeye to þou:
 þt alle ſyn? & blaſſemepes: bi whi-
 ch þei han blaſſemed: ſhulde
 be forȝon to þe ſone of men:
 but he þat blaſſemep aȝen þe
 hooly gooft: hap not remiſſiōn
 i to wiȝ outen ende: but he ſchal
 be gilty of enlaſting treſpaſ
 for þei ſeide he hap an vncleue
 ſpirit. **A**nd hið modir & bryðe
 come: & þei ſtoðe wiȝ out forþ &
 ſente to him and clapeden him:
 And þe puple ſatt aboute him:
 And þei ſeien to him: lo þi mo-
 dir and þi bryðen wiȝ oute forþ:
 ſeken þee: And he anſweride to
 hem and ſeide: Who ið my mo-
 dir and my bryðeren: And he
 biheelde þilk þat ſatten aboute
 him: and ſeide: lo my modir &
 my bryðeren: for who þat doȝ
 þe wille of god: he ið my bro-
 þer and ſiſter and modir.

And eft ihc bigan to tech
 e at pe see: & myche
 puple was gadrid to
 to hi. So pat he wente i to abo
 ot. & sat i pe see. And alle pe
 puple: was aboute pe see ou pe
 lond. & he tanste hem i parabl
 is: many yngis. And he seide
 to hem i his teching: here ze
 lo auna sowyng goyng out to sow
 & pe while he sowyng. Some seed
 felde aboute pe weie. & briddis
 of heuen camen & eetyu it: ope
 felde don ou stony placis: whe
 re it hadde not myche erpe. &
 anon it spronge up: for it had
 de not depnesse of erpe. & whā
 ne pe same roos up: it welewi
 de for heete. & it dried up: for it
 hadde no rote. And ope felde do
 u in to pornes: & pornes spron
 gen up. & strangilde it. & it gaf
 not fruyt. And ope felde don in
 to good lond: & gaf fruyt spryn
 ging up & weying. And oon br
 onzt pritty fold. & oon sixtifold.
 & oon an hundred fold. And he se
 ide: he pat hay eeris of herp
 ing. here. **A**nd whāne he wat
 bi hi self: so twelue pat were
 wip hi. aside him to expolue
 pe parable. & he seide to hem
 to zou it is zoun to kuowe pe
 pucte of pe kingdome of god
 but to hem pat ben wip out for:

alle yngis ben made i parablis
 pat pei seying see: & se not. And pei
 herping here: & vnderstonde n
 ot. lest sityme pei be conitid: &
 synes be forzoun to he. And he
 seide to hem: kuowe not ze pis
 parable. & hou ze schule kuowe:
 alle parablis. he pat sowyng:
 sowyng alwey. but yes it ben pat
 ben aboute pe weie. wher pe wo
 rd is sowu. & whāne pei han her
 de: anon comen sathanas. &
 takyng awei pe word pat is sow
 u in her hertis. & in lyk man
 ben pees pat ben sowu ou ston
 y placis: which whāne pei ha
 herd pe word. Anon pei taken
 it wip ioye. & pei han uot roote
 in hem self but pei ben lastyng
 a littil tyme. Afterward whāne
 tribulacion risyng & persecucion
 for pe word. Anon pei ben sta
 ndrid. And y ben ope pat be sow
 u in pornes: pees it be pat herē
 pe word. & disse of pe world. And
 disseyt of richessis & ope char
 ge of conetice entrey & strange
 lip pe word. & it is maad wip out
 fruyt. And pese it ben pat be sow
 u on good lond: which weren pe
 word & taken & maken fruyt. oon
 prittyfold. oon sixtifol. & oon an
 hundredfold. And he seide to hem
Where alantne come pat it
 be putt vnder abusschel or vnder

aved: nay but pat it be putt on
a candellstik. 7 is no ping hid:
pat schal not be maad oppn /
neþ ony ping is þuey: pat sch
al not come in to oppn / if ony
man hane evid of herpug: here
he: And he seide to hem: se ze w
hat ze heeren / in what meam
ze meten: it schal be metu to
zon azen: 7 be cast to zon: for it
schal be zom to hi pat hay: 7 it
schal be taku a were: for hi pat
hay not: also pat pat he hay
And he seide to pe kingdome
of god is: as if a man caste seede
i to pe erpe: 7 he sleepe: 7 it rise
up nyxt 7 daie: 7 byrge forp
seed: 7 were faste: while he wo
ot not: for pe erpe maky fruyt
first pe gras: aftirward
pe ere: 7 aftir ful fruyt i pe ere:
7 whane of it silf it hay brougt
forp fruyt: Anoon he sendy
afukil: for reppung tyme is com
e. And he seide to what ping
shulen we likne pe kingdome
of god: or to what parable sh
ule we comperison it: as a coe
ne of seneney: which whane
it is sowu in pe erpe: is lesse
pane alle seedis pat ben in pe
erpe: And whane it is þrongu
up it wasy in to a tre: 7 is m
aad gretter pane alle horbis:
And it maky grete branches:

so pat briddis of heuene mon
delle vndir pe schadowe of
And i many siche perablis he
spac to hem pe word: as pei my
ten heere: 7 he spac not to hem
wip out parable: but he expoll
nede to his disciplis alle ping
is bi hem self: And he seide to
hem i pat dape: whane eene
nyng was come: passe we azen
ward: And pei lesten pe puple:
7 token him so pat he was ia
boot: 7 opir botis weren wip
him: 7 a grete storm of wynde
was maad: 7 keste wawis i to
pe boot: so pat pe boot was ful
7 he was i pe hyndir part of pe
boot: 7 slepte on a pilewe: And
pei reysen hym: 7 seyn to him:
maist perteyne it not to pee:
pat we perisslyne: And he roo
seup 7 manaside pe wynde: 7
seyde to pe see: be stille: were
doubte: And pe wynde cesside:
7 grete pesibiluesse was maad:
7 he seide to he: what dredde ze:
ze hau no feir it: 7 pei dredde
wip grete drede: 7 seide eche
to op: who geust pow is pis:
for pe wynd 7 pe see obesshe to hi
And pei came on pe see:
in to pe mutree of ge
rasenes: 7 aft' p' he
was goon out of pe boot: And
on aua i an vndene spirit

ran out of birielis to him. Whi
che ma hadde an hous i birielis
And nowir wip cheynes nowir
pste oup man bynde hi for ofte
tymes he was boindou i stockis
& chaynes: & he hadde broke pe
cheynes & hadde broke pe stockis
to smale gobetis: & no ma myste
make hi tame: And enmoor myst
& daie i birielis & i hillis: he was
crying & beting hi self wip stoo
nes: And he se i hē after & ran &
worshipide him: & he criede w
grete voice & seide: What to me
& to pee: p^r ihu ye sone of pe lyest
god: y coure pee bigod: pat you
turnente me not: & i hē seide to
him: p^r vudene spirit go out fro
pe ma & i hē aside hi: What is y
name: And he seip to hi: Alegion
is my name: for we beu many
& he priede ihu myche: pat he sh
ulde not putte hi out of pe ci
trepe: And p^r was pere aboute pe
hille: a grete flock of swyn lese
wrynge & pe spiritis priede ihu
& seide: sende us i to pe swyn: p^r
we entreu i to hē: And anon i hē
gratide to hē: & pe vudene spiri
tis zede ont: & entriden i to pe
swyn: & wip a grete birre pe floc
ke was cast dou i to pee see: atwey
ponlande: & pei weren dreynt i
pe see: & pei pat kepte hem: fled
den & tolden i to pe citee & i to pe

mark.
feeldis: And pei wente out to se: Wh
at was don: & pei came to ihu: And
sopen hi pat hadde be tranelde of
pe fende: sittug clouid & of hool
mynde: & pei drede: And pei pat
saieu hou it was don to hi pat ha
dde a fend: & of pe swyne: telden
to hē: And pei biginnen to pie hi: p^r
he shulde go awei: fro her costis
& p^rane he zede up i to a boot: he p^r
was tranelid of pe deuyl: bigan
to ppe hi: pat he shulde be wip hi
but i hē resseyne hi not: but se
ide to hi: go p^r i to ym hond to pi
ne: & telle to hē hon grete pingis
pe lord hay don to pee: & hadde in
cy of pee: And he wente forp and
bigan to pche i decapoly: hon gre
te pingis i hē hadde don to hi: and
alle mē wondriden. **A**nd whan
ue i hē hadde gon up i to pe boot:
eft soone on pe see: myche puple
come to gidir to hi: & was aboute
pe see: And oon of pe pncis of syn
agogis: bi name iayrus: cam &
seij hi: & felde dou at his feet: & pi
ede hi myche & seide: my dought is
up deed: come you putte ym hon
de on hir: pat she be saaf & lyue
and he wente forp wip hi: & myche
puple snede hi: & pin ste hi: And a
wōma hadde be i pe bloody flaxe
twelue zeere: & hadde receyued
many pingis: of ful many lechis:
& hadde spendide alle hir good &

was no ping amendid but was
 rap pe wozs. whāne she hadde
 her of ihu. she cam among pe
 puple bihpnde. & touchide his
 cloy. for she seide. pat if y tondhe
 she his cloy. y shal be saaf. and
 anoon pe welle of hir blood was
 dried up. & she feelid i bodie yt
 she was heelid of pe seknesse.
 & anoon ihc knelwe i hi silf.
 pe vertu pat was goon out of
 hi & turnede to pe puple and
 seide. who touchid my cloyis.
 & his discipulis seide to hi. you
 seest pe puple prustynge pee.
 & seist. who touchide me. & ihc
 lokede aboute to se hir pat ha
 de don pis ping. and pe wom
 mā dredde and quakid. watty
 ng pat it was don i hir. & ca
 & felde don bifor hi. & seide to hi
 al pe tvenye. and ihc seide to
 hir. dougt y ferp hap made pe
 saaf. go i pees. & be you hool
 of pi seknesse. zit while he
 was messenger is come to pe
 pnce of pe synagoge & seieu
 y dougt is deed. what tranelist
 you pe lord maist ferp. but
 whāne pe word was herd yt
 was seide to pe pnce of pe syn
 agoge. nyle you drede. oonly
 bileue pow. and he toke no m
 an to sue hi. but pet & iames.
 & ioon pe brop of iames. & pei

camen in to pe hous of pe pnce
 of pe synagoge. and he saie n
 oyle. & me weping & weplng
 myche. and he zede me. & seide
 to he. what ben ze troublid &
 wepen. pe dampsel is not deed.
 but slepy. and pei scorneden
 hi. but whāne alle werē put
 ont. he taky pe fadir and pe
 modir of pe dampsel. & he pat
 weven wir hi. and pei entre.
 wher pe dampsel lay & helde
 pe hond of pe dampsel & seide
 to hir tabita amny pat is to
 seie. dampsel y seie to pes a
 ryse. & anoon pe dampsel roo
 se & walkide. and she was of
 tibelue zeere. & pe werē aban
 id wir a grette stonnyng. and
 he comaūde to hem greteli.
 pat no mā shulde wite it. & he
 comaūde to zme to hir mete.
 and he zede out fro pe
 n. & wente in to his
 olue citrepe. & his
 discipulis foloweden hi. and
 whāne pe sabat was come.
 ihc bigane to teche i a synago
 ge. and many herden & wou
 dredē i his teching. & seiden
 of whēn dōpis. alle pees py
 ngis. and what is pe wisdo
 pat is zoun to hi. & luche ver
 ties whid ben maad bi his
 hoondis. wher pis is not a

C. 67.

ihc se
 de

carpūt: pe sone of marie pe
broþ of iames & of ioseph & of
indas & of symonit: wher
his sister is ben not heere wt
us: & pei weren standrid in
hi: and ihc seide to he þt a pro
fete is not wip out onoure
but i his owne cuntree & am
ong his kyne & i his hous
& he myzte not do þer ony wer
tu: saue he heelde afeire sy
ke me leipng on hem his hoo
ndis: and he wondride for pe
vublene of he & he wente a
boute castels on eche side: &
tante & he depide to gidir
twelue & bigan to sende hem
by twos to gidir: & gaf to hem
pouder of vndene spiritis &
comāndide hem pat pei shul
de not take ony þing i pe we
ie: but azerde oonly not alt
rippe ne breed ney money i
pe guldil: but schod wip san
dalis: & pat pei schulde not be
clopid wip twey cotis: and he
seide to hem whodur en ze en
tven in to an hors: dwelle
ze yere til ze goon ont fro þen
n? And who ever receyve you
not ne heere you: go ze out fro
þen? & shake alweie pe powd
er fro your feet in to witnes
sing to he: and pei zede forpe
and pcheden: pat me schulde

do penance and pei castide out ma
ny feendis: & anoyntede wip oile
many syk me & pei were heeled
and kyng eronde herde: for his
name was maad oppu: & seide
pat ioon baptist hay risen azen
fro deep: & þfor vtres worden
in hi: of seide: pat it is help but
of seide pat it is apfete as oon
of pfetis: and whāne þis þing
was herd: eronde seide þis
ioon whom y hane biheedide:
is risen azen fro deep: for þilk
eronde sente & helde ioon: and
boond hi i to þlon for erodias
pe wif of his broþ philip: for
he hadde weddid hir: for ioon
seide to eronde it is not leene
ful to pee: to haue pe wif of
þi broþer: & erodias leyde a
spies to hi: and wolde sle hi
& myzte not: and eronde dred
de ioon: & kuede hym a mist
mā & hooly & kepte hi: & eron
de herde hi: & he dide many
þingis: & gladly herde hym
and whāne aconenable daie
was fallu: eronde in his bir
pedaie made a soper to pe pu
tis & tūnes & to pe grettest
of galile: and whāne pe doug
t of þilk erodias was come
yne & dānsid & pleside to eron
de & also to men pat sate at
pe mete: pe kyng seide to pe

damysel / Afe pou of me / Wh
 at pou wolt / & y schal zine to
 pee / and he swore to hir / pat
 what en pou afe / y schal zine
 to pee / pou it be pe half of
 my kyngdome / And whane
 she hadde gon out / she seide
 to hir modir / what schal y
 afe / & she seide / pe heede of
 ioun baptist / And whane she
 was come yne / anoon wy
 hast to pe king / she axide &
 seide / y wille pat anoon pou
 zine to me i adisthe pe heede
 of ioun baptist / and pe king
 was soz for pe oop / & for me
 pat seten to gidir at pe mete
 he wolde not make hir soz
 but sente amāqueller / & com
 andide pat iounes heed wer
 brought i a disthe / and he bihe
 edide hi i pe pūson / & broughte
 his heed i a disthe / & gaf it to
 pe damysel / & pe damysel gaf
 to hir modir / and whane pis
 yng was herd / his discipulis
 came / & token his bodie / and
 leiden it i a biriel / **A**nd pe
 apostelis comen to gidir to
 ihu / & telden to hi alle yng
 is pat pei hadde don & tauzte
 & he seide to hē / come ze bi 30
 n silf / i to a desert place / &
 reste ze alittil / for per were
 many pat came & wenten

azen / & pei hadden not spae to
 ete / and pei zede in to aboot
 & wente in to a desert place / bi
 hem silf / and pei saien hem
 go awei / & many kneien
 & pei wenten afoote fro alle
 citees / & riuen pidir & came
 bifor hem / and ihu zede out &
 saiz myche puple & hadde ren
 pe on hem / for pei were as she
 epe / not haryng a sheephird
 and he bigan to teche hem / in
 any yngis / and whane it was
 forp daies / his discipulis came
 & seiden / pis is a desert place
 & pe tyme is now passid / lete
 hem go i to pe nexte townes
 & willages / to bie hem mete
 to ete / and he answeride and
 seide to hē / zine ze to hē to ete
 and pei seide to hi / go we & bie
 we loones wy two hundrid
 pans / & we schulē zine to hē
 to ete / and he seiz to hem / hou
 many loones han ze / go ze &
 se / and whane pei hadde kno
 we / pei seie / fyue & two fishis
 and he comandide to hem / yt
 pei schulde make alle me sitte
 to meete bi cōpaues ou gree
 ne heye / and pei satē don bi
 parties / bi hundridis & bi fifty
 es / and whane he hadde take
 pe fyue loones / & tweye fishis
 is / he biheeld in to heuene /

and bleſſid & brac loones and gaf
to his diſciplis: pat pei ſchulden
ſette biſoz hem and he departi
de twey fiſchis to alle & alle
eeten & weren fulſatid and pei
token pe reliſs of brokū metis.
Hvelue coſſus ſil: & of pe fiſch
is And pei pat eeten: were ſyne
pouſand of me. And anon he
made his diſciplis to gon up i
to a boot: to paſſe biſoz hi on pe
ſee to beſchaida: pe while he lef
te pe puple & whāne he hadde
leſt hem: he wente in to an hil
le to prie: and whāne it was eo
uen: pe boot was i pe myddil
of pe ſee: & he aloone in pe lond.
& he ſaie he tʒaneling i volving
for pe wynde was contrarie to
hem and aboute pe four: pe wa
king of pe nyxt: he wandride
on pe ſee & cam to hem: & wolde
paſſe hem. And as pei ſaen hy
wandring on pe ſee: pei geſſide
pat it were aſantū: & criede out
for alle ſaen hi: & pei weren a
fraped. And anon he ſpac wiþ
hem: & ſeide to hem: triſte ze: p
am nyle ze drede. And he cam up
to hem i to pe boot: & pe wynd ce
ſſide: and pei wondriden more
wiþ ine hem ſelf: for pei vnder
ſtoden not of pe loones: for her
herte was blyndid. And whāne
pei were paſſid ouer pe ſee: pei

camen in to pe lond of genazareth
& ſettiden to loonde. And whāne
pei weren goon out of pe boot: an
oon pei knewen hi and pei ranne
poron al pat cite: & biſituen to
brynge ſyk me i beddis on eche
ſide where pei herde pat he was
and whidur en he entride in to
vilagis opur i to townes or in to
citres: pei ſetten ſyk me i ſtrete
and prieden hy. pat pei ſchulde
tonche namely pe hem of his doy
and hou many pat touchide hi:
weren made ſaaf.

And pe farisees & ſūme
of pe ſcribis came fro
yerlu: to gidir to hy.
And whāne pei hadden ſeen ſū
me of his diſciplis ete breed w
vmbaſſhen hoondis pei blam
eden pe farisees & alle pe iewis.
eten not: but pei waſche ofte
her hoondis: holding pe tradia
on of eldere me: and whāne
pei turnen azen fro cheping:
pei eten not but pei be waſchū
& many oþ pūgis be pʒ be takū
to hem to kepe. waſchingis
of cuppis & of wat veſſellis: &
of veſſellis of bras and of be
ddis. And farisees & ſcribis: af
iden hi & ſeide: why gon not þi
diſciplis aſtur pe tradiciō of
elder me: but wiþ vmbaſſhe
hoondis pei eten breed: and

he answered & seide to hem: þat
e profeciede wel of þou pprophitis:
as it is writun: þis puple wirsh
ipir me wirshipis: but her hert
is fer fro me: and i veu þe wir
shipen me: teching þe doctri
nes & þe heestis of me: for þe le
uen þe mañdement of god: and
holden þe tradicions of men.
Wasthingis of wat vesselis
& of cuppis: & many oþr þingis
liþk to þese þe don: and he seide
to hem: wel þe han made þe mañ
dement of god vopde: to kepe þou
þe tradicion: for moyses seide:
worshipen þi fadir & þi modir: &
he þat curþ þi fadir: or modir:
die bi deþ: but þe seien: if a mañ
seie to fadir: or modir: corban: þat
is what euþiste is of me: it shal
al profite to þee: and on þe suffer
euþ not hi do ouy þing to fadir
or modir: and þe breken þe word
of god bi þoure tradicion: þat þe
han þouñ: & þe don many slike
þingis: and he eft soone clepide
þe puple: & seide to hem: þe alle
heere me & vnderstonde: no þing
þat is writun: oute a mañ þat entr
ip i to hi: may defoule hi: but þe
þingis þat comen forþ of a mañ: þe
it ven þat defoule a mañ: if ouy mañ
han eeries of heeryng: her
e he. **A**nd whanne he was entr
id i to an hous fro þe puple: hi

& discipulis axiden him þe parable
le: and he seide to hem: þe be vn
wise also: vnderstonde þe not
þat al þing wirþ out forþ: þat en
trip i to a mañ: may not defoule
him: for it hay not entrid in to
his herte: but i to þe wombe
and biuepe it goy out: purgyn
ge al metis: but he seide: þe þingis
þat gon out of a mañ: þe
defoulen a mañ: for fro wirþme
of þe herte of me comen forþ: yn
el þouhtis: auouhtis: fornicaciounis:
mauleþingis: pestis: auariciounis:
wickednes: gile vchastite:
ynel þe: blasfemyes: pride: foly:
alle þees ynels: comen forþ fro w
irþme: & defoule a mañ. **A**nd ihu
roose up fro þen: & wete in to
þe costis of ture & of sidon: &
he zede in to an hous: and wolde
þat no mañ wiste & he myȝte not
be hydd: for a womañ anon as she
herde of hi: whos douȝt hadde
an vndene spirit: entride: and
fel don at his feet: and þe wom
an was heuen of þe genacioun
of sirusen: and she þiede
hi: þat he wolde caste out adu
el fro hir douȝt: and he seide to
hir: suffer þou þat þe childre
be fulfillid first: for it is not
good to take þe breed of childr
en: & zine to holdis: and she an
swerde & seide to hi: this lord

for littil whelpis eeten vndir
pe boord: of pe crimes of chi
ldren: And ihs seide to hir go
pon: for pis word: pe sende we
ite out of pi donze: And whā
ne she was gon in to hir hous
home: she foonde pe dampsel
liggynge ou pe on pe bed: And
pe denel gon out fro hir: **E**t
eftsoones ihs zede out fro pe
coostis of tire: & cam pazon
sidou to pe see of galile: bittis
ze pe myddil of pe coostis of
decapoleos: And pei bringen
to hi aman dese & doube: And
piede hym to leye his hood
on hym: And he toke hi asidis
fro pe puple & putide his eyu
gris in to his eris: & he speti
de & touchide his tonge: & he
bihelde i to heuene: And sozels
ide wip me & seide effata: vt
is be pon opened: And anoon
his eris weren opened: And
pe boude of his tonge was u
bondu: & he spak ritzli: And he
comāndide to hem: pat pei
shulde seie to noua: but hou
myche he comāndide to hem:
so myche moore pei pchiden: &
bi so myche moore pei wondri
den and seiden: he dide wel
al yingis: And he made deaf
men to heere: And dounbe
men speke

mark.

In po daies eft whāne my
che puple was wip ihs: And
hadden not whāt pei shulde
eete: Whāne his discipulis were
depid to gidir: he seide to hem
y haue venye on pe puple: for
lo: now pe yride daie: pei abi
den me: & han not whāt to eete
And if y leue hem fastyng in
to her housis: pei shulen fayle
in pe weie: for sume of he cam
en fro fer: And his discipulis an
swerden to hi: wher of shala
ma moue felle hem wip loones
heer in wildirnesse: & he afide
hem: hou many loones han ze:
which seiden: senene: And he cō
māndide pe puple to sitte dou
on pe erpe: & he toke pe senene
loones And dide paukingis:
& brac & zaf to his discipulis: pt
pei shulde sette forp: And pei
settide forp to pe puple: And
pei haddē a feiwe finale fischis:
And he blecside hem: and coma
ndide pat pei weren sette forp: &
pei eeten & weren fulfillid: & pei
token up pat pat left of relis:
senene lepis: And pei pat eten:
weren as foure hondrede of m
en: & he lefte hem: **A**nd anoon
he wente up in to aboot wip his
discipulis: & cam in to pe coostis
of dalmanaytha: And pe farise
es wentē out: & bigimen to dis

C. viij.

puyte wip hym: & afiden atoke
 ne of hi fro henene & temptide
 hi and he sozeving wipine in
 spirit seide: what sekis yis gen
 acion atokene: treuly y seie to y
 n atokene shal not be zoun to
 yis genacion: & he lefte hem &
 wente up: eft done i to a boot.
 & wente on pe see: & pei forzaten
 to take breed: & pei hadde not
 wip hem but o loof in pe boot
 and he comaundide hem & seide:
 seze & be war: of pe cour douz of
 farisees & of pe cour douz of ero
 ude: and pei pouzte and seiden
 oon to anop: for we han not lon
 es: & whane yis ying was kno
 wen: he seide to hem: what yen
 ken ze for ze han not loones: zit
 ze knowen not ne vnderstonen:
 zit ze han zoure herte blyndid: ze
 han yis: seen not: and ze ha
 nyng eeris: heren not: ne y ze
 han mynde: whane y brac fyne
 loones: among fyne poulande
 and hou many coffyns ful of
 brokun mete ze tokun up: pei seiden
 to hi: twelue: whane also ten
 ene loones among foure poula
 nde of me: hou many lepis of
 brokun moete tokenen: & pei
 seiden to hi: senene: & he seide he
 hou vnderstonde ze not zit: &
 pei comen to bethsaida: and pei
 byyngen to hi a blynde man: &

pei preieden hym: pat he shulde
 touche hi: and whane he hadde
 take pe blynde man: honde: he
 ledde hi out of pe street: and spe
 te i to his yen: & sette his hoondis
 on hi: & he afide hi if he saye ony
 ping: and he biholde & seide: y se
 me as trees walkyng: aftirwa
 rd eftsones he sette his hoondis
 on his yen: & he bigan to see: &
 he was restorid: so pat he say
 cleerly al pingis: and he sente
 hi in to his hous & seide: go in to
 yin hous: & if you goist in to pe
 streete: seie to no ma. **A**nd ihc
 entride & his discipulis: i to pe cast
 els of cesarie of philip: and in
 pe weie he afide his discipulis: &
 seide to hem: who seyn me pat y
 am: which answerde to hi and
 seiden: sume seien ioon baptist
 op seien hely: & op seien as oon
 of pe profetis: pane he seip to he
 but whom seien ze pat y am: pe
 tir answeride & seide to hi: you
 art crist: & he chargide hem yt
 pei shulde not seie of hi to ony
 man: and he bigan to teche he:
 pat it bihouep man: due to suf
 fre many pingis: & to be repro
 ued of pe elder men & of pe higest
 pstris & pe scribis: and to be clay
 ne: & aft pre daies to rise agen:
 and he spak pleynly pe word: &
 petir toke hym & bigan to bla

me hi & seide lord be pou miera-
ful to pee: for pis schal not be
& he turnede & saiz his discipulis:
& manside petir & seide go aftir
me sathanas for pou sauerest
not po pingis pat ven of god:
but po pingis pt be of me. **A**nd
whane pe puple was clepid to
gidir. wip his discipulis: he sei-
de to he if ony ma wole come
aftir me: denpe he hi self: &
take his cross & sue he me: for
he pat wille make saaf his lif:
shal leese it: and he pat leest
his lif for me & for pe gospel: shal
make it saaf: for what profi-
tip it to ama: if he wyne al pe
world: & do peyring to his soule:
oz what chaingrug schal aman-
zine: for his soule: but who pt
knowledip me & my wordis: in
pis genacioñ anoutrelle & syn-
ful: also man? lone schal knowl-
eche hi: whane he schal come in
pe glorie of his fadir wip his
angelis: & he seide to he: treuly
p seie to zou: pt y ven liue ston-
ding heer: which schule not tas-
te deey: til pei seen pe rethme
of god couing in vertu

C. 14.

And aftir sef daies. ihc
toke petre & james &
ioon: and ledde hem bi
hem self aloone i to an hyz hille:
and he was transfigurid bifor

hem: and his clopis weren maad
ful schynug: & white as snowe: wh-
ich man white clopis asfuller may
not make on erpe: And heli wip m-
oyles apperide to hem: & pei spake
wip ihu: and petir answeride & se-
ide to ihu: maist it is good: vs to be
heere: and make we heere pre ta-
bernacles: oon to pee: oon to moi-
ses: & oon heli: for he wiste not
what he schulde seie: for pei were
agaste bi dreede: & y was maad a
clonde on schadowrug hem: and a
voice cam of pe clonde & seide pis
is my moost deer woep done: heere
ze hi: and anon pei bihelden aboute
& saie nouore ony ma: but ihu oo-
nly wip he: and whane pei came
don fro pe hille: he comannde he
pat pei schulde not telle to ony m-
an po pingis: pat pei hadden seen:
but whane man? one hap risen
firo deey: and pei helden pe w-
ord at he self: sekung what pis sch-
ulde be: whane he hadde risen
en fro deey: and pei axiden hym
& seiden: what paine seie farisees
& scribis: for it bihoney heli to co-
me first: and he answeride & sei-
de to hem: whane helpe comen
he schal first restore alle pingis:
and as it is writu of man? done:
pat he suffre many pingis: & be
despisid: and p seie to zou pat hely
is comi: & pei diden to hi what

euer yngis pei wolden. as it is
 writun of hi. And he comyng to
 his discipulis say a grette cūpany
 aboute hem & stridis disputyng
 wip hem. And anon al pe puple
 seyn ihu. Was astouped & pei
 dreden. And pei reynuge grette
 hi. & he aside hem. What dispu-
 den ze amonge you. And oon of pe
 cūpany answerde & seide. maist
 y hane brougt to pee. my sone. yf
 hap adonbe spirit. And where eu
 he takip hi. he hurtly hi don. And
 he somer & betip to gidir wip teep.
 & wery drie. And y seie to pi disci-
 plis pat pei shulden caste hi out.
 & myzten not. & he answeride to
 hem & seide. A von genacioun out
 of bilene. hou longe schal y suff-
 re you. brynge ze hi to me. And pei
 brougte hi. And whāne he hadde
 seyn hi. anon pe spirit troublid
 de hi. And yrow don to grounde &
 walewide & fomed. And he aside
 his fadir hou longe is it. As yis
 hap falle to hi. & he seide. fro chyl-
 dhode. And ofte he hap put hi in
 to fier & i to wat. to leese hi. but
 if you maiste ony yng. help us.
 & hane they on us. & he seide to
 hi. if you maiste bilene. alle y-
 ngis ven possible to mā pat bile-
 uey. And anon pe fadir of pe ch-
 ilde criede wip teewis & seide. lord
 y bilene. lord help you myn vubi-

lene. And whāne he hadde seyn pe
 puple reynug to gidir. he manaci-
 de pe vncleue spirit. & seide to hy.
 you deaf & doibe spirit. y couan-
 de pee go out fro hi. And entre no
 more i to hi. And he cryng & myche
 to breppoyug hi. wente out fro
 hi. And he was maad as deed. so
 pat many seiden. pat he was de-
 ed. And he held his hoond & lift
 hi up. & he roos. And whāne he ha-
 dde entrid i to an hous. his disci-
 plis aside hi puelly. whi myzten
 not we caste hi out. & he seide to
 hem. pis kynde i no yng may
 go out. but i pier & fastyng. &
 peizeden fro pei. & wente fory
 i to galilee. & pei wolden not pat
 ony mā wiste. & he tauzte his dis-
 cipulis. & seide to hem. for mā
 sone schal be bitrayed i to pe hoo-
 ndis of me. & pei schule sle hy.
 And he clayn schal rise agen on
 pe thridde daie. And pei kuelben
 not pe word. And dreden to aske
 hym. And pei came to cafarua-
 n. & whāne pei weren i pe hous
 he aside hem. What tretiden ze
 i pe weie. & pei weren stille. for
 pei disputide among hem i pe
 weie. Who of hem shulde be gr-
 ettest. And he satt & clepide pe tw-
 elue. & seide to hem. if ony man
 wole be pe firste among you. he
 schal be pe laste of alle. And pe

my
 mynister of alle. And he toke ach
 ill & sette hi in pe myddil of me.
 And whāne he hadde vichyid hi.
 he seide to hem. Who en resseyne
 ep oon of sinche children in my
 name: he resseyne me: & who
 en resseyne me: he resseyne
 not me aloone. but hym pat se
 nte me. Ioon answerde to hym
 & seide. maist. we slyen oon ca
 sting out fendis i vi name. Wh
 ich they not us: & we han forbo
 den hi: & ihc seide. nyle ze forbode
 hi: for þ is no mā pat doip vtn
 i name: & may soone weke ymol
 of me. he pat is not azen us: is
 for us. And who en zyne you a
 coupe of coold wat to drinke i
 my name. for ze be of cist: tren
 ly p seie to you. he schal not lee
 se his mede. And who en schal
 slandre oon of pees litl pat
 vilenen i me: it wer bett to hi.
 pat amylne stoon. were doon
 aboute his necke. & he wer cast
 i to pe see. And if ym hoonde sl
 andre pee. kytte it a weie. it is
 bett to pee. to entre febl in to
 luf: pāne haue two hondis. &
 go i to helle. i to pe fier pat nen
 schal be quenched. wher pe worm
 of hem diep not: And pe fier is
 not quenched. And if y foot
 slandre pee: kytte it of. it is
 bettir to pee to entre. crokid

in to everlastyng lyf: pāne haue
 tweye feet & be sente in to helle.
 of fier pat nen schal be quenched.
 wher pe worme of hē diep not:
 & pe fier is not quenched. pat if
 ym the slandrip pee: cast it ont.
 it is bett to pee to entre gogil
 ed i to pe reylme of god: pāne
 haue twey zen. & be sent in to
 helle of fier. wher pe worm of
 hem diep not: & pe fier is not
 quenched. And enery mā schal
 be salted wip fier: & euy clayn sa
 crifice schal be made sauery w
 salt. salt is good. if salt be vna
 nery: i what yng schule ze ma
 ke it sauery. hane ze schalt a
 moug jon: & hane pees amoug jon.
 And ihc roos up fro pe
 n: & cam i to pe wostris
 of iude on iordan. And
 eft soones pe puple cam to him.
 And as he was wont: eft soone
 he tauhte hem. And pe farisees
 came. & aside hi. wher it be lee
 neful to amā: to lene his wyf.
 and pei teptiden hi. & he answe
 ride & seide to hem. What coma
 ndide moises to you: & pei seide.
 moises sufferide to write alib
 el of forslaking & to forlake. to
 whiche ihc answerde to hē and
 seide. for pe hardnes of youre
 herte: moises broot to you þis
 comandemēt. but fro pe bigg

to gidir

shal

to

nyng of creature: god maade
hem male & female: & seide: for
pis ping Anna shal lene his fa-
dir & modir: And drawe to his
wyf: & pei schulen be tweyne i
o fleische: And so now pei be not
tweyne: but oo flesh: yfor pat
ping pat god iopuede to gidir:
noma departe: And eft done
i pe hous: his discipulis asiden
hi of pe same ping: And he sei-
de to he: Who en leuey his wyf
& weddyg anop: he doip anont
ry on hir: And if pe wyf leuey
hir: hosebonde & be weddid to a
nop ma: she doip lecherie: And
pei brongten to hi littil childre:
pat he schulde touche hem: &
pe discipulis pretenede pe men:
pat brougte hem: And whane
ihc hadde seyn hem: he bar he
ny & seide to hem: Suffre ze lit-
til childre come to me: & forbe-
de ze hem not: for of such is pe
kingdome of god: treuly y seie
to zon who en resseyne not pe
kingdome of god as a littil ch-
ilde he shal not entre in to it:
& he bichupide hem & leide his
hoondis on hem & bleccide he:
and whane ihc was gon out
in pe weie: Anna vane bifoze
& luelide bifoze hi: & pade hi
& seide: good maist: what shal
y do: pat y resseyne enlasting

ihc: And ihc seide to hi: what seist
pon pat y am good: y is noma
good but god hi self: pon know-
est pe comandenietis: do pon
noon anoutri: sle not: stele not:
seie not fals witnesing: do no
fraude: waschip pi fadir & pi m-
odir: And he answerde & seide to
hi: maist: y hane kept alle pese
pingis: fro my zongye: and ihc
biheld hi: & lonede hi: & seide to
hi: o ping: faily to pee: go pon
& selle alle pingis pat pou hast:
& me to poore men: & pon shalt
hane tresoure i henene: & come:
e: lue pon me: And he was ful
sory i pe word: & wente a weie
mornynge: for he hadde many
posseccions: And ihc bihelde a
bonte & seide to his discipulis: hou
hard pei pat han richellis:
schulde entre in to pe kingdome
of god: And pe discipulis weren
astounded in his wordis: And ihc
eft sone answeride: & seide to
hem: ze littil children hou hard
it is: for men pat tristen i rich-
ellis to entre i to pe kingdome
of god: it is lister a camiele to
passe pozon a nedle ize: pane
a ricche man to entre in to pe
kingdom of god: And pei won-
driden more & seiden among
hem self: And who may be sa-
ued: & ihc bihelde he and seide:

Anentis men it is impossible: but
 not Anentis god: for alle pingis
 ben possible Anentis god: & petir
 bigan to seie to hi: lo we han lef
 te alle pingis: & hau suede pee
 ihc an swerde & seide: treuly y
 seie to you: per is noua pat len
 ey hono: or bryene or sistris or
 fadir or modir: or childre or feel
 dis for me: & for pe gospel: whid
 schal not take an hundred fold so
 myche now in pis tyme: housis
 & bryeu: & sistris & modris &
 children & feeldis: wip per leu
 ciouis: & i ye world to comyng
 enlastyng lif: but many schu
 le be pe first: pe last: and pe last:
 pe first: And pei weren in pe
 weie going up to ierusalem: &
 ihc wente bifor hem: & pei won
 driden & folowde & dredde: &
 eft done ihc toke pe twelue:
 & bigan to seie to hem what pi
 ngis weren to come to hi: for lo
 we styen to ierlm: & man? sone
 schal be bitraied to pe pncis of
 pstris: & to stbis & to pe eldere m
 en: & pei schulen dāpue hym bi
 deep: and pei schule take hym:
 to hepen ine: & pei schule storne
 hi: & vispete hym: & bete hi: &
 pei schulen sle hi: & i pe vydde
 daie he schal ryse azen. **A**nd
 iames & iouzebedees sones:
 came to hi & seide: maist we

wolen: pat what en we azen: you
 do to us: And he seide to hem: what
 wolen ze pat y do to you: & pei seide
 graunte to us pat we sitten pe twon
 at pi rythalf: & pe toper at pi leet
 half i pi glorie: And ihc seide to hem:
 ze witen not what ze azen: mon
 ze dryuke pe cuppe whid y schal
 drinke: or be wasshi wip pe bap
 tym: i whid y am baptid: And
 pei seide to hi: we mou: & ihc seide
 to hem: ze schule drinke pe cuppe
 pat y drinke: & ze schule be wasshi
 wip pe bapty m: i whid y am bap
 tid: but to sitte at my rythalf
 or lefthalf: is not myn to zme
 to you: but to whid it is maad redy
 and pe ten herden & biginen to
 haue indignaciō of iames and
 iou: but ihc depide hem & seide
 to he: ze wite pat pei pt seme to
 haue prynchode of folkis: ben
 lordis of hem: & pe pncis of hem:
 han power of hem: but it is not
 so among you: but who en wole
 be maad grett: schal be zoure
 mynstre: & who en wol be pe fi
 vste amonge you: schal be sern
 ant of alle: for whi man? sone
 can uot: pat it schulde be myn
 istrid to hi: but pat he schulde
 mynstre: & zme his lif azenbi
 yng for many: & pei comen to
 ierico: And whane he zede forp
 fro ierico & hise discipis: & a ful

myche puple: barthymens ably
nde man ve sone of thimey: satt
bissidys ve weie & beggide: & whan
ne he herde pat it is ihc of nazar
eth: he bigan to crye & seie ihu ve
sone of dany: hane myc on me
& manye pretuned hi: pat he sch
ulde be stille: And he criede myche
ve more ihu ve sone of dany:
hane myc on me: And ihc stood
& comaundide hi: to be clepid: &
pei clepen ve blynde man: & seie
to hi: be þ' of bett' herte: rise up:
he clep' p'ee: And he castide alwe
ie his cloy: & schryde & cam to hi:
and ihc answerde & seide to hi:
what wolt thou pat y schal do to
pee: ve blynde man seide to hy:
maist: pat y se: ihc seide to hi:
go thou: þi feir hay maad yee sa
af: and anon he saie: And su
ede him in ve weie

And whane ihc cam ny
to ierlm & to betanpe
to ve mont of olynes:
he sendy tweyne of hise discipl
is: & seip to he: go ze into castelle:
pat is agens you: and anon as
ze entre yee: ze schule fynde acolt
tyed: on which no man hay sete
zit: vnteyn ze & brynge hi: & if
ony ma seie ony ping to you wh
at doon ze: seie ze pat he is nede
ful to ve lord: & anon he schal
leene hi hidir: And pei zede forp

& fonden acolt beyd bifor pe gate
wipout fery

in ve meting of tweye weies: &
pei vntiden hi: & name of hem yf
stoden yere side to hem: what
doon ze vnting: ve colt: & pei seide
to hem: as ihc comaundide hem:
& pei lesten it to hem: & pei bro
ughte ve colt to ihu: & pei leyden
on hi her cloyis: & ihc satt on hi:
and many strewede her cloyis
i pe weie: of mo kuttiden brāich
is fro trees: & strewede i pe weie:
and pei pat wenten bifor: & pat
sueden: crieden & seiden osanna:
blessid is he pat comen i pe name
of ve lord: blessid be ve kingdo
of oure fadir dany: pat is come:
osanna: i hizest p'ingis: And he
entride i to ierlm: i to ve temple
& whane he had sei al ping abo
ute whane it was ene: he wen
te out i to betanpe wip ve twel
ue: & anoy daie whane he wete
out of betanie: he hūgride: &
whane he hadde layen a fyge
tre after haning leues: he cam
if happily he schulde fynde ony
ping y on: & whane he cam to it:
he fond no ping: out takn leues:
for it was not tyme of figis: &
ihc answerde & seide to it: now
neñ ete ony ma fruyt of pe more:
& hise disciplis herde. And pei
comen to ierlm: and whane he
was entrid i to ve temple: he bi
gan to caste out: selleris and

biggeris in pe temple. And he
turnede up so don pe boordis
of chaungeris. & pe chayeris
of men pat solden cilneris.
And he suffride not pa ony in
an schilde bere a vessel poron
pe temple. And he tanzte he
& seide. Wher it is not writen.
pat myn hous schal be clepid
pe hous of pryncing to alle folk
is. but ze han maad it. done
of penes. & whane pis prync
was herd. pe pncis of pntis &
scribis. sonzten hon pei schil
de lese hi. for pei dredde him.
for al pe puple wondride on
his techyng. And whane ene
nyng was come. he wente
out of pe cite. And as pei passi
den forp eerly. pei sauen pe sy
ge tre maad drie fro pe root
is. And petir byponte him. &
seide to him. maist' lo pe syge
tree. Whō pou cursidist. is dri
ed up. And ihc answerde and
seide to hem. hane ze pe feip
of god. treuly y seie to zon. pt
who en seip to pis hil. be pou
taki & cast in to pe see. & duntip
not i his herte but bilene. y
pt what en he seie schal be do
n. it schal be do to hi. pfor y seie
to zon. al pryncis. What en pr
gis ze pryncge schulen afe. bi
lene ze pat ze schulen take. &

pei schule come to zon. & whane
ze schule stonde to pie. forzue
ze if ze han ony prync. azen ony
man. pat zoure fadir pat is
i heuenes. forzue to zon zoure
syn. And if ze forzue not. ney
zoure fadir pat is i heuenes.
schal forzue to zon zoure syn.
And eftsdone pei come to ierlū.
and whane he walkide i pe tēp
le. pe hyest preestis & scribis
& pe elder. me come to hi & seie
to hi. in what pouer doist y.
pese pryncis. or who zaf to pee pis
pouer. pat pou do pese pryncis.
ihc answerde & seide to hem.
And y schal afe zon o word. And
answer ze to me. & y schal seie
to zon i what pouer y do pese
pryncis. wher was pe baptym
of ioon of hene. or of me. answe
re ze to me. And pei yongte whi
me hem self. seiyng. if we seie
of hene. he schal seie to us. whi
pāne bilene ze not to hi. if we
seien of me. we dreden pe pu
ple. for alle men haddē ioon.
pat he was verrily aprofete.
And pei answerden & seien to
ihc. we wite nei. & ihc answerde
& seide to he. ney y seie to zon. in
what pouer y do pese pryncis.
And ihc bigan to speke
to hem i parabis. a
man plaūtide avyne

zerd: & sette an hegge aboute it
& dalf alake: & bildide a toure.
& hiride it to tplieris: & wente
for i pilgrymage. And he sen
to to pe erptilieris i tyme a ser
nant to resseyne of pe erptili
eris: of pe fruyt of pe vyne
zerd: And pei token hy & boote:
And lesten hi voide: & eft soon
e he sente to he anoy seruant:
& pei wooldide hym i pe heed:
& turmentide hi: And eft so
ne he sente anoy: & pei slowe
hi: And op mo betinge siune:
& slepng opir: but 3it he hadde
amost deer wyse soue: & he sen
de hi last to hem: & seide pe van
ture pei wolen drede my bone:
but pe erptilieris seide to gidur
pis is pe eyr: come ze fle we hi:
& pe eritage schal be ourn: and pei
token hi & kild: and castide out
wipouten pe vynezerd: pane
what schal pe lord of pe vynezerd
do: he schal come & lese pe tilier
is: & zine pe vmezerd to op wh
ere ze han not red pis scripture:
pe stoon which pe bilderis han
despisid: pis is maad in to pe he
ed of pe corner: pis yng is don
of pe lord: & is wondirful i omre
gen: and pei donzte to holde hi:
& pei dredd: pe puple: for pei kn
eiben: pat to hem he seide pis
parable: And pei lesten hi: And

pei wente alwei: & pei sende to hi
siune of pe farisees & erodians:
to take hi i word: which come
& seien to hi: maist we witen
pat pou art covfist: & reckist
not of ony man: for ney von
biholdest i to face of ma: but
p^h techist pe wei of god i treupe:
it is leene ful pat tribute be
zomi to pe emperour: or we sch
nle not zine: which witing her
pney falsnesse: seide to hem:
what tempten ze me: bringe
ze to me apeup pat y se: & pei
bronzten to hi: & he seide to he
whos is pis ymage: & pe wry
ting: pei seien to hi: pe emper
ours: And ihc answerde & seide
to he: pane zelde ze to pe emper
our: po yngis pat ben of pe
emperours: And to god: po
yngis pat ben of god: And pei
wondride of hi: And thence is
pat seien: pat pis no resur
rection: camen to hi & axiden
hi & seiden: maist moyses wr
oot to us: pat if pe brop of m^a
an were deed: & lefte his wif
& hane no son: his brop take
his wif: & reise up seed to his
brop: pane seue brysen per we
ren: & pe first toke alwif: & di
ede: & lefte no seed: And pe secun
de took hir: & he diede: & neiper
pis lefte seed: & pe pridde also

And in lyk maner ye senene tok
eu hir. & lesten uot seed. & ye w³
man ye laste of alle is deed. vā
ne i ye resurrection. Whāne pei
schulē vyle azen. Whos wipf of
pees schal she be. for senē hadde
hir to wipf. & ihc answerde &
seide to hem. Wher ze erre not
þfor. þat ze knowe not scriptu
ris. neþ ye vtu of god. for wh
āne pei schulē vyle azen fro de
ep. ny pei schulē wedde. ne per
schulē weddē. but pei schulen
be as angelis. of god in henen
es. And of deed men. þat pei riſe
aſen. han ze not vedd i ye book of
moyses ou ye bnyſch. hou god
ſpak to hi & seide. y am god of
abraham. & god of yſaac & god
of iacob. he is uot god of deed
men. but of luyngē me. þfor
ze erren myche. And oon of ye
scribis. þat hadde herd hem diſ
putyng to gidir. cam up. And
ſez þat ihc hadde wel answeri
de hē. & aſide hi. Whiche was
pe firſte mañdement of alle. &
ihc answerde to hi. þat pe firſt
comañdement of alle. is here
pon iſrael. þi lord god is o god.
& þon ſhalt lone þi lord god of
alle þin herte. & of al þi ſoule.
& of al þi mynde. & of al þi my
zt. þis is pe firſte mañdement.
& pe ſeconde is lyk to þis. þon

mark.
ſhalt lone þi neyboze. as þi ſelf.
þ is noon op mañdement gret
ter þāne pees. And ye ſcribe ſei
de to hi. mayſt i treupe þon haſt
wel ſeid. for o god is. & þ is noon
op out takn hi. þat he be lōned
of al ye herte. & of al ye mynde.
& of al ye vnderſtōding. & of
al ye ſoule. & of al ſtrengþe. &
to lone þi neyboze as hi ſelf. is
grett þāne alle bryut offring.
is & ſacrifices. & ihc ſeyng þat
he hadde answerid wiſely. ſeide
to hi. þon art not fer fro þe ky
ngdom of god. And þāne no ma
ñdement aſe hym. no more ony þi
ng. & ihc answerde & seide techy
ng i ye temple. hou ſciē ſcribis
þat criſt is þe ſone of dāny. for
dāny hi ſelf ſeide i ye hoody go
oſt. þe lord ſeide to my lord. ſitte
ou my rythalf. til y put þin en
myes. þe ſtool of þi feet. þāne
dāny hi ſelf clepþ hi lord. hou
þāne is he his ſone. & myche
puple gladly herde hi. & he ſeide
to hem i his techyng. be ze war
of ſcribis þat wolen wandre
i ſcolis. & be ſalutid i chepyng. &
ſitte i ſynagogis i pe firſt chaye
viſ. & pe firſte ſittyng plas is i
ſoperis. Whiche denouē þe hon
ſis of widowis. vndir colour
of long þrer. pei ſchulē take
þe lenger dome. And ihc ſittig

azen? pe treserpe: bihelde hou pe
puple castide mouey i to pe treser
pe and many riche men castide
many yngis but whāne o pore
widowe was conu: she keste
tibo myntis: pat is after yng
and he clepide to gidur his disci
plis: & seide to hem: treuly p sei
to you pat vis pore widowe kes
te more pāne alle: pat kesten
i to pe treserpe: for alle kesten
of pat yng pat pei hadde plen
te of: but vis of hir ponert keste
all vis? p^r she hadde al hir liflode

And whāne he wente
out of pe temple: oon
of his discipulis seide to
him: mayst biholde what man
stones: & what man bildingis
& ihu answerde & seide to hym:
seest you alle yees greet bily
ng? p^r shal not be left astoon
ou astoon: whiche shal not be
destroyed: and whāne he satt
i pe mount of olynes: azen? pe
temple: petre & iames & ioon
& andreu: aside hi bi hi self: se
ie you to us: whāne yees yngis
shul be don: and what toke
ne shal be: whāne alle yees y
ngis shul be bigynne to be end
id: and ihu answerde: & bigan
to seie to hem: loke ze pat no
mā discyple you: for many sh
ul come i my name: seying p^r

y am: & pei shulen discyple
many: and whāne ze heere ba
telis & oppynions of batels: dr
ede ze not: for it bihoney yees
yngis to be don: but not yet a
noon is pe ende: for folk shal
rise ou folk: & reibme ou reib
me: and erymonyngis & hūgū
shulen be bi placis: yese yngis
shul be bigynnyng of sorow
es: but se ze you self: for pei sh
ul take you i counsels: & ze sh
ulen be betū i synagogis: and ze
shulen stoode bifor kingis &
domeine for me: i witnesing
to hem: & it bihoney pat pe got
pel be first pchid among alle
folk: and whāne pei taken you
& lode you forp: uple ze bifore
peirke what ze shul speke: but
speke ze pat yng pat shal be zo
nū to you i pat our: for ze be not
pe speakeris: but pe hooly goo
st. **F**or abroþ shal bitake pe
broþ i to deep: & pe fadir pe soue
& son? shul rise to gidur azen?
fadir & modris & punysche hē
bi deep: and ze shul be i hate
to alle men: for my name: but
he pat lastip in to pe eeende: sh
al be saaf. **B**ut whāne ze sh
ul be pe abhominacion of diston
fort stoonding wher it owayn
ot: he pat redy vndur stonde
pāne pei p^r ben i indee: fle i to

hillis and he pat is above pe ro
of: come not don in to pe hono
ney entre he to take ony ping
of his hono And he pat schal
be i pe feeld: turne not azen bi
hynde to take his cloy but wo
to hem pat ben wry child and
nozillhen i po daies pfor pie
ze pat pei be not don i wrynt
but yilk daies of tribulacioun
schule beliche which man be
ren not fro pe bigynnyng of
creature. Which god hap ma
ad til now: ney schule be And
but pe lord hadde abreggid po
daies: al fleische hadde not be
saaf but for pe chosun which he
chees: pe lord hap maad schort
pe daies And pane if ony man
seie to zon: lo heer is crist: lo
pere: bilene ze not for fals cr
tis & fals profetis schule ry
se: & schulen zine tokenes &
wondris to disseyne if it ma
y be don zhe hem pat ben chos
un pfor take ze kepe: lo y han
e bifor seid to zon alle yngis
but i po daies aft pat tribula
cioun: pe sunne schal be maad
derk: & pe moon schal not zin
e hir lzt And pe sterres of
heue falle don: & pe vertues
pat be i hevenes schule se ma
u? cone comping i clondis of
heuen: wry grete vertu And

glorie And pane he schal seude
his angelis: & schal gedir his d
olli fro pe foure wyndis fro
pe hyest ping of erve: til to pe
hyest ping of heue but of pe
fige tre: lerne ze pe parable
whane now his brauche is
tendre & leenes ben sprongu
out: ze knowe pat son is nry
so whane ze seuen pees yngis
be don: Wite ze pat it is nry
in pe dozis trenly y seie to zon
pat vis genacioun schal not
passe away: til alle pese ping
is be don: heuen & erve schule
passe: but my wordis schule
not passe but of pat daie or
our: no man woot: ney ange
lis i heue: ney pe cone: but
pe fadir se ze: Wake ze: & pie
for ze wite not: Whane pe tyme
is foras a man pat is gon
fer in pilgrynage: lefte his
hono: & zaf to his seruantis
power of enery werk And
comandide to pe porter: pt
he wake per for wake ze for
ze witen not whane pe lord
of pe hono: comey in pe cun
tide or at mydnyzt or at colik
is crounyng: or pe mornynig
lest whane he come sodenly:
he fynde zon slepyng forsoye
pat pat y seie to zon: y seie
to alle Wake ze

schulen
be moued and
pane per schulen

Pack and ye feest of perf
loones: was after twey
dayes and ye higest p^r
tes & scribis sousten: hou pei
schulden holde hi wiþ gile & cle
but pei seiden: not i pe feest
daie: lest peraneture anoyse
were maad among pe puple
and whane he was at betany
e i pe hous of symon leprous
& restide: a womā cam pat ha
dde a boxe of alabastr of preci
ous oynement spikenard &
whane pe boxe of alabastr was
brokun: she helde it on his heed
but þi weren sume pat bere it
heuely: wiþ me he self & seide
wherto is þis losse of oynemēt
maad: for þis oynemēt myzte
hane be selde more þane for
pre hundrid pens: & be zonen to
paze me: And pei grutchiden
azenes hir: but ihc seide: suf
fre ze hir: what be ze heuy to
hir: she hap wrouzt a good we
rk i me: for euimore ze schulen
hane poore men wiþ zou and
whane ze wolen: ze moū do w
el to hem: but ze schulē not en
more hane me: she dide pat p^r
she hadde: she cam bifoze to a
nointe my bodie i to biryng
trenly y seie to zou: wher eue
þis gospel be p^rchud i al pe wor
ld: & pat p^r þis womā hap don

shal be told i to myde of hi: And
indas scarioth oon of pe twelue:
wente to pe higest preestis: to bi
trape hi to hē: And pei herde &
iopeden: & bihizten to zine hynt
money: & he souzte hou he schul
de bitrape hi conenably: and pe
fiste daie of perf loones: whā
ne pei offriden pack: pe discip
lis seyn to hi: whidur wilt þou
pat we gon & make redy to pee:
pat þou ete pe pack: And he se
ndiþ tweyn of his disciplis: &
seip to hem: go ze i to pe citee:
& amā beryng agalon of wa
tir: shal meete zou sine ze hi:
and whidur eue he entriþ: seie
ze to pe lord of pe hous: pat pe
maist seip: wher is myn etyng
place: wher y shal ete pack wth
my disciplis: And he shal sche
we to zou agreeet souping pla
ce: awayed: & pere make ze redi
to us: And hi disciplis wenten
forþ: & camē in to pe cite: and
founden as he hadde seid to hē
and pei made redi pe pack: and
whane pe enentyde was come:
he cam wiþ pe twelue: & whā
ne pei sate at pe mete & oeten:
ihc seide: trenly y seie to zou:
pat oon of zou pat etyþ wiþ me
shal bitraie me: And pei bigū
nen to be sozi & to seie to hynt
ech bi hem self: wher y: which

seide to hem oon of twelue. pat
 puttiy pe hoond wiþ me in pe pl
 ater. And soþely man? sone go
 iy. As it is writu of hi. but wo
 to pat mā. bi whō mā? sone
 schal be bitraied. it were good
 to hi. if pilke man hadde not be
 bozi. & while þei ceten. ihc took
 breed. & blestid & brak. & gaf to
 hem & seide. take ze vis is my
 bodi. And whāne he hadde take
 pe cuppe. he dide panckings &
 gaf to hem. And alle drunken þ
 of & he seide to hē. vis is my blo
 od of pe newe testamet. whid
 schal be shed for many. treuly
 y seie to þou. for now þ schal not
 drynke of vis fruyt of vyne.
 in to pat daye. whāne þ schal
 drynke it newe in pe reidme
 of god. And whāne þe pmpne
 was seid. þei wenten out in to
 pe hil of olyues. & ihc seide to hē
 alle ze schul be stāndrid i me
 in vis nyxt. for it is writu. y
 schal suyte pe sheephirde. And
 pe sheep of pe flock schul be
 disparlid. but aft pat y schal
 rise agen. y schal go bifoꝝ þou
 in to galile & petir seide to hym.
 þou alle schulen be stāndrid.
 but not y. And ihc seide to hym.
 treuly y seie to þee pat to daye
 bifoꝝe pat þe cok in vis nyxt
 crowe twyes. þou schalt pries

derpe me. but he seide more þou
 it bihoney pat y dye to gidir. wh
 þee. y schal not forsake þee. And
 i lyk man. alle seide. & þei comē
 i to a place. whos name is geth
 samany. And he seide to hise dis
 ciplis sitte ze heer. While y þie
 And he took petre & iames And
 ioon wiþ hym. & bigan to drede
 & to be anoyed. And he seide to
 hē. my soule is sozeisful to þe
 deep. Abide ze heere. & wake ze
 wiþ me. And whāne he was gon
 foꝝ alittil. he felde doū on pe
 erpe & þiede. pat if it myȝte be.
 pat þe our schulde passe fro hi
 And he seide. abba fadir. alle þ
 ingis ben possibill to þee. beve
 on fro me vis cuppe. but not
 pat y wole. but pat þou wolt
 be don. & he cam. & foond hē slep
 yng. And he seide to petir symo
 nit slepist þou. myȝtest þou n
 ot wake wiþ me oon our. wa
 ke ze & þie ze. pat ze entre not i
 temptaciō. for pe spirit is re
 dy. but pe fleisch is syk. And
 eft soone he zede & þiede. & seide
 þe same word. And turnede age
 eft soone. & foond hē slepyng.
 for her ien weren heuyed. And
 þei kneiden not what þei schul
 den answer to hi. & he cam þe
 vridde tyme. & seide to hem. sle
 pe ze now & reste ze. it suffiþ.

ye our is comen: lo man? One
shal be betrayed in to ye hou
dis of synful men: yseze: go
we: lo he yat shal betraye me:
is up? And zit while he spak:
udas thariotli oon of ye twel
ue cam & wip hi myche vuple
wip swerdis & stanes: sent fro
ye hyest p̄stis & ye scribis: & fro
ye elder men: And his traptoun
hadde zoun to hem atokene: &
seide: Whom eu y kisse: he it is
holde ze hi: & lede ze warly: And
whane he cam: anon he come
to hi & seide: maist: And he kisse
de hi: & pei leiden hoondis on hi:
& heldē hi: but oon of ye mē y
stoden aboute: drow out a swer
de: & smote ye seruant: of ye
hyest preest: & kuttide of his eer:
& ih̄c answereide & seide to hem
as to a peef ze han gon out wip
swerdis & stanes: to take me:
dawe bi dawe y was among zou
& tauzte i ye temple: & ze helde
me not: but yat ye scripturis
be fulfillid: p̄ane alle hise disci
plis forsoken hi: & fledden: but
among man clopid wip lynnen
clop on ye bare siede hi: & pei
heldē hi: and he lefte ye lynnen
clopung & fleiz: nakip awei fro
hem: And pei leddē ih̄c to ye
hyest preest: And alle ye p̄stis
& scribis & eldere men: camen

to giden: but petir tied hym after
in to ye halle of ye hyest preest:
And he sat wip ye iynustis:
& wauued hi at ye fier: and ye
hyeste p̄stis & alle ye counseil sou
ten wituessing azen ih̄c: to ta
ke hi to ye deey: but pei founden
not: for many seiden fals wit
uessing azen hi: & ye witues
singis weren not conuenable
and siune risen up & bare fals
wituessing azen hi: & seiden
for we han herd hym seying
y shal vudo pis temple maad
wip hoondis: And after ye
pridde dawe y shal bilde an
of not maad wip hoondis
And ye wituessing of hem
was not conuenable And ye
hyest preest roose up i to ye
ynoddil & axide ih̄c & seide: an
swerist pou no ying to po y
ngis: yat ven putt azen yee
of peest: but he was stille:
& answereide no ying eftdo
ne ye hyest p̄st axide hi and
seide to hym: art pou iust pe
sone of ye blisid god: & ih̄c
seide to hym: y am: And ze sh
ulen se man? sone sitting on
ye rithalf of ye vertu of god:
& coming i ye cloudis of he
uen: and ye hyest p̄st to ren
te his clopis: & seide: what
zit desiren we wituessis: ze

han herd blasseme / What sem
ep to ȝou: & ȝei alle condepuede
hi to be gilty of deep / and sume
bigimen to bispete hi & to hile
his face: & to smyte hi wip buf
fetis: & seie to hi: Areede ȝou
and ȝe iurymstres beten hym
wip strokis: & whāne petrus w
as i ȝe halle binnepen: oon of
ȝe dampsele of ȝe hyest p̄st
cam: & whāne sche hadde seie
pet̄ warmpuge hi: sche bihel
de hi & seide: And ȝou wec̄ wt
ih̄u of nazareth: And he deny
ed & seide: neȝ y woot: neȝ y
knoȝe: What ȝou seist: And
he weute wipout forȝ biȝore
ȝe halle: & anon ȝe cok crew
e & eftsoone whāne anoper
dampsel hadde sem hi: sche
bigan to seie to meȝe pat stode
aboute: pat ȝis is of hem: &
he eftsoone deupede: & astir
alittel eftsoone ȝei pat stode
up: seide to petrus: verily ȝou
art of h̄e for ȝou art of gali
lee also: but he bigan to cur
se & to swere: for y knowe not
ȝis mā: Whō ȝe seizen & anon
eftsoones ȝe cok crew: and pe
trus biȝoute on ȝe word pat
ih̄c hadde seid to hym: biȝore
ȝe cok crewe twyes: pries
ȝou schalt deupe me: and
he bigan to wepe:

mark.

And anon i ȝe more wip
ȝe ȝe hyest p̄stis maden
a counseil wip ȝe eldere
men & ȝe scribis: And wip al ȝe
counseil & boudeu ih̄u & leddeȝ
bitoken hym to pilat: And pilat
afide hi: art ȝou king of iewis:
& ih̄c answeride & seide to him:
ȝou seist: And ȝe hyest p̄cestis
accuseden hi in many ȝingis:
but pilat eftsoone afide him
& seide: Answerst ȝou no ȝing:
seest ȝou in ȝou many ȝingis:
ȝei accusen ȝee: pilat wouderide
but bi ȝe feeste dape he was w
out to leue to hem oon of meȝe
boudu: Whom enȝei afiden
and oon ȝer was pat was seid
barabas: pat was boudu: wt
meȝe of dissencion: pat hadden
don manslaughter & seducion: And
whāne ȝe puple was gon up:
he bigan to p̄ie: as he enerm
ore dide to hem: & pilat answe
rde to hem & seide: Wolen ȝe
leue to ȝou ȝe king of iewes:
for he wiste pat ȝe hyest p̄ces
tis hadde taku hi bi cunȝe:
but ȝe biȝhopis stereden ȝe
puple: pat he schilde raper
leue to hem barabas: and eft
soone pilat answeride & seide
to hem: What p̄aue wolen ȝe:
pat y schal do to ȝe king of
iewis: And ȝei eftsoone cryde

crucifie hi but pilat seide to
hem what yuel hay he dou: &
pei crieden pe moze crucifie
hi and pilat willing to make
asleep to pe puple: leste to he
barabas and brok to he ihu
betil wip scourgis to be cruci-
fied and knyztis ledde hym
wip me forp: i to pe porche of
pe mote halle and pei cloyed
en to gidir al pe compayn of
knyztis: & cloyiden hi wip pur-
pur and pei wripen aczow-
ne of porues & puttiden on hi
and pei bigūnen to greete hi:
& seiden heyle von kyng of ier-
us and pei smyten his heed w^t
areede: & bispaten hi and pei
kneleden: & worshypiden hym
and aft^r pat pei hadden storn-
ed hi: pei vnclopeden hym of
purpur: & cloyiden hym wip
his cloyis and ledde out hym:
to crucifie hi & pei compelled
en amā pat passide pe wepe-
pat cam fro pe toū symonid
of cyrenen pe fadir of alisan-
dir & of ruse to bere his cross
and pei ledde hi i to a place
golgatha: pat is to seie pe pla-
ce of caluery: & pei zane to hi
to drynke wyne medliw wip
myrr: and he took not and
pei crucifiden hi and depar-
tiden his cloyis & kessen lott

on yo who schulde take what
and it was pe pridde our and
pei crucifiden hi and pe titil
of his cause was writū: kyng
of ieris and pei crucifien
wip hi: twey venes: oon at pe
rythalf: & oon at his lefthalf
and pe scripture was fulfillid
pat seip and he is ordepyed
wip wickid men and as pei
passiden forp: pei blaffemed
hi: monyng her heedis: & seip-
ng vaye pou pat distreyst pe
temple of god: & in yre daies
bildist it azen come adon fro
pe crooss: & make yi self kinf
also pe higest preestis: storne-
den hi ech to oþ wip pe scribis
& seiden he made opir men
kinf: he may not kane hi self
crist kyng of isrl come don u-
ow fro pe crooss: pat we seen
& bilene and pei pat weren
crucifid wip hi: dispisede hi
and whāne pe sietz our was
come: derknessis weren ma-
ad ou al pe erpe: til i to pe ny-
pe our and in pe nyupe our
ihc criede wip agrete voice: &
seide heloy heloy lama laba-
tanp: p^t is to seie: my god: my
god: whi hast pou forsaķū me:
and siune of me pat stoden
aboute herden & seiden lo he
depy hely and oon rāne and

allide asponge wip pe vynogre
 & puttiden aboute to a rehed. &
 gaf to hi dryuke & seide. Suffre
 ze se we if help come to do him
 don. And he gaf out a greet
 cry. & diede and pe veil of pe
 temple was rent atwo. fro pe
 hest to bimepe. but pe centur
 ion pat stod for azen. sij. pat
 he so crying hadde died. & seide
 verily pis man was goddis
 sone. And per weren also wy
 men. biholding fro afer. among
 which was marie maudeleyn.
 & marpe pe modir of iames
 pe lesse & of ioseph. & of salome
 & whane he was i galile. pei
 folowede hi. & mynstred to hi
 and many of wyne. pat com
 en up to gidir wip hi to ierusa
 lem. And whane enentid was
 come. for it was pe enentid. w
 hich is bifore pe sabat. ioseph
 of armath pe noble decurion
 cam. And he. abood pe reldme
 of god. And booldly he entride to
 pilat. & aside pe bodi of ihu.
 but pilat wondride. if he wer
 now deed. And whane pe centu
 rion was clepid. he aside hym
 if he were deed. And whane he
 knele of pe centurion. he gra
 ntide pe bodi of ihu to ioseph.
 And ioseph bouzte lynen cloy. &
 toke hi don. & blappide in pe

lynen cloy. And leide hi in a se
 pulcre pat was heu of a stoon.
 And walewde a stoon to pe dore
 of pe sepulcre. And marie ma
 udeleyn & marie of ioseph. bi
 helden wher he was leyd.

And whane pe sabat was
 passid. marie ma
 udeleyn & marie of
 iames & salome. bouzten swete
 smellynge opnementis to come
 & to anointe ihu. And ful eerly
 ioon of pe woke daies. pei co
 men to pe sepulcre. Whane pe
 siene was risen. And pei seiden
 to gidir. who schal mene alþer
 to us pe stoon. fro pe dore of pe
 sepulcre. & pei bihelden & sauen
 pe stoon walewed alþer. for it
 was fulgrete. And pei zeden in
 to pe sepulcre & sauen azonglyg.
 hild wip a whit stole. sitting
 at pe ryzthalf. & pei weren a
 feerd. which seip to hem. uyle
 ze dreede. ze seken ihu of naz
 areth crucified. he is risen. he is
 not heer. lo pe place wher pei
 leyden hym. but go ze. & seie ze
 to hise discipulis & to petre. pat
 he schal go bifore zon i to galile
 pere ze schulen se hi. As he sei
 de to zon. And pei zeden out &
 fledden fro pe sepulcre. for dre
 de & qualyng. hadde assaylid
 hem. And to no man pei seiden

43
ony ying for þei dredden and
ihc roos eerly þe firste dawe of
þe woke & apperide first to m
arie mabdelepne fro whom
he hadde cast out seuene deme
lis and she zede & tolde to hem
pat hadden bē wif hi which
weren weiling & wepinge &
þei heryng pat he lynesde: and
was seien of hir bilenede not
but aftir þees þingis whāne
tweyn of hē wandriden: he
was shewid i anoy lickenesse
to hem goyng i to a toun and
þei zeden & tolden to þe oþer &
ney þei bilenede to hem but
at þe laste whāne þe enlenene
discipulis satē at þe mete: ihc ap
peride to hem & repuede þe un
bilene of hē: & þe hardnesse of
herte for þei bilenede not to
hem: pat hadden seyn pat he
was risen fro deey and he send
to hē go ze i to alle þe world: and
þe þe gospel to eche creatur
e. who pat bileneþ & is bapti
sid: shal be saaf but he pat
bileneþ not shal be dāpned
and þese tokenes schulen sue
hem pat bilenen in my name:
þei schule caste out feendis: þei
schule speke wif newe tongis
þei schulen do alþey serpētis
and if þei drynke ony venym:
it shal not noye hem: þei sch

ulen sette her hondis on syk mē:
& þei schule were hoole and þe
lord ihc aftir he hadde spokē
to hem: was takē up i to hene
ne and he sittē on þe rythalf
of god and þei zeden forþ & þe
den eyn wher: for þe lord wrom
te wif hem and confermede þe
word wif signes folowynge:

*here endyng mark: and here
begynnyng aplogē ou luke*

Luke was a man of syrie
bi naciō & of antiochie:
and was a lechē i craft:
and a discipule of apostolis aftir
ward he suede poul til to his
ending: & seruede god: & was
wif out greet syne for neyer
he hadde a wif i ony tyme: ney
children: & he diede i bishpye
at xxxij. zeer and was ful of
þe hooly goost and whāne gos
pels weren writē bi mathen
i indee & bi mark i ytalie: luke
bi stirring of þe hooly goost: wr
oot þis gospel in þe citreis of
asaye: þe mooste nede of his tra
nel was þis: pat þe manhed
of crist schulde be oppu to serpf
ul grekis: bi alle profetis pat
god schulde come i fleisch: yt is
to schelw bi alle profetis: yt crist
schulde be god & mā to gidere
lest cften grekis token heede
to þe fablis of iewis: & were

holdu in desir aloone of moir
es laibe & luyk tranelude lest
ey per wer en disseynd bi fab
lis of eretikus & foned stelpis:
& felden auere fro treupe pis
luyk bigney at ye concepcion
& natuynge of ioun baptist &
destryney ye natuynge & bapty
& pching of crist & his dey and
rising agen & assencon. **T**ier
om i his prologe ou luyk: sey
pleyuli pis sentence

Cp.

In pe daies of eronde kong
of iude per was a pft. zaca
rie bi name. of ye soete of a
bia & his wyf was of ye daug
teris of aaron: & hir name
was elizabey and bope werē
nist bifor god: gopuge in alle
ye mandementis & iustifiyu
gis of ye lord. Wyf oute pleyut
& ye hadde no child. for elizab
eth was bareyn. & bope werē
of greet age in her daies & it
bisel pat waue zacharie schul
de do ye office of psthod in ye
cevre of his cours to for god
aft ye custome of ye psthode:
he wente fory bi lot & entrude
i to ye temple to encensu & al
ye multitude of ye puple was
wyf out fory & pde in ye our
of icensyng & an aigel of ye
lord. apperide to hi: & stod on
ye rythale of ye aut. of icese

and zaccarie seyng was affrai
ed & drede fel vpon hi. And ye
aigel seide to hi zaccarie drede
pon not: for y pier is herd &
elizabeth y wyf schal bere to
pee a sone: & his name schal be
depid ioun. And ioye & gladyng
schal be to pee: & many schule
haue ioye i his natuynge for he
schal be grete bifor ye lord: and
he schal not drynke wyne ne sidur.
& he schal be fulfild wyf ye
holy goost. zit of his modir
wobe & he schal write many
of ye childre of isrl: to her lo
rd god. And he schal go bifor
hi i ye spirit & ye vertu of he
ly: & he schal turne ye hertis
of ye fadris i to ye sones. and
me out of bileue. to ye prude
nce of iust men to make redi
aperfit puple to ye lord. and
zaccary seide to ye aigel. wher
of schal y write pis. for y am
eld: & my wyf hay gon fer in
hir daies. And ye aigel answer
de & seide to hi. ffor y am gabri
el. pat stoode up bifor god: &
y am sent to pee. to speke & to
euangelize to pee. yese yingis
and lo you schalt be doube &
you schalt not moir speke
til i to ye dape i which yees y
ingis schule be don: for you
hast not bileued to my wordis

Whiche schulen be fulfilled i her
tyme and pe puple was abydy
ng zacary: & peribondriden yt
he tariede i pe temple and he zed
out & myzte not speke to hem:
& per knelwen pat he hadde sey
avision i pe temple and he beke
nede to he and he dwelide sti
lle donib. **A**nd it was don w
hane pe daies of his office we
ren fulfilled: he wente in to
his hous and after pe daies
elizabeth his wyf conceived:
& hidde hir fyne moueris and
seide for so pe lord dide to me:
i pe daies i which he bihelde to
take alwey my reprove among
me. **B**ut i pe sifte monepe pe
angel gabriel was sent fro
god: i to a citee of galile. whos
name was nazareth: to a ma
pon weddid to a man: whos na
me was ioseph. of pe hous
of dany: and pe name of pe
maydon was marie: & pe ang
el entride to hir: & seide heil
ful of grace. pe lord be w^t pee.
blessid be you among wyne.
and whane she hadde herd
she was troublid in his word
& poynte what man saluta
on yis was. and pe angel se
ide to hir ne drede not you
marie for pou hast foundun
grace anentis god. lo y^s sha

lt conceyue in wombe & shalt
bere alone: & you shalt clepe
his name ihc: yis shal be gre
te: & he shal be clepid pe sone
of pe higeste. and pe lord god sh
al zine to hi. pe sete of dany
his fadir: & he shal regne in
pe hous of iacob wip oute ende
and of his reigne: shal be no
ouende: & marie seide to pe an
gel on what man shal yis yy
ng be don: for y knowe not
man: and pe angel answeri
de & seide to hir: pe holy goost
shal come fro aboue i to pee:
& pe vertu of pe higest shal
ousshadowe pee: and yfor yt
hooly yung pat shal be born
of pee: shal be clepid pe sone
of god. and lo elizabeth yⁱ cosyn:
& she also hap conceived a
sone i hir elde and yis monep
is pe sifte to hir pat is clepid
bareyn: for euery word shal not
be impossible anentis god: &
marie seide lo pe hand maide
of pe lord: be it don to me af
tir y word: and pe angel de
partide fro hir. **A**nd marie
roose vp in po daies & wete
wip haste in to pe moitaynes
in to a citee of iudee. and she
entride in to pe hous of za
cary: & grette elizabeth: &
it was don as elizabeth her

de pe salutation of marie: pe
 zonge childe in hir wombe gla
 dide and elizabeth was fulfil
 lid wip pe hooly goost: & arie
 de wip agrette voice & seide
 blessid be pon among wyemen:
 & blessid be pe fruyt of yu wo
 be: and wher of is pis ping
 to me: pat pe modir of my lo
 d come to me: for lo as ye voi
 ce of yu salutation was maad
 i myn eris: pe zonge childe gla
 dide i ioye i my wombe: & blec
 sid be pon pat hast bileued: for
 pilk pingis pat ben seid of pe
 lord to pee schulen be perfittly
 don and marie seide **U**ny so
 nle magnifyep ye lord: and
 my spirit hay gladdid: i god
 myn helpe: for he hay biholdu
 ye mekenesse of his handma
 yden: for lo of pis: alle gena
 cions schulen seie pat y am
 blessid: for he pat is myzti hay
 don to me grete pingis: and
 his name is hooly: and his
 mercy is fro kynrede i to kyn
 redis: to men pat dreden hy
 he made myzt i his arme: he
 shateride proude men wip
 ye pouzt of his herte: he sette
 don myzty men fro sete: and
 enhanside meke men: he hay
 fulfillid hungry me wip good
 is: & he hay lefte riche men

voyde: he hangug mynde of his
 mercy: toke isrl his childe as he
 hay spokn to oure fadris: to ab
 raham & to his seed i to woeldis
 and marie dwellede wip hyr as
 it were yree moneris: & turned
 agen i to hir hous but pe tyme
 of beryng childe was fulfillid to
 elizabeth: & she bare asone and
 pe neyeborez & cosyns of hir her
 den: pat pe lord hadde magene
 fiede his mercy wip hyr: & pei pa
 uckeden hi: and it was don i pe
 eifte dave pei comen to circūcise
 pe childe: & pei clepiden hi zach
 rie bi pe name of his fadir: &
 his modir answerde & seyde nax
 but he schal be clepid ioon: and
 pei seiden to hir: for no mā is i
 yu kynred: pat is depid pis name
 and pei bekeneden to his fadir:
 what he wolde pat he were cle
 pid: and he asyng apoyntel: bro
 ot seying: ioon is his name: and
 alle men woudriden: & anon
 his mouy was opened: and his
 tūge: & he spak: & blessid god: &
 drede was maad ou alle her
 neybores: & alle pese wordis
 weren purplifschid on alle pe
 mounteynes of iudee: and alle
 me pat herden putiden i her
 herte: & seiden what maner
 childe schal pis be: for pe hoond
 of pe lord was wip hi: and za

carp his fadir was fulfillid wth
 pe holy goost: & profeted and
 seide **B**lessid be pe lord god
 of israel: for he hay visitide &
 maad redemption of his pup
 le and he hay revide to us an
 horn of heelp: i pe hous of da
 my his child as he spake bi pe
 mouy of his hooly profetis:
 pat werē fro pe world helpe
 fro oure ennyes: & fro pe ho
 ond of alle men pat hatiden
 us to do nuy wth oure fadir:
 & to hane mynde of his hooly
 testament: pe greet op pat he
 abode to Abraham oure fadir:
 to zine hi self to us pat we
 wipout dreede delyuerid fro
 pe hoond of oure ennyes: ser
 ue to hi in hoolynesse and ri
 tounesse bifor hi: i alle oure
 daies and you child schalt be
 depid pe profet of pe higest:
 for you schalt go bifor pe face
 of pe lord to make redi his we
 pes to zine science of helpe to
 his puple: i to remission of
 her syns bi pe inwardnesse
 of pe my of oure god: in pe
 which he spryngyng up fro
 an hyr hay visitid us to zine
 list to hem pat sitten in derk
 nessis: & i shadowe of deop
 to dresse oure feet: in to pe w
 eie of pees and pe child wexi

de: & was confortid i spirit and
 was in desert placis til to pe daie
 of his sthe wing to israel

And it was don i po da
 pes amandement we
 nte out fro pe emper
 our august: pat al pe world sch
 ulde be distrued: pis first dis
 caryng was maad of carpi
 nistice of sirye and alle men
 wentē to make profession: ech
 in to his owen citee and ioseph
 wente up fro galile fro pe citee
 nazareth: i to inde: i to acitee
 of damp pat is depid bethlee:
 for pat he was of pe hous &
 of pe meyne of damp: pat he
 schulde knowleche wth marie
 his wyf pat was weddid to
 hi & was greet wth childe & it
 was don while pei werē pere:
 pe daies werē fulfillid y^t she
 schulde bere childe & she bare
 hir first born sone and wlap
 pide hi in cloys: & leide hi in
 a cratche for y^t was no place to
 hi i no chambir. **A**nd schiphir
 dis werē i pe same citee: wa
 kinge & kepunge pe waichis of
 pe nyzt ou her flock and lo pe
 angel of pe lord stode bifidis
 hem: & pe clereuesse of god schy
 ned aboute hē & pei dreden wth
 grete dreede and pe angel sei
 de to hē nyle ze dreede for lo

þu preche to þou. Agrete ioye. þu
 ſchal be to al puple for a ſany
 our. iſ boen to daye to þou. þat
 iſ criſt þe lord i þe citee of da
 iuy. And þis iſ atokene to þo
 u þe ſchilẽ fynde among child.
 wlaſſid i cloys. ⁊ leyd i a cra
 cche ⁊ ſuddenly þu waſ maad
 wip þe aengel a multitude of
 heuēly kyngthode. heriunge
 god ⁊ ſeyunge glorie be in þe
 hyeſte þingis to god. ⁊ i erpe
 pees be to me of good wille.
 And it waſ don. As þe aenge
 luſ paſſiden awei fro hē in to
 heuē. þe ſchiphirdiſ ſpake to
 gidir ⁊ ſeidē go we on to beſth
 leme. ⁊ ſe we þiſ word þu iſ
 maad. Which þe lord haſ ma
 ad. ⁊ ſchewide to us. And þei
 hyrunge canē. ⁊ foundū ma
 rie ⁊ ioſeph. ⁊ þe zong child
 leyd i a crache. And þei ſeyu
 ge kneien of þe word þu wa
 s ſeid to hē of þiſ child. ⁊ alle
 me þat herde wondride. ⁊
 of pees þingis þat werē ſeid
 to hē of þe ſchiphirdiſ. but ma
 rie kepte alle þeſe wordis.
 berunge to gidir i hir herte.
 And þe ſchiphirdiſ turneden
 azen gloriſiunge ⁊ heriunge
 god i alle þingis þat þei had
 de herd ⁊ ſeyu. As it waſ
 ſeid to hem. **A**nd aft̃r þu þe

ente daies weren endid. þat þe
 child ſchulde be circūcidid. hiſ
 name waſ clepid ihc. Which iſ
 as clepid of þe aengel. biſoz þu
 he waſ conceived i wōbe. **A**
 aft̃r þat þe daies of þe purgaci
 on of marie werē fulfilled af
 tir moyſes laue. þei token hi
 i to ierlū to offere hym to þe
 lord. As it iſ writū i þe laue
 of þe lord. for euy male kynde
 openyge þe wōbe. ſchal be cle
 pid hooly to þe lord. And þat
 þei ſchulē zine an offeryng.
 aft̃r þat it iſ ſeid i þe laue of
 þe lord. Apeyre of turturiſ.
 oz tvey culū briddiſ. And lo
 amā waſ i ierlū. Whos name
 waſ ſymeon. ⁊ þiſ mā waſ
 iuſt ⁊ vteuſ. ⁊ abode þe co
 forte of iſrl. And þe hooly goſt
 waſ i hi. ⁊ he hadde takū an
 anſwer of þe hooly goſt þat
 he ſchulde not ſee deap. but
 he ſayz firſt þe criſt of þe lord.
 And he cam i ſpirit i to þe tep
 le. And whāne hiſ fadir ⁊ mo
 dir ledden þe child ihū to do af
 tir þe cuſtom of þe laue for
 hi. he toke hi i to hiſ armes.
 ⁊ he bleſſid god ⁊ ſeidē lord
 now þou leueſt þi ſeruant.
 aft̃r þi word i pees. for my zen
 hau ſeyn þy heelp. Which
 þou haſt maad redye. biſoz

pe face of alle pynles lūt to
 pe shewyng of hepen men: &
 glorie of pi puple isrl. And his
 fadir & his modir werē wond
 ryngē. ou pees yngis pat we
 ren seid of hi. And symeon ble
 ssid hē: & seide to marie his m
 odir. lo pis is sett i to pe fally
 ng don & in to pe risyng azen
 of many me i isrl. & i to atoke
 ne to whom it shal be azenseid
 and swerd shal passe yowis pi
 owne soule: pat ye pouztis be
 shewid of many hertis. **A**nd
 anna was a profetesse pe dou
 tir of faunel of pe lynage of
 aser. And she hadde gon fory i
 many daies: & hadde lynyed w^t
 hir hoseboud. senē zer fro hir
 maydeuhode. And pis was a
 widowe: to foure scoore &
 four. And she departide not
 fro pe temple: but seruede to
 god nyzt & dāne. i fastig. and
 preyeris. And pis cam upon hē
 in pisk our: & knowledhede to
 pe lord & spak of hi to alle yt
 abidē pe redemption of isrl. &
 as pei hadden ful don al yng.
 aft. pe lawe of pe lord: pei tur
 nedē azen i to galile. i to her ci
 te nazareth. And pe child was
 & was confortid ful of wisdom.
 & pe grace of god was in hym.
 And his fadir & modir wentē

ech zeer into ierlm: in pe solep
 ne dāne of pass. And whāne
 ihc was twelue zeer oolde pei
 wenten up to ierlm. aft. pe
 custom of pe feest dāne. And
 whāne pe dayes weren don pei
 turneden azen. & pe child abod
 i ierlm. & his fadir & modir kn
 ewen it not. for pei geslinge
 pat he hadde be in pe felow
 ship. camē adāyes iourney
 & souzten hym among his
 cosyns & his knowledhe. And
 whāne pei fōnden hi not: pei
 turneden azen i to ierlm. &
 souzten hym. And it bifelle yt
 aft. pe pridde dāne. pei fōnden
 hi i pe temple: sittuge in pe my
 ddil of pe doctouris. heringe
 hem & asinge hem. And alle
 men pat herden hi: wondridē
 ou pe prudence & pe answer
 is of hi. And pei seyn & wondri
 den. And his modir seide to hi:
 some what haste you do to us
 pis. lo pi fadir & y sorowpuge:
 hau souzte yee. And he seide to
 hē. what is it pat ze souzte me:
 wisten ze not pat i po yng. yt
 ben of my fadir: it bihouey me
 to be: & pei vnderstode not pe
 word: which he spak to hem. And
 he cam don wip hē. & cam to
 nazareth: & was inget to hē.
 And his modir keppe to gidir

Q. 17.

alle þese wordis: & bare hem i
hir herte And ihc profite in
wisdom & grace: Anetis god
and men

In þe fifteþe jeer of þe epi
re of tyberie þe emperoure
whane pilat of pouce goiue
de indee & eronde was þuce
of galile & filip his broþer
was þuce of iturrie & of pe ai
tre of tracon: & lisanpe was
þuce of abilyn vudir þe pry
as of þstis annas & capfas:
þe word of þe lœd was maad
on ioun þe sone of zacarie in
desert: and he cam i to al þe
citre of iordan: & þchide bap
tym of penaunce in to remis
sion of syn: as it is writun
in þe book of þe wordis of isa
ye þe profete: þe vois of acry
er i desert: make ze redy þe we
y of þe lord: make ze his pay
is ryt: ech valey schal be ful
fillid: & eny hil & littil hil schal
be maad lowe: And schrewid
þingis schule be i to drellid þi
ngis: & sharþ þingis i to pley
weyes: And eny flethe schal
se þe heelp of god: perfor he
seide to þe puple which wete
out to be baptisid of hi: kyn
dlyngis of ederis: Who sche
wide to 3ou: to fle fro þe wr
apye to conynge: þfor doze

þorpi fruytis of penaunce: And
bigyne ze not to seie: we han a
fadir abraham: for þe seie to 3ou:
pat god is myti to reyse of þese
stones þe son of abraham: &
now an afe is sette to þe roote
of þe tre And þfor eny tre pat
makyn no good fruyt schal be
kutt don: & schal be cast i to þe fi
er: And þe puple aside hi: & seide
what þaue schule we do: he an
swerde: & seide to he: he yt hap
twey cootis: zune to hi pat hap
noon: and he pat hap metes do
i lyk man: And puplicans ca
men to be baptisid: & þei seide
to hi: maist what schule we do:
& he seide to he: doze no þing m
ore þan pat pt is ordeyned to
3ou: And knyztis aside hi and
seide: what schule also we do:
& he seide to he: lymte ze wron
gfully no ma: ney make ze fals
chaleuge: & be ze apayed wip
3oure soudis: Whane alle þe pu
ple gesside: & alle me þingten
i her hertis of ioun: lest þe a
necture þe wer cft: ioun answere
ride & seide to alle me: y bap
tize 3ou i watir: but a stronger
þan y schal come aft me: of
whom y am not worpi to vubi
de þe lace of his schoon: he sch
al baptize 3ou i þe hooly goost
& fier: Whos wyneþing tool

in his hood: & he schal purge
his flooz of cozu: & schal gadre
pe whete in to his berne: but
pe chaffis he schal brene. Wip fi
er vnquenchabil: and many
of pungs ald he spak & pchide
to pe puple. **U**t eronde thet
ark whane he was blamed of
ioon: for erodias pe wyf of hi
s broþ: & for alle pe ynels pat
eronde dide: encreside yis on
alle: & schitte ioon i pson. **A**nd
it was don whane all pe pup
le was baptisid: & whane ihu
was baptisid & pde: henene
was opened: and pe hooly gost
cam don i bodily lickenesse: as
a downe on hi: and avois was
maad fro henene: pou art my
deer woerpe sone: i pe it hay ple
sid to me: and ihu hi self was
bigynuge as of yritti zeer:
pat he was gecsid pe sone of
ioseph: which was of hely: wh
ich was of matath: which was
of leuy: which was of melchi:
pat was of ianne: pat was
of ioseph: pat was of matathie:
pat was of amos: pat was of
naumi: pat was of hely: pat
was of nagge: pat was of ma
tath: pat was of mataty: pat
was of semei: pat was of iose
ph: pat was of mda: pat was
of iohanna: pat was of resa:

pat was of sozobabel: pat was
of salatiel: pat was of nery: pat
was of melchi: pat was of aodp:
pat was of cosan: pat was of
elmadan: pat was of her: pat
was of ihu: pat was was of
eleasar: pat was of iorn: pat w
as of matath: pat was of leuy:
pat was of symeon: pat was
of mda: pat was of ioseph: pt
was of ioua: pat was of elyach
ym: pat was of melca: pat was
of mena: pat was of mathathia:
pat was of mathan: pat was
of damp: pat was of iesse: pat
was of obeth: pat was of booz:
pat was of salmon: pat was
of nalon: pat was of ammad
ab: pat was of aram: pat was
of esron: pat was of fares: pt
was of mdas: pat was of iacob:
pat was of ysac: pat was of
abraham: pat was of tare: pt
was of nace: pat was of sern
th: pat was of ragau: pat was
of phaleth: pat was of heber:
pat was of sale: pat was of
chaynan: pat was of arfayath:
pat was sem: pat was of noe:
pat was of lameth: pat was
of matnsale: pat was of enok:
pat was of iareth: pat was
of malahel: pat was of cay
uan: pat was of enos: pat
was of seth: pat was of ada:

Q. iij.

pat was of god: And the ful of pe holy
gost: turnede azen
fro iordani And was
ledde bi pe spirit i to desert: fou
rty daies And was tēptid of pe
denel: & eet no ping i vo daies
and whāne vo daies werē endid:
he hūgride And pe denel seide
to hi: if you art goddis sone:
seie to pis stoon: pat it be ma
ad breed: & the answeride to hi
it is writū: pat man lyuey not
i breed aloone: but i enery wo
rd of god And pe denel ladde
hi to an hū hū: & thewed to hi
alle pe reimes of pe world
i amoment of tyme: & seide
to hi: y schal giue to pee al pis
power: & pe glorie of hē: for to
me pei ben zonn: & to who y
wole: y giue hē: yfor if you fal
le doū & worshipe bifor me:
alle pingis schulē be yue: &
the answeride: & seide to him
it is writū: you schalt worsh
ipe pi lord god: & to hi aloone
you schalt serue And he ledde
hi i to ierlū: & sette hi on pe
pyuade of pe tēple: & seide to
hi: if you art goddis sone: se
nde pi self fro hēn doū: for
it is writū: for he hay cōman
did to his angelis of pee: pat
pei kepe pee i alle pi weies: &

lyk.

pat pei schulē take pee in hoou
dis: lest peraventure you hurte
pi foot at asteen: & the answerde
& seide to hi: it is seid you schalt
not tēpte pi lord god And whā
ne eily tēptaciōn was endid:
pe secunde wente alwey fro hym
for atyme And the turnede aze
in pe vtn of pe spirit i to galilee:
& pe same wente fory of hi poro
nal pe citre: & he taughte in pe si
nagogis of hē: & was magnifi
ed of alle mē And he cam to na
zareth: wher he was nozschid
and entride aft his custom in
pe sabot dape in to asynagoge:
& roog to reede And pe book of
ysaie pe profete was takū to
hi: And as he turnede pe book:
he foond aplace wher it was
writū: pe spirit of pe lord ou
me: for which ping he anoyu
tude me: he sente me to pche to
poore men: to hele contrite mē
in herte: & to pche remission
to psoneris: & set to blynde m
en And to delyue brokū men
i to remission: to pche pe zeer
of pe lord plesant: & pe dape of
zelding azen And whāne he ha
dde closid pe book: he zas azen
to pe mynistre & satt And pe
zen of alle men i pe synagoge:
werē biholding i to hi And he
bigan to seie to hem for in pis

daye þis scripture is fulfillid
i þoure eris and alle mē þane
witneſſing to hi: & wondriden
i þe wordis of grace þat camen
foȝ of his mouny and þei ſeide
wher þis is not þe ſone of ioſep
h: & he ſeide to he ſopely ze ſthn
leu ſeie to me þis likneſſe ledye
heele yi ſilf þe farisees ſeiden
to ihu hou grete þingis ha we
herd don i caſarnai: do þou al
ſo here i þi citre: & he ſeide tven
ly þe ſeie to þou þat no profet is
reſſeyned i his owne citre: in
treupe þe ſeie to þou þat many
widowis werē i þe dapes of he
lie þe profete in iſrl: whāne he
nene was cloſid þe zeer and ſer
moneis whāne grete hungre
was maad i al þe erpe and to
noon of he was elye ſent: but
i to ſarepta of ſidon to alwidow
e & many meſſes werē i iſrl:
vndir heliſee þe profete and
noon of he was clouſid: but na
ama of ſyrie and alle i þe ſyn
agoge herpuge þeſe þingis: we
ren fillid wiþ wraþpe and þei
riſen up & drouen hi out wiþ ou
ten þe citee and ledde hi to þe
top of þe hill on which her citee
was buildid: to caſte hi don but
ihc paſſide and wente þozou þe
myddil of he **A**nd cam don i
to caſarnai acite of galilee:

and þere he tauhte hem in ſabotis
and þei weren aſtonyſed in his te
ching: for his word was i power
and i þe ſynagoge was aman
hanyng an vndene ſeend: & he
arpede wiþ grete vois: & ſeide: ſuf
fere: what to us & to þe ihu of na
zareth: art þou comū to leeſe us:
þe knowe þee þou art þe hooly of
god and ihc blaimeþe hi: & ſeide
wege donbe: & go out fro hi and
whāne þe ſeend hadde caſt him
foȝ i to þe myddil: he wente a
wepe fro hi: & he uoyede hi no
þing and drede was maad i
alle mē: & þei ſpoken to gidir
& ſeide: what is þis word for i
power & vtu he comāndiþ to
vndene ſpiritis: & þei gon out:
and þe fame was purpuliſhid
of hi: i to eche place of þe citre
& ihc roos up fro þe ſynagoge &
entride i to þe hong of ſymonit
and þe modir of ſymonidis wi
yf: was holdū wiþ grete ſene
ris and þei þyeden hi for hir
& ihc ſtood on hir & comāndide
to þe ſener: & it leſte hir and
anoon ſhe roos up & ſernede
hem: & whāne þe ſime wente
doū: alle þat hadden like mē
wiþ diſſe langouris ledde
hem to hi and he ſette his ho
ondis on ech bi hem ſelf: and
heelede hem and ſendis wete

ont fro manye: And arieden and
seiden: for þou art þe sone of god:
And he blameþe & suffriden he not:
to speke: for þei wiste hym. þt he
was crist. And whāne þe day was
come: he zede out & wente i to a
desert place: & þe puple sousten
hi. And þei camen to hi: and þei
helden hi þat he shulde not go
away fro hē: to which he seide: for
also to opur citees. it biþoneþ me
to pche þe kyngdome of god: for
þfor þ am sent. and he prechide
in þe synagogis of galilee.

And it was don whāne þe
puple camē fast to ihu.
to heere þe word of god.
he stood biþidris þe poel of gena
sareth. & saw twe bootis stōding
biþidris þe poel. and þe fischer
is weren go don. & walshiden
her nettis. And he wente up i to
abot þat was symonidris. & priede
hym to lede it alittil fro þe lond
and he seet & tauhte þe puple out
of þe boot. and as he cresside to
speke: he seide to symonit. lede
þou i to þe deeppe: & make þe þou
nettis to take fish. and symonit
answerde & seide to hi. comand.
we traneledē al þe nyȝt. & toke
no þing: but i þi word. þ shal
lepe out þe nett. and whāne þei
haddē þo þis þing: þei closiden
to gidur a greet multitude of

fischis. and her nett was brokun
and þei bekeneden to felawes þat
werē i an opur boot: þat þei shul
den come & helpe hem. and þei ca
men & filleden bope þe bootis so þt
þei weren almost drenchid. and
whāne symonit petir saw þis þing:
he felde don to þe knees of ihu &
seide. lord go fro me: for þ am a sy
nful mā. for he was on ech syde a
stouped: & alle þat werē wip hy
in þe taking of fischis which þei
taken. soþely i lyk man ianes &
ioon þe sones of zebede: þat werē
felowes of symonit petre. and he
seide to symonit nyle þou drede:
now fro þis tyme þou shalt take
me. and whāne þe bootis weren
ledd up to þe loond: þei leftē alle
þingis. & þei sueden hi. And it
was don. whāne he was i oon
of þe citees. lo aman ful of lepre.
& seþng ihu felle don on his face:
& ppe hi & seide. lord if þou wilt.
þou mayst make me cleue. and
he held forþ his hoond & touchide
hi & seide. þ wole: be þou maad
cleue. & anon þe lepre passide
awaye from hi. and he comā
dide to hi: þat he shulde seie to
noma. but go shewe þou þee to
apst. and offere for þi cleusung
as moyses bad: i to witnesung
to hē. and þe word walkide abo
ute þe moore of hi. and myche

puple camen to gidir: to heere.
 And to be helid of her seeknessis
 And he wente i to desert: & priede
 & it was don i oon of ye dages.
 he sat & tauhte & þi were farise
 es sittunge & doctoures of ye la
 we: pat camen of eche castel of
 galilee & of iudee & of ierlū. And
 pe vertu of ye lord was: to hele
 lyke me: & lo men beren i abed
 anna pat was lyk in pe passyng
 & pei sousten to bere hym yn: &
 sette bifor hi. And pei fondeu
 not i what partie pei schulden
 bere hi yn: for pe puple went
 en on pe roof. And bi pe slatis
 pei leeten hi don wip ye bed: in
 to pe myddil bifor ihu. And whā
 ne ihu say pe feip of hem: he
 seide man yi synes be forzon
 ū to pee & ye scribis & farisees
 biginen to reuke: seynge who
 is þis pat spekis blasfemyes?
 who may forzine synes: but
 god aloone: And as ihc knewe
 ye pouztis of hē: he answerde
 & seide to hem. What reuken
 ze yuel yngis i zoure hertis:
 what is lyster to seie. Synes be
 forzoun to pee: or to seie ryse
 up & walke: but pat ze wite
 pat mān? lone hay power i
 erpe to forzine syn? he seide
 to ye like mā i palesthe y seie
 to pee: ryse up: take yi bed &

go in to ym hous. And anoon he
 roos up bifor hem & toke ye bed
 in which he lay. And wente i to
 his hous: & magnifiede god: &
 greet wondir took alle: & pei in
 agnyfiedē god. And pei were
 fulfild wip grete drede: & sei
 den. for we han seyn unelous
 yngis to dape. **A**nd aft pees
 yngis ihc wente ont & say ap
 pylican leuy by name. sittynge
 at pe tollboi: & he seide to hi. sue
 you me. And whāne he hadde
 lest alle yngis: he roos up and
 siede hi. And leuy made to hi
 a grete feste in his hous. And
 per was a grete cūpaupe of
 pupplicas & of oþ pat were
 wip hem: sittynge at pe mete.
 And farisees & pe scribis of hē
 gruchiden: & seiden to his dis
 ciplis. why eten ze & drynken
 wip pupplicas & synful men:
 and ihc answerde & seide to hē.
 pei pat ben hoole han no nede
 to a leche: but pei pat be lyke
 for y cam not to depe iust me:
 but synful me to penaunce &
 pei seide to hym. why pe discip
 lis of ioun faste ofte & maken
 pieres ald & of ye farisees:
 but þine eten & drynken to
 which he seide. wher ze mon
 make ye son of ye sponse to
 faste: whil ye sponse is wth hē.

but dayes schule come. whan
 ne pe sponse schal be take albe
 y fro hem. & pane pei schulen
 faste i po dayes. And he seide
 to hem also. Alicknesse. for no
 ma taky a pece fro a newe d
 oy. & putt it in to an oold d
 oying. ellis bope he breky pe
 newe: & pe pece of pe newe
 acordy not to pe olde. And no
 ma putt y newe wyne i to ool
 de botels. ellis pe newe wyne
 schal breke pe botels. And pe
 wyne schal be shed out. & pe
 botels schule perishe. but ne
 we wyne owey to be putt. i to
 newe botels. & bope ven kept
 and noua drynkynge pe elde.
 wole anoon pe newe. for he
 seip. pe olde is pe bett
 C. vii. **H**nd it was don. in pe
 secunde firste sabot
 whane he passide bi
 pe cornes. hys discipulis pluck
 iden eeris of corn. And pei fro
 tyng wip her hoondis. eeten
 & sume of pe farisees. seide
 to he. what don ze yt. pat is n
 ot leueful i pe sabotis. & ihc
 answeride & seide to he. ze ha
 not redde what dauid dide.
 whane he hugride. & pei pat
 weren wip hi. hou he entri
 de i to pe hous of god. & took
 loones of propousion & eet.

And as to hem pat weren wip
 hym. which loones it was not
 leueful to eete. but oonly to ps
 tis. And he seide to he. for man
 doue is lord. the of pe sabot. & it
 was don i anoy sabot. pa he
 entride i to asynagoge & tanzte
 and ama was pere. & his rith
 onde was drye. And pe scribis &
 farisees aspioden hi. if he wol
 de heele hi in pe sabot. pat pei
 schulden fynde cause wher of
 pei schulde accuse hi. And he w
 iste pe pouztis of he. & he seide
 to pe ma pat hadde adrye ho
 ond. ryse up & stoode i to pe
 myddil. And he roos & stood. &
 ihc seide to he. p are you if it is
 leueful to do wel i pe sabot. or
 puel. to make a soule saaf. or
 to leese. And whane he hadde
 biholde al men aboute. he seide
 to pe ma. hold fory yu honde.
 And he held fory. & his hoond
 was restozid to helpe. And pei
 werē fulfillid wip vnbisdom.
 & spoken to gidre. what pei
 schulde do of ihu. **A**nd it was
 don i po dayes. he wente out
 i to an hille. to ppe. & he was
 al upst dwellynge i pe pper of
 god. & whane pe dape was co
 me. he depide his discipulis.
 & cheel twelue of he. whiche
 he depide also apostolis. syni

out whom he cleped petre: &
andrew his brother iames &
iohn filip & bartholomewe
mathewe & thomas iames
alphrey & symon pat is clepid
zelotes iudas of iames: & iu
das scarioth pat was trayto
ur: & ihc cam don fro pe hill w
hem & stood i a feeld place: &
pe cūpany of his discipulis & a
grete multitude of puple of
alle indoe & ierlū. and of pe se
e coastis & of tyre and sydon. p
camen to heere hym. & to be he
elid of her seeknessis. & per p
weren tranelid of vndeene
spiritis: weren heelid. And al
le puple souzte to touche hym.
for vtu vente out of hy & hee
lide alle. And whāne hīe zen
weren cast up i to hīe discip
lis: he seide. blessid be ze poore
men: for pe kyngdom of god
is zoure. blessid be ze p^r now
hūgren: for ze schulē be fulful
lid. blessid be ze pat now wep
en: for ze schulē leze. ze schulē
be blessid. whāne mē schulē
hate zou. & departe zou away.
& putt schenship to zou: & caste
out zoure name as yuel for
māns sone. iōye ze in pat da
pe. & be ze glaad: for io zoure
meede is mych i henē. for aft
res pūgis: pe fadris of hē

diden to profetis. nepeles iō to
zou riche men: pat han zoure to
ufozt. iō to zou pat ben fulfulid:
for ze schulen hūgre. who to zou
pat now lezen: for ze schulen
morne & wepe. who to zou whā
ne alle men schulē blesse zou.
aft^r res pūgis pe fadris of hē
diden to profetis. **B**ut y seie
to zou pat heeren. lone ze zoure
enmyes: do ze wel to hem pat
hateden zou. blesse ze men pat
cur sau zou. prie ze for mē p^r de
famen zou. and to hī pat smy
ty pee on o cheeke. schewe al
so pe to p. And fro hī pat taky
away fro pee a clop: uyle pou
forbede pe coote. And zine to
eche pat afix pee: & if a man
taky away po pūgis pat bē
yine. afe pou not azen. and adze
wolen pat men do to zou: do
ze alid to hem i lyk man. &
if ze louē hem pat lonen zou:
what pank is to zou: for syn
ful men lonen mē pat lonen
hē. & if ze don wel to hem pat
don wel to zou: what grace
is to zou. synful mē don vīd
pūg. & if ze lenē to hē of whi
che ze hopen to take azen: wh
at pāke is to zou: for synful
mē leenē to synful mē: to take
azen as myche. nepeles lone
ze zoure enmyes: & do ze wel

And lene ze hoping no ying þof.
 & zoure mede ſhal be myche &
 ze ſhulde be ye ſoues of ye lyest.
 for he is beynuge on vnkynde
 me & ynel me / þfor be ze unyful.
 as zoure fadir is unyful / uyle ze
 deme: & ze ſhulde not be demed /
 uyle ze condempne: & ze ſhulde not
 be condempned / forzine ze: & it ſh
 al be forzom to zom / zine ze: & it
 ſhal be zom to zom / þei ſhulen
 zine i to zoure boſu a good meſu
 re: & wel fillid & ſhakn to gid
 ir & on flowinge / for bi ye ſame
 meſur bi whiche ze metē: it ſh
 al be metū azen to zom / & he ſeide
 to hē alidneſſe. wher þe blynde
 may leede pe blynde: ue fallen
 þei not bope i to pediche: / aduſi
 ple is not aboue pe mayſt / but
 edhe ſhal be parfyte: if he be
 as his mayſt. **A**nd what ſeeſt
 pou i pi broþis ze amoot: but
 pou biholdeſt not a beem y^t is
 i pin owne ze: / as hon maſt
 pou ſeie to pi broþ. broþ ſuffre.
 y ſhal caſte out pe moot of pin
 ze & þⁱ biholdeſt uot abeem i pi
 owne pze: / ypocrite firſt take
 out pe beem of pin ze: & þane
 þⁱ ſhalt ſe to take pe moot of
 pi broþis ze. **T**is is not a good
 tre: pat makip ynel fruytis /
 nep an ynel tre: pat makip go
 od fruytis / for eny tre: is know

en of his fruyt / and men gadre
 not figus of yozues: nep men
 gadre agrape of abuſſhe of bre
 ris / a good mā: of pe good treſou
 re of his herte bryngip for good
 yingis / and an ynel mā: of pe y
 nel treſoure bryngip for ynel
 yingis / for of pe plente of pe her
 te: pe mony ſpekup. **A**nd what
 depen ze me lord lord: & don not
 vo yingis pat y ſeie / edhe pat com
 ey to me & herip my wordis & doip
 hem: y ſhal ſherwe to zom to wh
 om he is lyk / he is lyk to amā
 pat bildip an hong pat diggide
 deepe & lette pe foundemēt on a
 ſtoon / & whāne grete flood was
 maad pe flood was hurtid to y^t
 hong: & it myzte not mone it /
 for it was foundid on a ſad ſtoon /
 but he pat heerip & doip not: is
 lyk to amā bilding his hong on
 erve wip outē foundemēt / in to
 which pe flood was hurid / & a
 noon it ſelle doū / and pe fallig
 doū of pat hong: was maad greet

And whāne he hadde
 fullid alle his wordis
 in to pe eris of pe pu
 ple: he entride i to caſaruaū
 but aſeruaūt of a centurien y^t
 was pāons to hi was ſike and
 drawyng to pe deep / & whāne
 he hadde herd of ihū: he ſente
 to hi pe elder me of iewis &

preyde him pat he wolde come
 & heele his seruaunt. And whan
 ne pei came to ihu. pei piden hi
 bisily & seide to hi. for he is wor-
 pi. pat pou graunte to hi. vis. pig.
 for he loney oure folk. & he bil-
 dide to us a synagoge. & ihu w-
 ente wip he. & whane he was
 not fer fro pe hous. pe centuri-
 en sente to hi frendis and seide.
 lord uyle pou be tranelid. for y
 am not worpi. pat pou entre vn-
 der my roof. for which ping. &
 y demede not my self worpi. y
 come to pee. but seie pou bi w-
 ord. & my child schal be helid.
 for y am aman ordeyned vnder
 power. & hane kuyztis vnder
 me. And y seie to vis. go. & he go-
 y. & to au. op. come. & he comey.
 & to my seruaunt do vis. ping. &
 he doir. & whane vis. ping was
 herd. ihu wondride. & seide to
 pe puple. synge hi. trenly y seie
 to you. ney i. isrl. y foond so gre-
 te feir. And pei pat were sent
 turneden azen home. & foude
 pe seruaunt hool. which was si-
 yk. And it was don. aftward
 ihu wente i. to acree. pat is de-
 pid naym. & hise discipulis and
 ful grete puple wente wip hi.
 And whane he cam up. to pe za-
 te of pe citee. lo pe sone of a w-
 oman pat hadde no mo childr-

en. was born out deed. And vis
 was auidolbe. & myche puple of
 pe citee wip hir. & whane pe lord
 ihu hadde seyn hir. he hadde reu-
 pe on hir. & seid to hir. uyle pou
 wepe. & he cam up. & touchide
 pe beere. & pei pat bareu. stood
 en. & he seide. zonge ma. y seie to
 pee. rise up. & he pat was deed
 satt up azen. & bigan to speke. &
 he zaf hi to his modir. & dreed to
 ok alle me. & pei magnifiden
 god. & seiden. for a gret profete
 is risen among us. & for god hay
 visitide his puple. And vis. word
 wente out of hi. in to al midde. &
 i. to al pe citee aboute. And ioon
 es discipulis toolden hi. of alle pe
 se. pingis. & ioon clepide tibeirne
 of his discipulis. & sente he to ihu.
 & seide. art pou he pat is to come.
 or abiden we an opir. & whane
 pe men came to hi. pei seiden.
 ioon baptist sente us to pee. &
 seide. art pou he pat is to come.
 or we abiden anop. And in pat
 om. he heelde many men of her
 seeknessis. & woundis. & ynel. spir-
 itis. & he zaf sight to many blyn-
 de men. And ihu answerde and
 seide to hem. go ze azen. & telle
 ze to ioon. vo. pingis. pat ze ha-
 herd. & seien. blynde me. seyn.
 crokid. men. goon. mesels. ben.
 made cleene. deef. men. heren.

deed men ryfen azen poore men
ben takū to þching of þego
spel. And he pat schal not be
standrid i me: is blessid. &
Whāne þe messenger is of io
ou. Werē go foz: he bigan
to seie of ioon to þe puple. Wh
hat wentē ze out i to desert
to se: arehed waggid wip þe
wynd: but what wenten ze
out to se: aman droyd wip
softe droyd: lo þe pat ben i
þious droyd & i delias: ben i
kingis housis: but what wē
ten ze out to se: a profete: ze
y seie to þou: & more þāne a pr
ofete: þis is he of whom it
is writū: lo y sende my ang
el bifoz þi face: whiche schal
make þi weie redy bifoz þe
certis y seie to þou: þis is no mā
more prophete among chil
dren of wyne þan is ioon:
but he pat lesse i þe kyngdō
of heuenes. is moze þā he. &
alle þe puple heryuge & pny
plicans pat hadden be bap
tizid wip þe baptym of ioon:
iustifieden god: but þe fari
sees & þe wise men of þe la
we pat weren not baptizid
of hi: dispisiden þe conseil of
god: azen hem self. & þe lord
seide: þfor to whō schal y seie
me of þis genaciō lyk: & to

whom þe þe lyk: & þe ben
lyk to childre sittynge i chepy
ng & spekyng to gidre & seip
nge we han songū to þou wip
pipis: & ze han not dānsid: we
han maad moeyng: & ze han
not wept: for ioon baptist cam
neip etyng bred ne drynk
uge wyne: & ze seien: he has a
feend: mānes sone cam ety
ge & drynkuge: & ze seien lo
amā adenourer: & drynkynge
wyne afrend of pnyplicans
& of synful men: & wisdom is
iustified of her son. **B**ut
oon of þe farisees preide ihu:
pat he schulde ete wip hi &
he entride i to þe hous of þe
farise: & satt at þe mete: & lo
aspulful wōmā pat was in
þe citee: as sche knewe pat
ihu sat at þe mete: i þe hous
of þe farisee: sche brougte an
alabastr box of opnement
& sche stood bihynde bisidid
his feet: & bigan to moyste
his feet wip teeris: & wipide
wip þe heris of hir heued:
& kiste his feet: & anoputide
wip opnement: And þe fari
see seynge pat hadde clepid
hi: seide wip me hi self sei
yng: if þis were a profete:
he schulde wite: who & what
man wōmā it were pat tou

chur hum. for she is a synful
wōmā. And ihc answerde &
seide to hi. Symonit y hane si
ping to seie to pee. And he sei
de. maist seie pou. & he answe
ride. twey dettonris weren
to oo lener. & oor olste fyue
hūdrīd pans. & ye over fyfty
but whāne pei hadden wher
of ye shuldē zelde. he forzaf
to bove. Who pāne louep hi
more. Symonit answeride &
seide. y gesse pat he. to whom
he forzaf more. And he answe
ride to hi. pou hast demydr
tly. and he turnede to pe wō
man. & seide to Symonit. seest
pou pis wōmā. y entride in
to pū hous. pou zaf no wat
to my feet. but pis hap moit
id my feet wip teeris. & wip
id wip hir heris. pou hast not
zonū to me acoke. but pis sipe
she entride cresside not to kuf
se my feet. pou anoyntidist not
my heed wip oile. but pis an
oyntide my feet wip oyneme
nt. for ye which ping y seie
to pee. many tymes ben forzo
nū to hir. for she hap loued
myche. and to whom is lesse
forzonū. he louep lesse. & ihc
seide to hir. pi syn? ben forzo
nū to pee. and pei pat sateu
to gidir at ye mete. bigūnen

to seie wip inue hem self. Who
is pis pat forzney synes. but
he seide to pe wōmā. pi seip hap
maad pe saaf. go pou i pees
And it was don aftir w
ard. & ihc made iour
ney bi citres & castels.
prechinge & euigelisinge pe
relme of god. And tibelue wāt
hi. & si wōmen pat weren
heelid of wickid spiritis & se
ekueclis. marie pat is depid
mairdeleyn of whō senene de
uelis wenten out. And ioone
pe wipf of chuse pe procurato
ur of eroude. & susāne & many
e op pat mynstridē to hi of
her riches. And whāne myche
puple was come to gidir. And
men hizedē to hi fro pe citres.
he seide bi a similitude. he pat
sowp zede out to sowe his seed.
and while he sowp. a fel bisi
dis ye weie. & was defoulid.
And briddis of pe eipr eetyn it.
and op fel on a stoon. & it sprū
ge up & driede. for it hadde not
moisture. And opir fel among
purnes. & ye purnes sprūgen
up to gidir. & strangliden it. &
opir fel in to good erpe. and it
sprūgn up. & maad an hūdrīd
fold fruyt. he seide pese pingis
& criede. he pat hap eris of he
ring here he. but his discipulis

Afiden him: What þis parable
 was: And he seide to hem to þou
 it is grauntid to knowe þe þuete
 of þe kyngdom of god: but to
 oþ men i parablis: þat þei seyn
 ge se not: & þei herþuge vnderst
 onde not: & þis is þe parable/
 þe seed: is goddis word: And þei
 þat þen bilsid þe weie: þen þe
 es þat heren: & aftward þe fed
 comen & takyn aweiþe þe word
 fro þ herte: lest þei bileuþg be
 maad: but þei þat fel ou
 a stoon: þen þees þat whāne
 þei han herd: reslepeþe þe word
 wiþ ioye: And þes han not rot
 is: for at atyme þei bileue: & i
 tyme of tēptaciōn þei goen a
 wei: but þat þat fel among þor
 ues: þen þees þat herden: & of
 bilsnellis & richellis & lustis
 of lyf þei gou forþ & þen stra
 uglið: & bryngyn forþ no fruyt
 but þat þat i to good erpe: þen þe
 es þat i a good herte & beest her
 en þe word & holden: & bryuge
 forþ fruyt i paciēce. **U**noma
 lityer alantue & hilyt it wiþ
 a vessel: or puttyn it vnder abed
 but ou a caudil stick: þat men
 þat entven seen lyt: for þ is no
 þney þing: which shal not be
 opened: uerþ hīd þing: which
 shal not be knowi: & come in
 to open: þfor se ze how ze heerē

for it shal be zoni to him þat
 hay: & who en hay not: also þat
 he weney þat he hane: shal be ta
 kn awei fro hi: & his modir and
 bryþen camen to hi: And þei my
 tē not come to hi for þe puple: &
 it was teold to hi: þi modir & þi
 bryþen stonden wiþ oute forþ:
 willyuge to se þe: & he answerde
 & seide to hē: my modir & my bry
 þen þen þe: þat heere þe word
 of god & don it. **A**nd it was don
 i oon of þe dayes: he wente up
 in to aboot & hīd disciplis: & he
 seide to hē: passe we ou þe see: And
 þei wentē up: & while þei rowede:
 he cleyte: and tēpest of wynde ca
 m don i to þe wat: & þei weren
 driue hīd: & þidir wiþ walwes
 & weren i perel: And þei camen
 up: & reyleden hi & seide: coma
 ndour we peristhē: And he roos
 & blamyde þe wynde & þe tēpest
 of þe watir: & it cesside: And
 þe sibitte was maad: & he seide
 to hē: wher is þoure feip: which
 dredþuge wondriden: & seiden
 to gidir: Who geclift þou is þis:
 for he comaundy to wyndis &
 to þe see: & þei obeyen to hi: And
 þei rowede to þe citre of gera
 senis: þat is azen galile: And
 whāne he wente out to þe lond:
 amā rau to hym þat hadde a
 denel long tyme: & he was not

clouid wip clou: nepir diuelliðe i
 hong: but i sepulchris: wip whāne
 he sat: ihu: fel don bifor hi and
 he crynge wip agret vois: seide
 what to me & to pee: ihu pe sone
 of pe hyest god: y biseche pee yt
 you turmente not me: for he co
 maūde pe vndeue spirit: yt
 he schulde go out fro pe mā: for
 he took hi ofte tymes & he was
 bound wip cheynes & kept in
 stockis: & whāne pe boondis we
 ren brokun: he was ledd of deu
 elis i to desert: And ihu aside
 hi & seide: what name is to pee
 & he seide alegiou: for many de
 uelis weren entrid i to him: &
 pei preide hi pat he schulde not
 comaūde hē: pat pei schulden
 go in to helle: And y was a flo
 ck of many swyne: leseyunge
 i an hil: & pei ppede hy: pat he
 schulde suffre hem to entre i
 to hē: & he suffride hē: & so pe
 deuelis wente out fro pe mā:
 & entride i to pe swyn: & wip a
 birve pe flock wente heedling
 i to pe pool: & was drenchid: &
 whāne pe hirdis saen pis ym
 g doou: pe flowe & teldē i to pe
 cite & i to pe townes: & pei zede
 out to se pat ying: pat was
 dou: & pei came to ihu: & pei fo
 nden pe mā sitting clouid fro
 whom pe feendis wente out.

and in hool myude at his feet: &
 pei dreden & pei yat saen toldē
 to hem: how he was maad hool
 of pe legion: & al pe multitude
 of pe cite of gerasen: pde hi
 pat he schulde go fro hē: for pei
 weren holdū wip grette dreede:
 he wente up i to aboot & turne
 de azen: And pe mā of whom pe
 deuelis weren gon out: pde hi
 pat he schulde be wip hi: ihu leste
 hi & seide: go azen i to mi hong:
 & telle how grette yingis god hay
 don to pee: & he wente pozon al
 pe cite: & pchide how grette ym
 gis ihu hadde dou to hi. **A**nd it
 was don whāne ihu was gon a
 zen: pe puple reseruede hi: for
 alle weren abiding hi: And lo
 amā to whom pe nama was
 iayrus: & he was pnce of a syn
 agoge: & he fel don at pe feet
 of ihu: & pde hi pat he schulde
 entre i to his hous: for he had
 de but oon douzt: almost of tw
 elue zeer eelde: & she was deed:
 and it bifel: pe while he wente:
 he was prūgn of pe puple: & a
 wōmā pat hadde a flux of blo
 od twelue zeer: & hadde spendid
 al hir catel i lechis: & she myzte
 not be curid of ony: & she cam
 up: bihynde: & touchide pe hem
 of his clou: and anon pe fluxe
 of hir blood cesside: & ihu

seide / who is pat touchide me /
f whane alle me denpede: petre
seide: f pei pat weren wip hym
comandou pe puple pristen f
disen pe: f pou seist who
touchide me: f he seide: sima
hay touchid me: for pat vertu
zede out of me And pe wōma
seynge pat it was not hid fro
hi: cam tremlyng f fel don at
his feet And for cause she had
de touchid hi: she stherwode bi
for alle pe puple: f how anoon
she was heeled / And he seide
to hir: dougt pi feip hay maad
pe saaf: go pou i pees / And zit
while he spak: amā cam fro pe
pnce of pe synagoge: f seide to
hi: pi dougt is deed: nyle pou
trangle pe maist: And whane
pis wor was herd: she answere
ride to pe fadir of pe dampsel
nyle pou dreede: but bilene
pou oouly: f she schal be saaf
And whane he cam to pe hors:
he suffride nomā to entre w
hi but petre f ioon f iames
f pe fadir: And pe modir of
pe dampsel: And alle wepte
f biweylde hir: And he seide:
nyle ze wepe: for pe dampsel
is not deed: but slepy: And
pei storneden him: f wisten
pat she was deed: but he
helde hir hond f criede f

what

lyp.

seide: dampsel ryse up: And hir
spirit turuede agen: f she roos
anoon: And he comāwode to zue
to hir: to ete: And hir fadir: And
modir wondride greetly: And
he comāwode he pat pei shul
den not seie to oony pat ping
pat was don

And whane pe tibelue
apostlis weren dep
id to gidir: ast zaf to
hem vertu f power on alle de
nels: f pat pei shulde heele
seeknessis: And he sente he to
pche pe kyngdom of god: f to
heele syk me: And he seide to
hem: no ping take ze i pe wepe:
ney zeerd ne strypp: ney breed
ne money: f ney haue ze two
cootis: And i to what hors pat
ze entreu: dwelle ze pere: f go
ze not ont fro pen: f who en
reclapne uot zou: go ze out of
pat cite f shake ze of pe powdir
of zoure feet: in to wituessin
ge ou hem: And pei zeden forp:
f wenten aboute bi castelis:
pching f heeling euy wher:
And evonde tetrak: herde al
le pingis pat weren don of
hi: f he doutite for pat it was
leid of si men: pat ioon was
ryse fro deep: f of si men: yt
elye hadde aperid: but of oyl:
pat oon of pe elde profetis

was risen / And eronde seide /
 y hane biheedid ioun / & who
 is this: of whō y here such pi
 ngis: & he souyte to se hi / and
 ye apostolis turnede aȝen: &
 telden to hi alle pingis pat
 yei hadde doon / And he took
 hem: & wente biȝid in to a
 desert place pat is bethsaida
 And whāne ye puple knewe
 this: yei folowede hi / And he
 velleynede hē: & spake to hē
 of ye kingdom of god / & he
 heelide hem: pat hadden ne
 ede of cure / And ye day big
 an to howe bouwe don / And
 ye twelue came & seiden to
 hi / leene ye puple: pat yey
 go & turne i to castels & tow
 nes pat ben aboute: pat yei
 fynde mete: for we ben hee
 re i a desert place / And he sei
 de to hem / zine ze to hē to ete
 And yei seiden / yei ben not
 to us: mo pane fyue loones
 & twey fishis / but parane
 ture pat we gon & biē met
 es: to alle ye puple / & ye men
 werē almost fyue thousand
 And he seide to his discipulis
 make ze hem sitte to mete
 bi cūpayses afifty to gidur
 And yei didē so / & yei made
 alle men sitte to mete / And
 whāne he hadde take ye fy

ne loones and twey fishis
 he biheld i to henene & bles
 side hem & brack / And delide
 to his discipulis: pat yei schul
 den sette forȝ biȝor ye compa
 nyes / And alle men eten: And
 weren fulfillid / & pat pat lef
 te to hem of brokū metis was
 takū up: wel twelue cofyns //

And it was don whāne he
 was aloone yching þyng:
 his discipulis weren wiȝ hi
 and he aȝide hem & seide /
 whom seyen ye puple pat y
 am: & yei answerden & seide
 ioun baptist / opir seyen: elie
 And opir seien: o profete of
 ye former is risū / And he sei
 de to hem / but who seie ze yt
 y am: Symonit petre answe
 ride: & seide / ye twiȝt of god
 And he blamyng hem: coma
 ūdide pat yei schulden seie
 to nomā & seide yese pingis
 for it bihouep mannis done:
 to suffre many pingis / & to
 be repued of ye eldremen:
 & of ye þucis of þatis & of
 scribis / And to be clayn: &
 ye pridde dape to ryȝ aȝen
 And he seide to alle / if ony
 wole come aft me: denye
 he hi self & take he his croff
 euȝ day: & aȝe he me / for he
 pat wole make his liȝf

saaf: shal leese it: And he pat
leesly his lyf: for me shal ma
ke it saaf: And what profitip
it to mā if he wryne alle pe w
orld & leese hi self: & do peuryg
of hi self: for who so shamep
me & my wordis: mān? done
shal shame hi whāne he com
ep i his maieste & of pe fadiris
& of pe hooly angelis. **A**nd
y seie to you verily y be sūme
stoundinge heere: whiche sh
ulen not taste deep: til pei se
en pe reidme of god: And it
was don aftir pees wordis:
almest eght dapes: & he took
petre & iames & ioon: And he
steyde i to an hyl: to pre: And
while he ppede: pe licknesse
of his heer was chainged: &
his cloyng was whyt shyn
ng: And lo two men spoken
wip hi: & moyses & ely werē
seen i maieste: And pei sayē
his going out: whiche he sh
ulde fulfille i ierlū: & petre
& pei pat weren wip hi: we
ren heuy of sleep: & pei wa
kinge sayen his maieste: &
pe twey men pat stoden wip
hi: And it was don whāne pei
departiden fro hi: petre sei
de to ihū: commaundour it is
good: pat we be heere: And
make we heere pre taberu

adis: oon to pee And oon to moy
ses: & oon to ely: And he wiste
not: what he shulde seie: but
while he spak pese yngis: ado
nde was maad: & onstade wide
hem: And pei dreden: whāne
pei entredē i to pe cloude: And
a vois was maad out of pe clou
de: & seide: pis is my derworp so
ne: heere ze hi: & while pe vois
was maad: ihū was foundū a
loone: & pei weren stille: And to
no man seiden i vo dais out
of vo yngis: pat pei hadden
seyd. **B**ut it was don i pe dai
cuyng: whāne pei camē don of
pe hyl: much puple meette hē:
And lo aman of pe cupany: cry
ede & seide: maist' y biseche pee:
biholde my sone: for y haue no
mo: & lo a spirīt taky hi: And
suddenly he cryep & hynthly don:
& to drawy hi wip some: And
vnepe he goy a wip alto dra
winge hi: & y pīde y disciplis:
pat pei shulde caste hi out: And
pei myzte not: And ihc answer
de: & seide to hem: A vnseful
genaciō & weyward: how lon
ge shal y be at you: & suffre you:
brynge hider y sone: & whāne
he cam nyz: pe denel hynthide
hi don: & to brayde hi: & ihc bla
myde pe vndeene spirīt: And
heelide pe chyl: & zeldide hi to

his fadir. And alle men wou-
driden gretely i pe greteneſſe
of god. And whāne alle men
woudriden i alle þingis pat
he dide: he ſaide to his diſci-
pulis putte ze peſe wordis i zour he-
rtis. for it is to come pat mā-
nes ſone be bitruied in to pe
hondis of mē. And þei kneib-
en not þis word. & it was hi
biſe hem: pat þei feeliden it
not & þei dreden to aſe hi of
þis word. **B**ut aponz entri-
de in to hem: who of ſhulde
be gretteſt. And ihc ſeyge þe
þouztis of pe herte of hem:
tooke achild & ſettide hi biſid
is hi. & ſaide to hem. Who en
reſſeyney þis child i my na-
me: reſſeyney me. And who
en reſſeyney me: reſſeyney
hi pat ſente me. for he þt is
leeſt among zou alle: is pe
grtteſt. And 100n anſwerde
& ſaide. couaundour: we ſay
en aman caſtinge out ſeend
is i þi name. And we han for-
bedū hi: for he ſney not þee
wiþ vs. & it was don whāne
pe daries of his taking up w
even fulfillid: he ſettide faſte
his face to go to ierlū. & ſente
meſſageris biſoz his ſyt. And
þei zeden & entriden i to a cite
of ſamaritanis: to make re-

dy to hyū. And þei reſſeynedē
not hi: for þe face was of hi. goy-
nge i to ierlū. & whāne iames
& 100n his diſciplis ſeyn. þei ſei-
den. lord wolt þou pat we ſeien
pat fier come don fro henene.
& waſte hem. And he turnede:
& blamyde hē & ſaide. ze witen
not whos ſpiritis ze bē. for mā-
n? ſone cam not to leeſe meim?
ſoulis: but to ſane. & þei wete
i to anop caſtel. **A**nd it was
don whāne þei walkeden i pe
weie: anna ſaide to hi. y ſchal
ſue þee: whidur eū þou go. & ihc
ſaide to hi. foris han dēnes: &
briddis of pe eū han neſtis.
but mān? ſoues hay not wher
he reſte his heed. & he ſaide to
an op. ſue þou me. And he ſaide.
læd ſuffre me firſt to go: and
būrye my fadir. And ihc ſaide
to hi. ſuffre pat deede mē bury
her deed mē: but go þt & telle þe
kingdō of god. & anop ſaide. læd
y ſchal ſue þee: but firſt ſuffre
me to leeſe al þingis þt bē at
hoom. & ihc ſaide to hi. nomā
pat puttū his hoond to pe plo-
w and biholding backward: is
able to pe reibme of god.

And aft þe þingis: þe
lord ihu ordeynede al
ſo opir ſeuenty and
tweyn. & ſente hem bitweyn

& ihc ſaide to hi. nyle ze forbode
for he þt is not azenis us: is for
us.

C. 7.

And twayn bifor his face: in
to euery cite & place whidur he
was to come: and he seide to
hem: þis myche ripe corn: &
felwe werkme: þfor þis ze pe
lord of pe ripe corn: pat he
sende werkme i to his ripe
corn: so ze lo y sende you: as
lambren among wolues: þ
for uyle ze vere. Aschachel neþ
stripe: neþ shon: & grette ze
noma bi pe weie: in to what
hous pat ze entreu first seie
ze pees to þis hous: & if a
ue of pees be vere: zoure
pees shal reste on hi: but if
noou: it shal turne agen to
you: & dwelle ze i pe same ho
us: etunge & drunkeþe po
pingis pat ben at he: for a
werkma is worpi his hire
uyle ze passe fro hous in to
hous: & i to what eu cite ze en
treen: & þei resseþne you: ete
ze po pingis pat ben sett to
you: & heele ze pe speke men
pat ben i pat cite: & seie ze
to hem: pe kingdom of god
shal ney: i to you: in to what
cite ze entreu: & þei resseþne
you not: go ze out i to pe stree
tis of it: & seie ze: we wipen
of: azeus you pe poundir pat
clened to us of zoure cite: ne
peles wite ze þis ping: pat

pe reime of god shal come
up: y seie to you: pat to sodom
it shal be esyer: þane to pat
cite i pat dape. **W**o to pee wroþ
sain wo to pee bethsaida: for
if i tyre & sydon pe vtues had
den be don i you: nityme þei ^{whiche}
wolden hane sete i hepre and ^{be don}
asthes: & hane don penance
nepeles to tyre & sydon it sh
al be esyer i pe dome: þan to
you: and you casarnan art
enhansid til to heue: þon sha
lt be denchid til i to helle. **T**he
pat herip you: herip me: and
he pat dispisip you: dispisip me:
and he pat dispisip me: dispisip
hi pat sent me: and pe tibo &
senety disciplis: turneden aze
wip ioye: & seiden: lord also de
uelis ben sugot to us in þi na
me: and he seide to hem: y say:
sathuas fallunge dou fro he
neue as leyt: and lo y hane
zomi to you power to trede on
serpentis & scorpionis: & on al
pe vertu of pe enemy: & no
ping shal anoye you: nepeles
uyle ze ioye i þis ping pat spi
ritis ben sugot to you: but io
ye ze pat zom names be wri
tu in heuenes. **I**n þilk our
he gladide in pe hooly goost:
& seide y knowleche to pee fa
dir: lord of heue & of erpe:

for þou hast hið þe se þingis
fro wyseme & prudent: and
hast shewid he to smale chil
dren. the fadir: for so it ple
sid bifor þee: alle þingis be þou
u to me of my fadir: & uoman
wot who is þe sone: but þe fa
dir: & who is þe fadir: but þe so
ne: & to whom þe sone wil shew
we: and he turned to his disci
pulis & seide: blessed ben þe þen:
pat seuen þo þingis pat ze seen
for y seie to þou: pat many pro
fetes & kingis wolden haue se
ie þo þingis pat ze seen: & þei
sawen not: and here þo þingis
pat ze heren: & þei herde not:
and so alwise man of þe lawe
roos up: & teptunge hi & seinge
maist what þing schal y do
to haue enlastyng lyf: & he
seide to hi: what is writun in
þe lawe: how redist þou:
he answered & seide: þou sch
alt loue þi lord god of al þi
herte: and of al þi soule & of
alle þi strengþis & of al þi my
nde: and þi neigbore as þi se
lf: & ihc seide to hi: þou hast
answered rythly: do þis þing:
& þou schalt lyue: but he wil
linge to iustifie hi self: seide
to ihc: & who is my neigbore:
& ihc biheld & seide: anna cam
don fro ierlun i to ierico: and

fel among penes & þei roboden
hi: & woundiden hi & wente alþey:
& lesten þe man half alþene: & it
bifel pat apst cam don þe same
wepe: & passide forþ when he
hadde seyn hi: also adekene whā
ne he was bisidis þe place: &
say: hi: passide forþ: but a sam
aritan goynge þe weie: cam
bisidis hi: and he seyn hi: & had
de rewepe on hi: & cam to hi &
boond to gidir his woundis: &
hild þne oþle & wyne: & leyde
hi on his beest: & ledde in to an
ostrepe: & dide þe cure of hi: and
anop day he brougte forþ a wey
þaus: & zaf to þe ostler & seide:
haue þe cure of hi: and what
en þou schalt zine on: y schal
zelde to þee: whāne y come age
who of þes was þre lemy
to þee: was neigbore to hi: pat
fel among penes: & he seide:
he pat dide nicy i to hi: & ihc
seide to hi: go þou & do þou on
lyph man: and it was don whi
le þei wente: he entride i to a
castel: & a wōmā martha by na
me: resceyuede hi i to hir honse
and to þis was a sūt: marie
bi name: which also satt bisi
dis þe feet of þe lord: & herde
his word: but martha bisiede
aboute þe ofte sermyce: & she
stood & seide: lord takist þou

no kepe: pat my sgar hay left me
aloone to serue: þfor seie þou to
hir: pat she helpe me and þe lord
answereð: & seide to hir martha
martha þou art visi: & art trou
blid aboute ful many yngis but
o yng is necessarie: mary hay
chosu þe best part which shal
not be take away fro hir

C. xj.

And it was don. Whane
he was yung in a place:
as he wexide. oon of
his discipulis seide to hi lord teche
us to þis: as soon taryte his dis
cipulis and he seide to he whane
ze yren: seie ze fadir: halewid
be þi name: þi kingdom come to
þine to us to day: oure ech dayes
breed & forþine to us oure synn:
as we forþine to eche ma þat
olwip to us & lede us not in to
temptacioun: and he seide to he
who of þou shal haue a freend:
& shal go to hi at myddenyzt: &
shal seie to hi freend leene to me
þre lounes: for my freend comep
to me fro þe weie: & þane not
what y shal sette bifor hi: and
he wip i forþ answer & seie nyle
þou be hely to me: þe doze is no
w schitt: & my childir be wip
me i bed: y may not ryse & þine
to þee: and if he shal dwelle st
le knockyng: y seie to þou: þou
he shal not ryse & þine to hym

for þat þat he is his freend ne
peles for his contynuel aking.
he shal ryse & þine to hi: as m
any as he hay neede to and y
seie to þou ake ze: & it shal be
opened to þou for ech þat aking:
takip and he þat sekyp: fynd
ip & to ania þat knockip: it
shal be opened þfor who of
þou aking his fadir breed: wye
per he shal þine hi a stoon:
or if he aking fish: wher he sh
al þine hi a serpent for þe fish:
or if he ake an eye: wher he
shal ake he hi a scorpion: þer
for 3if ze whane ze be ynel: kn
nen þine goode 3iftis to þoure
childre: how muche moore
þour fadir of heue: shal þine
a good spirit to me þat aking
hi: and ihu was castyng out
a feend: & he was doibe and
whane he hadde cast out þe
feend: þe doibe ma wak & þe
puple wondride and si of he
seide in bellabith þuce of deu
elis: he castip out deuelis &
opir teptyng: aking o hi ato
kene fro heue & as he say þe
poutis of heu: he seide to he
euy reibme departid azeu
it self: shal be desolat: & an
hous shal falle on a hous &
if sathanas be departid aze
u hi self how shal his reib

þouyn to þou seke ze: & ze schulen
fynde/ knocke ze: & it shal be

me stonde for ze seyen pat y
caste out feendis i belsabbub
and if y i belsabbub caste out
feendis: i whō kestē out zom
son? pfor pei shulē bezom
domesne but if y caste out
feendis i ye syng of god: pā
ne ye reuine of god is comū
among zom **W**hāne astrong
armed man kepis his hous:
alle yingis pat he weldis ven
i pees but if astronger pāne
he come vpon hi & oucome hi:
he shal take awei al his arm
er: i whiche he tristide & sha
l dele abrood his robryes **T**he
pat is not wip me: is azemus
me & he pat gederis not to gi
dir wip me: stateris abrood
whāne an vndene spirit go
is out of amā: he wandris
bi drie placis & sekis reste &
he fyndige not: sekis y shal
turne azen i to myn hous: fro
whān y cam out & whāne
he come: he fyndis it clausid
wip bilyng & fays arayed
pāne he gois & takis wip hi
seuene opir spiritis worse pā
ne hi self: & pei entren & dwe
llen per and ye laste yingis
of pat mā: ven maad worse
pāne ye forthe & it was dou
whāne he hadde seid yese ying
is: a wōman of ye cūpany re

ride hir vois and seide to hym
blessid be ye wōmbe pat bare
pee: & blessid be ye tetis pfor
hast soken & he seide but zhe
blessid be yei pat heereu ye wo
rd of god & kepen it **A**nd whā
ne ye puple rānen to gidir: he
bigan to seie pīs genaciōn is
a weyward genaciōn it sekis
atokene & atokene shal not be
zomū to it: but ye tokene of io
uas ye profete ffor as ionas
was atokene to me of nyne
id mān? soue shal be to pīs ge
naciōn ye queen of ye sony sh
al rise i doom wip me of pīs ge
naciōn: & shal edempne hem
for she cam fro ye eendis of ye
erpe: ferto here ye wisdom of
salomon & lo heer is agretter
pāne salomon me of nyne
shulē rise i doom wip pīs ge
naciōn: & shulē condempne it for
pei diden penance i ye pching
of ionas & lo heer is agrett
pān ionas **T**uoma tendis ala
ntue: & puttis i hidlis: neper
vndir abuschel but on acaude
lrike: pat pei pat gon yn se lizt
ye lantue of pi body: is ym i
if ym i be symple: al pi body
shal be lizt but it be wey
ard: al pi body shal be derkful
pfor se pou: lest ye lizt pat is i
pee be derkfue liss pfor if al pi

body be bryt. And haue no part of deukneſſe: it ſhal be al bryt. And as alantre of brytneſſe it ſhal ſine liſt to pee. And whane he ſpac: aſariſee ppede hi pat he ſhulde eete wip hi. And he entride & ſatt to pe mete. And pe ſariſee bigan to ſeie geſſing wip ine hi ſelf: Whi he was not wip hi biſoz mete. And pe lord ſeide to hi. now pe ſariſees clenſen pat pt is wip oute ſozp of pe cuppe & pe plat: but pat ping pat is wip yne of zou is ful of raneyn & wickidneſſe. fooliſ. Wher he pat made pt pat is wip oute ſozp: made not alſo pat pt is wip yne. uepeles pat pat is ouer plus jme ze almes: & lo alle pingis ben cleene to zou. but wo to zou ſariſees pat tyeu mynte & rue & och eerbe: & leuenen dom & pe charite of god. for it bihoſte to do peſe pingis: & not leue po. wo to zou ſariſees pat louen pe firſte chayres in ſynagogis: & ſolutaciōis i cheppung. wo to zou pat ben as ſepulchris pt be not ſey: & me walking aboue. & witē not. but oon of pe wiſe me of pe lawe anſwerde: & ſeide to hi. maiſt pou ſeing peſe pingis: alſo to us doiſt diſpyt

And he ſeide alſo wo to zou wiſe me of lawe: for ze charge men wip burppung. which pei mou not bere: & ze zou ſelf. wip zou o ſyngir touchē not pe henyn ellis. wo to zou pat bildē tou bis of profeetis: & zoure ſadir is ſlowen hē. trenli ze witneſſen: pat ze cōſentē to pe werk is of zoure ſadir is. for pei ſlowē hē: but ze bildē her ſepulchris. for pe wiſdom of god ſeide. y ſhal ſende to hē profeet is & apoſtles: & of pei ſhulen ſle & purſue. pat pe blood of alle profeetis pat was ſcheed fro pe making of pe world: be ſougt of pis genaciō. fro pe blood of pe iuſt abel. to pe blood of zacarie: pat was ſlayn bitwiſe pe aut & pe hous. lo y ſeie to zou: it ſhal be ſougt of pis genaciō. wo to zou wiſe me of pe lawe: for zehan takē anwere pe kepe of künig. & ze zou ſelf entriden not. And ze han forbedun hem pat entriden. And whanne he ſeide pe ſe pingis to hem: pe ſariſees and wiſe men of lawe. bigū neu gvenouſly to azenſtonde. And ſtoppe his mony of many pingis. aſpiynge hym. and ſekingē to take cū ping of his mony: to accuſe hym.

And whanne myche
puple stod aboute. so
pat pei treden ech on
oþer: he bigan to seie to his
discipulis / be we war of pe
sourdowz of farisees: pat
is ypocrisie / for no þing is
hid: pat schal not be schew
id: neyir hid: pat schal not be
wist / for whi þo þingis pat ze
han seid i derknessis: schule
be seid i lȳt / and pat pat ze ha
spokn i eer i pe conchis: schal
be pchid i roofes / & y seie to you
my freendis / be ze not aferd
of hem pat tleen pe bodie: &
aſe þese þingis han nouore
what pei schule do / but y sch
al schewe to you: whom ze
schule drede / drede ze hi: pt
aſe he hap clayn^{re} hap powber
to sende i to helle / and so y seie
to you: drede ze hi / wher spue
sparowes ben not sold for tw
epn halpens: & oon of hem is
not i forȳtting biſoz god: but
alld alle pe heeris of zomre
heed: ben noubrid: yfor uþle
ze dreede: ze ben of more pri
þe þane many sparowes / tr
euly y seie to you ech mā pat
knowlechy me biſoz men:
mān? ſone schal knowleche
hi biſoz pe angelis of god /
but he pat demey me biſoz

men: schal be demped biſoz pe
angelis of god / and eche pat
seip aword aȳens mān? ſone:
it schal be forȳnn to hi / but
it schal not be forȳnn to hym:
pt blaſſemey aȳens pe hooly
goost. **A**nd whanne pei lede
zon i to synagogis: & to magi
stratis & potestatis: uple ze be
byſi hon or what ze schulen
anſwer: or what ze schulen
seie / for pe hooly goost schal
teche you i pat our: what it
bihoney you to seie. **A**nd oon
of pe puple seide to hi / maist
seie to my broþ pat he depar
te wiþ me pe eritage / and he
seide to hi: man who ordeþne
de me adomesma or adepar
ter ou you: And he seide to hē
se ze & be war of al conetyce /
for pe lipf of amā: is not i pe
abundance of po þingis. whi
che he weldip / and he tolde to
hem. alidkneſſe & seide / pe ſe
eld of a riche mā. bronȳte forþ
plentuousse fruytis: & he po
nȳte wiþ me hi ſelf & seide /
what schal y do for y hane not
whidir y schal gadre my fruy
tis: And he seip vis þing y sch
al do / y schal proube doil my ver
nes: & y schal make grett / and
pidir y schal gadre alle þingis
pat growe to me & my goodis /

And y schal seye to my soule
 soule pou hast many goodis
 kept i to ful many zoevis re
 ste pou ete drinke. & make
 feeste. And god seide to hi fool
 i vis myt: pei schule take pi
 lyf fro pee. And whos schule
 vo pingis be: pat pou hast a
 rased: so is he pat trespas
 to hi self: & is not rich i god
 & he seide to his discipulis per
 for y seie to you. nyle ze be bi
 to zoure lyf: What ze schulen
 ete. ney to zoure body: Whi
 what ze schule be cloid. pe
 lyf is more pan mete: & pe
 bodi more pan cloyng. bihol
 de ze crowis: for pei lowe not
 neyir repen. to which is no ce
 ler ne beru: & god fedir hem
 hou myche more ze be of more
 prijs pan pei. And who of
 zou biyeking: may putt to
 oo cubit to his stature. yfor
 if ze mon not pat y is leest:
 what be ze bilie of oy pingis.
 biholde ze pe lilies of pe feeld
 hou pei wexen. pei tranelen
 not ney spynen. & y seie to you:
 pat ney salamon i al his glo
 rie was cloid as oon of pees
 & if god cloir yus pe hey pat
 to dape is i pe feeld. & to more
 we is cast i to an oue: hou m
 yche more zou of littil fey: &

myche

nyle ze seke. what ze schulen
 ete oz what ze schule drinke:
 & nyle ze be reysid an hy for fol
 kis of pe world: seke alle pese
 pingis & zoure fadir woot.
 pat ze neden alle pese pingis
 nepeles seke ze fir st pe kingdō
 of god: & alle pes pingis schule
 be cast to zou. nyle ze littil floc
 ke drede. for it pleside to zour
 fadir: to zine zou alkingdom.
 selle ze vo pingis pat ze han i
 possession: & zine ze almes. &
 make ze to zou sachelis pat wex
 en not oolde: trespas pat fai
 ly not i hevenes whidir a pe
 ef neyir not: ney mouzt destr
 uye. for wher is pi trespas:
 yere yu herte schal be. be zou
 re leendis gird abose: & lat
 es brēnyng i zour hoondis
 and be ze lyk to me pat abide
 her word: Whāne he schal tur
 ne azen fro pe weddyngis.
 y whāne he schal come and
 knoeke: anoon pei open to hi
 blestid be vo seruantis: pat
 whāne pe lord schal come. he
 schal fynde wakynge. treuly
 y seie to you. pat he schal giv
 de hi self: & make hem sitte
 to mete. And he schal go & ser
 ue hē. & if he come i pe secon
 de wakynge. & if he come i pe
 pridde wakynge. & fynde so:

po seruantis ven blestid / and
wite ze pis ping / for if an hofe
bonde mā wite i what our pe
peef wolde come: sovely he sh
nlde wake & not suffre his ho
us to be myued / & be ze vedp:
for i what our ze gessen not.
mā? sone shal come / and pe
tre seide to hi / lord seist pon
pis parable to us: or to alle:
& pe lord seide / who gessit y
is atrewe dispendere & a pru
dent: who pe lord hap ordeyne
de on his meyne to zine he i
tyme. mesur of whete: / blest
id is pat seruait. pat pe lord
whāne he comen shal fynde
so doyng / verily y seie to you.
pat ou alle pingis pat he wol
dip: he shal ordeyne hi / pat
if yt seruait seie i his herte:
my lord tarpep to come / and
bigyne to smyte children &
handemaydens: & etc & dryn
ke & be fillid on mesur / pe lord
of pat seruait shal come i
pe daie pat he hopit not: &
pe our pat he woot not / and
shal departe hi: & putte his
part wt vnschepful me. **B**ut
pilk seruait pat knew pe wi
lle of his lord: & made not hi
vedie. & dide not aft his wille:
shal be betu wip many betu
gis / but he pat knew not &

dide woepe pūgis of strouis:
shal be betu wip feire / for to
ech mā to who myche is zomil:
myche shal be afraid of hi / and
pei shule afe more of hi: to
who pei bitoke myche / y can
to seude fier i to pe erpe / and
what wole y: but pat it be
kynold: & y hane to be bap
tizid wip a baptym / & hou an
y constreued: til pat it be par
fithy don / weene ze pat y can
to zine pees i to erpe / uay y se
ie to you: de departing / for fro
pis tyme. y shule be fyne de
partid i oon hous / pre shule
be departid azen tweyne: &
tweyne shule be departid aze
u / pre / pe fadir azen / pe sone:
& pe sone azen / pe fadir / pe
modir azen / pe douht: & pe
douht azen / pe modir / pe
hofebondis modir azen / pe so
nes wyf: & pe sones wyf.
azen / hir hofebondis modir /
and he seide also to pe puple:
whāne ze seen adonde risu
ge fro pe lime goping don: a
noou ze seuen reyn comen. &
so it is don / and whāne ze se
en pe soure blowyng. ze sei
en pat heete shal be: & it is
don / y pocris ze kinnen pre
ue pe face of henene & of erpe:
vout hou puen ze not pis ty

me: but what and of you self
 ze demen not pat yf is iust
 but whane you goist wip pi
 aduuarie i pe weie to pe pnce:
 do businesse to be deliuerid
 from hi: lest paveneture he
 take pee to pe domesna & pe
 domesna bitake pee to am
 aistful axer & pe maistful ax
 er sende pee i to pson: y seie
 to pee you schalt not go fro pe
 u9: til you zelde ye laste ferdig

C. xii **A**nd su men weren
 present i pat tyme.
 pat teldē to hi of pe
 galileis: whos blood pilat
 mygide wip pe sacrificis of
 hē: And he answerde & seide to
 hem: wenē ze pat yese me of
 galile were syner is more pa
 ne alle galilees: for pei sufferi
 denliche ying9: y say to you
 nay: alle ze schulē perische in
 lyk man: but ze hane penaū
 ce: & as ye eiztene: on which
 ye tour i syloa fel doū & flow
 en hē: gessen ze for pei were
 dettouris more pan alle me
 pat dwelle i ierlm: y seye to
 you nay: but also ze allē schu
 len perische: if ze don not
 penaūce: And he seide pis luc
 kuelle: amā hadde a fyge tre
 plantid i his vynezard: & he
 cam sekking fruyt i it & found

noon: And he seide to pe tilier
 of pe vynezard: lo pre zenis be
 siven: y come sekking fruyt i
 pis fyge tre: & y fynd non: yfor
 kytte it doū: wher to outuprey
 it pe erpe: And he answerunge:
 seide to hi: lord suffre it also
 pis zee: ye while y delne abo
 ute it: & y schal douge it: if it
 schal make fruyt: if nay: i ty
 me comynge you schal kytte it
 doū: And he was techinge i her
 synagoge i pe sabatis: And lo
 a wōmā pat hadde a spirit of
 sykneſse eiztene zenis: & was
 crokid: & ney ony man myzte
 looke upward: whō whane she
 hadde sepu: he clepide to him:
 & seide to hir: wōmā you art
 delyuid of pi seekneſse: & he
 settide on hir his hoondis: &
 anoou she stood upryst: & glori
 fiede god: And pe pnce of pe sy
 nagoge answeride haupnge
 dedeyn for she hadde heeliū i
 pe sabat: & he seide to pe puple:
 per ben sef dapes: i which it
 bihoney to wirche: yfor come
 ze i yese: & be ze heeliū: & not i
 pe dape of sabat: but pe lord
 answeride to hi & seide: ypotarte
 wher ech of you vntey not
 i pe sabot: his oxe oz asse fro
 ye crache: & ledy to watir:
 bihoſte it not pis dougt of

Abraham: whom sathanas
 hap bounden lo cūterene zeriſ.
 to be vnbūden of yis boond.
 i ye day of pe ſabat: And whā
 ne he ſeide yeſe pingis: his ad
 uſaries werē aſhamed: & al
 pe puple iopedē i alle pingis:
 pat weren gloriouſly don of
 hym. **F**ore he ſeide to what
 ping is ye kingdom of god lik:
 and to what ping ſhal y geſſe
 it to be lyk: it is lik to a corn
 of ſeuenep: which amā took
 & caſte i to his zerd: And it waſ:
 & waſ maad i to agrete tre: &
 ſouliſ of pe eyn reſtūde i pe br
 anchiſ yof: And eftſone he
 ſeide: to what ping ſhal y geſſe
 ye kingdom of god lik: it
 is lik to ſour-dow: pat amōm
 an took & hidde it i to pre me
 ſuriſ of mele: tū al were ſou
 rid. **A**nd he wente bi cities
 & caſtels: techinge & makinge
 a iourney i to ierlū: & amā
 ſeide to hi: lord if y ben ſeide:
 pat ben ſaned: And he ſeide to
 hem: ſtrype ze to entre by pe
 ſtrepte zate: for y ſeie to you
 many ſeeken to entre: & pei
 ſhulē not moue: for whāne
 ye hoſebonde man is entrid
 & ye dore ſhulē be cloſed: ze ſhulē
 bi gūne to ſtoonde wiſt out
 for y & knocke at pe dore and

ſeie: lord oppen to us: And he ſhal
 anſwer & ſeie to you: y knowe you
 not: of whēn ze be: pāne ze ſhulē
 bi gūne to ſeie: we han etū
 biſore pee & dūnā: & i our ſtre
 etis you haſt tanzt: And he ſhulē
 ſeie to you: y knowe you not:
 of whēn ze be: go awaye fro
 me: alle ze worcheris of wich
 idueſſe: pe ſhal be weping &
 grynning of teep: whāne ze
 ſhulē ſe Abraham & y ſaac & ia
 cob: & alle pe profeetis i pe ky
 ngdom of god: & you to be put
 out: & pei ſhulē come fro pe ceſt
 & weſt & fro pe noz & ſouy: &
 ſhulē ſitte at pe mete i pe reu
 me of god: & lo pei pat were
 ye firſte: ben ye laſte: & pei pt
 were ye laſte: be ye firſte. **T**in
 pat day ſū of ſariſees camen
 up: & ſeiden to hi: go out & go
 fro hēn: for eroude wole fle
 pee: And he ſeide to hē: go ze &
 ſeie ze to pat fore: lo y caſte out
 ſeendis: & y make par-filly hel
 yis: to dape & to morowe: & ye
 pridde day y am endid: nepe
 les it bihoney me to day & to
 morowe & pe day pat ſiey: to
 walke: for it falliſ not a pro
 feete to periſhe out of ierlū:
 ierlū ierlū pat ſleeſt profe
 etis: & ſtoneſte hem pat ben
 ſent to pee: hou ofte wolde y



C. xiiij.

gaderen to gidir yf sonen. as abrid
 gadir yf his nest vndir feprid:
 & pou woldist not: / lo zowre ho
 us shal be left to zou: desert/
 And y seie to zou pat ze schulen
 not se me: til it come. whāne
 ze schule seie: blestid is he pat
 comey i ye name of pe lord
And it was don whān
 ne he hadde entrid
 i to ye hous of a pnce
 of farisees. i ye sabat. te ete
 breed: pei aspidē hi: & lo amā
 like i pe dropesye: was bifor
 hi: & ihc answerynge spak to
 ye wise mē of lawe & to ye fa
 risees & seide: wher it is leen
 eful to heele i ye sabot: & pei
 helden pees: & ihc seide to her
 heelide hi: & let hi go: & he an
 sweride to hē & seide: whos ac
 se or ope of zou shal falle i to
 apitt: & he shal not anoon dr
 aue hi out i ye daie of pe sab
 at: & pei myzten not answere
 to hi to pese yngis. **T**he seide
 also aparable to mē bedū to
 afeeste & bihel hou pei chesyn
 ye firste sittynge placis: & seide
 to hē: whāne pou art bedū to
 bridalys: sitte not at ye mete
 i ye firste place: lest perauētu
 re alworpiet pan pou be bedū
 of hi: And lest he come pat cle
 pide pee & hi: & seie to pee: zine

place to pis: And pāne pou sh
 alt bigyne wip schame: to holde
 ye lowest place: but whāne y
 art bedū to a feste: go & sitte
 don i ye laste place: pat whāne
 he comey pat bad pee to pee fe
 este: he seie to pee freend come
 hyed: pāne whān ship shal be to
 pee bifor mē pat sitten at ye m
 ete: for ech pat enhaūsiy hym:
 shal be lowd: & he pat mekiy
 hi: shal be hyed. **A**nd he seide
 to hi: pat hadde bedū hi to pee
 feeste: whāne pou makist am
 ete or a soper: uyle pou clepe
 yf freendis. ney yf bryfen. ne
 per cosyns. ney neybores. ne
 riche mē: lest perauētuē pei
 bidde pee azen to ye feeste: & it
 be zolde azen to pee: but whān
 ne pou makist afeeste: clepe
 poze mē. feble. crokid. & blyn
 de: & pou shalt be blestid: for
 pei han not wher of. to zelde
 to pee: for it shal be zolden
 to pee: i ye visyng azen of mī
 mē: & whāne oon of hem pat
 saten to gidir at ye mete hadde
 herd pese yngis: he seide to hi:
 blestid is he pat shal ete bre
 ed in ye reime of god: & he
 seide to hi: amā made agrete
 soper: & clepide many: And he
 sente his seruant i ye our of
 ye soper. to seie to mē p^r wer

bedū to pe feeste: pat pei schulde
come: for now alle yngis be ve
dy: & alle bigūnen to gidū to ex
cuse hē: pe first seide: y haue
bought aton: & y haue ned to go
out & se it: y þie yee: haue me
excused: And pe toþ seide: y haue
bought fyne sockis of oxū: and
y go to prene hē: y þie yee: haue
me excused: & a noþ seide: y ha
ue weddid alþyf: & þfor y may
not come: & pe seruait turne
de azen: & telde pe se yngis to
his lord: þane pe hofeboude mā
was wroþ: & seide to his serua
it: go out wyþe i to pe grete
stretis & pe smale stretis of pe
cite: & brynge me hidir þore me
& feble: blynde & crokid: & pe ser
ua it seide: lord it is don as you
hast comaūdid: & zit þe is a vo
ide place: And pe lord seide to pe
serua it: go out i to weyes and
heggis: & cōstreyne me to entre:
pat myn hōus be fulfillid: for
y seie to you: pat noon of you
en pat ben clepid: shal taste
my soper: & mych puple wente
wyþ hi: And he turnede & seide
to hē: if ony mā comey to me
& haty not his fadir & modir
& wyf & cones: & bryeu and
sistris: & zit his owne lyf: he
may not be my discipule: & he
pat bery not his cross: & com

ey after me: may not be my dis
ciple. **F**or who of you wylþuge
to bulde aton: wher he first sit
te not: & cōtūy pe penciō pat
ben nedeful: if he haue to pay
fourme: lest aft pat he hap sett
pe foundemēt: & moībe not pay
fourme: alle y^t seen bigūnen
to storne hi & seie: for þis mā bi
gan to bulde: & myȝte not make
an eende: or what kyng pat wole
go to do abataile azen? anoy kyng:
wher he sittyt not first & bryeu
ky: if he may w^t ten thousand
go azen? hi: pat comey azen him
wyþ tweuty thousand: ellis zit
while he is azer: he seding an
essang: þier yo yngis pat ben of
pees: so þfor ech of you pat forsa
ky not alle yngis pat he hay:
may not be my discipule. **S**alt is
good: but if salt vanishe: i what
yng shal it be sauerid: nep in
erpe: nep i doughille it is profit
able: but it shal be cast out: he y^t
hay eeris of herp: heer he
and pnylicans & synf
ul men weven neyȝ
to hi: to heere hi: & pe
farisees & scribis grūchden:
seynge: for þis: resseyney synf
ul me: & ety wyþ hē: and he spake
to hē þis parable & seide: what
mā of you pat hap an hundrid
sheep: & if he hap lost oon of hē:

C. 26.

Where he leuey not nynyty and
nyne i desert. & goy to it pat
perishide. til he fynde it. And
whane he hay found it. he is
pep & leuey it ou his shulde
ris. & he conuey hoom & clep
to gidir his freendis & nei
bozis & seip to he. be ze glade
wip me. for y haue foude my
shepe pat hadde perished.
and y seie to you. so iope shal
be i heuene ou o synful ma
doyng peuaunce. moze pan
ou nynyty & nyne in ste pat ha
u no uede to peuaunce. or wh
at woman haupge ten be
sauntis. & if she hay lost o
bestit. wher she tendir uot
Alantue. & turney uplodou
pe hous. & sekir diligently
til pat she fynde it. & wha
ne she hay found. she cle
p to gidir freendis & nei
bozes. & seip. be ze glade wip
me. for y haue foude pe best
it pat y hadde lost. so y seie
to you. iope shal be bifor ang
els of god. ou o synful ma
doyng peuaunce. And he se
ide a ma hadde twey son. pe
jonger of he seide to pe fadir.
ffadir giue me pe porciou of
catel pat fallep to me. And he
departide to hem pe catel. &
not after many dayes. wha

Alle yingis weren gederid to
gidir. pe jonger son wente
forp i parginage i to a fer cuntre
& pe he wastide his gddis. i ly
nyng lecherously. & after
pat pat he hadde endid alle
yingis. a trouge hūgre was
maad i pat cuntre. & he bigan
to haue uede. and he wente
& drouz hi to oou of pe cite se
ues of pat cuntre. & he sente
hi i to his tou. to fede swyn.
And he conceyde to fille his
wombe of pe coddis pat pe hog
gis eeten. & no ma zaf hi. & he
turnede agen i to hym self. &
seide. hou many hirid men in
my fadris hous han plente
of loones. & y perishe heere
poung hūger. y shal risen &
go to my fadir. & y shal seie to
hi. fadir y haue syned i to he
uene & bifor pee. & now y am
not worpi to be clepid pi son.
make me as oou of yū hirid
men. and he roos up & cam to
his fadir. & whane he was yt
after. his fadir say hi. & was
sterid bi nity. & he ran & fel
ou his necke. & killede hi. & pe
son seide to hi. ffadir y haue
syned i to heuene & bifor pee.
& now y am not worpi to be
clepid pi son. & pe fadir seide
to his seruauntis. swipe brige

3e forp ye first stooles: & clope ze
 hi & zine ze ar pug i his hood:
 & shoon ou his feet: & brige ze
 a fat calf & cle ze: & ete we and
 make we feeste: for pis my so
 ne was dede: & hay lyued azen
 he peristhede: & is foundu: & al
 le me bigimen to ete: but his
 eldere soue was i pe feld: &
 whane he cam & neyde to pe
 hond: he herde aspu foupe & a
 cronde: & he clepide oon of pe
 seruauntis: & aside what pese
 yngis weren: & he seide to hi
 pi broy is comu: & pi fadir cl
 owe a fat calf: for he restey
 nede hi lraf: & he was wrop:
 & wolde not come yu: yfor his
 fadir zede out: & bigan to pie
 hi: & he answeride to his fad
 ir & seide: lo so many zeeris y
 serue pee: & y uen brak pi com
 andemet: & yon uen zane to
 me alidde: pat y wip my fre
 endis schulde hane ete: but af
 ter pat pis pi soue pat hay de
 nourid his substance wip ho
 oris cam: yon hast clayue to
 hi a fat calf: & he seide to hy
 soue yon art en more wry me:
 and alle my yngis beu yme:
 but it bihofte forto make
 feeste and to hane ioye: for
 pis pi broyer was deed: and
 lyuede azen: he peristhede &

is foundu
He seide also to his disti
 plis: y was a rich man: pat hadde abayly:
 & pis was defamed to hi: as he
 hadde wastid his goodis: and he
 clepide to hi: what heere y pis
 yng of pee: zelde rekenyng
 of pi bayli: for myzt not now
 be bayli: and pe bayli seide wt
 yue hi self: what shal y do: for
 my lord taky alwei fro me pe
 bayli: & delue may not: y schame
 to begge: y woot what y shal
 do: pat whane y am remoued
 fro pe bayli: pei resteyne me
 i to her hous: yfor whane alle
 pe dettors of his lord were
 clepid to gidre: he seide to pe
 firste: hon myche oldest yon
 to my lord: And he seide: an hū
 drid barels of oyle: & he seide
 to hi: take pi cancion: & sitte
 soone & writ fifty: aftward
 he seide to anoy: & hon myche
 oldest yon: whiche answerde
 an hūdrid coris of whete: And
 he seide to hi: take pi letteris:
 & write foure score: & pe lord
 pside pe bailey of wickidnesse:
 for he hadde don prudently: for
 pe cones of pis world: be more
 prudent i her genacion: pane
 pe sones of lizt: and y seie to
 yon: make ze to yon freendis

C. 11.

hi & seide

of pe richellis of wickidnesse
 pat whāne ze stande faile: pei
 resseyne zōn i to euerlastinge
 tabernacles he pat is trewe
 e i pe leeste ying: is trewe al
 so i pe more: and he pat is wi
 ckid i altil ying: is wickid
 also i pe more: for if ze were
 not trewe i pe wickid ying
 of richesse: who shal bitake
 to zōn pat pat is verry: And
 if ze weren not trewe i ope
 men ying: who shal zine
 to zōn pat pat is zoure: no ser
 uant may serue to tibe y loz
 dis: for ep he shal hate pe to
 on: & loue pe to yir: ep he shal
 draue to pe toon: & shal despi
 se pe to y: ze moue not serue
 to god & to richesse: but pe fa
 ricis pat weren couetous:
 herden alle pese yingis: & pei
 scorneden hi: & he seide to he
 ze it beu pat iusticien zōn bifor
 me: but god hay kuowē zour
 hertis: for pat p^r is hi to me:
 is abhominaciō bifor god:
 pe laibe & profectis: til to ioo
 fro pat tyne pe reuine of
 god is enligelid: & ech man
 doir violence i to it: forsope it
 is līt^r heuē & erpe to passe:
 pau pat o titil falle fro pe
 laibe. **T**erū man pat forlak
 ip his wiif: & weddip anoper:

doir lecherie: And he pat wed
 dip pe wiif forlaku of pe hōsebo
 ude: doir auoutripe. **T**er was
 a riche mā & was cloid in pur
 pur: & whit silk: & eete eiy day
 sthyuygly: and p^r was a begger
 lazarus by name: pat lay at his
 gate ful of bilis: and conetide
 to be fulfillid of pe crōmes yt
 fileu doū fro pe riche mā: bo
 oed: & no mā gaf to hi: but hoū
 dis cameu: & lickeden his bilis
 & it was doū pat pe begger dy
 ede: & was bōū of aūgelis in
 to abrahams boū: and periche
 mā was deed also: & was buried
 i helle: & he reyside his neu whā
 ne he was i turmentis: & say
 abraham afer: & lazarus in
 his boū: & he criede & seide
 fad^r abraham haue mcy on me:
 & seide lazarus pat he dippe
 pe eende of his fpyger i wat^r
 to kele my tōge: for y am tirm
 entid i vis flawme: and abrah
 am seide to hi: sone haue wyde
 for you hast resseyned good ym
 gis i y^r lyf: lazarus also puel
 yingis: but he is now confort
 id: & you art tirmētīd: And i
 alle pese yingis: Agrete derke
 place is stablīshid bitwixe us
 & zōn: pat pei pat wolen fro hē
 uns passe to zōn: mouen not:
 nep^r fro pēu^r passe oū hīdū:

And he seide / panne y preye pe
fadir: pat pou sende hi in to pe
hous of my fadir / for y haue
fynne bryen: pat he wituelle
to he: lest also pei come i to pis
place of turnemetis / And abra
ham seide to hi: pei han moysē
f pe profectis: heere pei hem
f he seide: nay fadir abrahā.
but if ony of deed men go to
he: pei shulde do penance: f he
seide to hi: if pei heere uot mo
ysē f profectis: neper if ony
of deed men ryse azen pei sh
ulen bileue to him

And ihu seide to his dis
cyples it is ipossible:
pat slaudris come
not / but who to pat mā: bi w
hom pei comen / it is more pro
fitable to hi: if anylue stou
be putt aboute his necke: f he
be cast i to pe see: pan pat he
slaudre oon of pese litil / take
ze heede to zou self if y broper
hay syned azen? pee: blame hi
f if he do penance: forzine hym
f if senene synis i pe dape he do
synē azen? pee: f senene synis i
pe dape he be conditid to pee f seie
it forpenkyng me: forzine pou
hi: And pe apostlis seiden to pe
lord: enarese to us seip: f pe lord
seide: if ze han seip as pe corn
of seneney: ze shulde seie to pis

more tre: be pou drawen up bi
pe rote: f be on plaitid i to pe see:
f it shal obeie to zou: but who
of zou hay a seruait erynge or
lesewernge of is which seip to
ti: whāne he turnep azen fro pe
feld: and oon go f sitte to mete:
f seip not to hi: make redy pat y
soupe and girde pee f serue me
while y ete f drynke: f aft pis
pou shalt ete f drynke: where
he hay grace to pat seruait: for
he dide pat p^t he comaūdide hi:
naye gette so ze whāne ze han
don alle priugis pat beu coma
ūdid to zou: seie ze we unprofi
table seruaitis: we han do pat
pat we ouzten to do: and it was
don pe while ihc wente i to ierlū:
he was passide yozon pe myddil
of samarie f galile: And whāne
he entride i to pe castel: ten lepro
use mē camē azen? hi: which
stode afer: f reysde her vois:
f seide: ihu comaūdour: haue
mercy on us: And as he say he:
he seide go ze shewe ze zou to pre
estis: and it was don pe while pei
wenten: pei weren denid: and
oon of hem as he say: pat he was
denid: wente azen magnify
ng god wry agrete vois: and he
fel don on pe face bifor his feet:
f dide pauckpungis: And pis was
asamaritan f ihc answerde and

seide: wher' ten ben not clensid:
f' wher' ben pe nyue: per is
noon foundū pat turnede aze
f' 3af glorie to god: but pis ali
eu; and he seide to hi: rple up
go you: for pei feip hap maad
pee saaf. **A**nd he was afd
of farisees. Whāne pe reime
of god comey: f' he answeride
to hē f' seide: pe reime of god
comey not wip aspiyng: ney
pei shulē seie: lo heere: or lo
pere: for lo pe reime of god
is wip me 3on: and he seide to
his discipulis: dayes shulē co
me whāne ze shulē desyre
to se o daye of mān' 3one: f'
ze shulē not se: and pei shulē
seie to 3on: lo here: f' lo pere:
uyle ze go: ney sue ze: for as
leyt schynuge from vndir
hevene. schyney i to po yng
is pat ven vndir hevene: so
shal mān' 3one be i his day:
but first it bihouey hi to suf
fre many yngis: f' to be rep
ued of pis genaciō: and as
it was don i pe dayes of noe:
so it shal be i pe dayes of mā
n' 3one: pei eeten f' dronken:
weddeden wyues: f' weren 3o
ni to weddyngis: til i to pe daye
i pe which noe entride in to pe
ship: f' pee greete flood cam f'
losse alle: also as it was don

Ampl.
in pe dayes of loth: pei eeten f'
dronke: bouzte f' seelden: plau
tiden f' bildiden: but pe day pat
loth wente out of sodome: pe
lord repuede fper f' brūstoon fro
hevene f' losse alle: lyke pis pig
it shal be: i what day mānis
3one shal be shewid: in pat our
he pat is i pe roof f' his vessels
in pe hous: come he not don
to take hē awei: and he pat shal
be i pe feld: also turne not
azeu bihynde: be ze mēdeful of
pe wyf of loth: who en seeke
to make his lyf saaf: shal
leese it: f' who en lesip it: shal
quykene it: but y seie to 3on:
pat myt tibeue shulē be i o
bed: on shal be takū: f' pe tof
forlakū: tibeue wyne shulen
be gypdynges to gidir: pe toon
shal be takū: f' pe tof forlakū:
tibeue i afeeld: pe toon shal be
takū: f' pe tof left: pei an swe
re f' seien to hi: wher' lord whi
che seide to hē: wher' en pe body
shal be: ydir shulen be ga
derid to gidir also pe egles
And he seide to hē also
apapable: pat it biho
uey to pie eimore: f'
not faile: f' seid fper was an
ge in a cite: pat dredde not
god: neper shamede of men:
and a widow was i pat cite:

And she cam to hi and seide / vñ
ge me of myn adu'sarie / & he
wolde not longe tyme / but af-
tir these pingis he seide wip me
hi self / pouz y drede not god-
& shame not of mā: nepeles
for þis widowe is hely to me-
y schal venge hir / lest at þe
laste she compunge coude þne
me / & þe lord seide / heere ze
what þe domesma of wickid-
nesse seip / And wher god schal
not do vengeance of his choo-
lone cryingge to hi day & nyzt:
& schal hane pacience i hem:
sopeli y seie to you / for done
he schal do veniaunce i hem /
Tnepeles gessit þou þat in
an? lone compunge schal fyn-
de feip i erpe: / And he seide
also to sume þat tristiden
i he self as þei were vñtful:
& dispiseden oþ þis parable
seipunge / tweyne men wēten
up i to þe tēple: to þie þe to
ou asarise: & þe toþ apup-
plican / & þe farisee stood & þe
iede bi hym self these pingis
& seide / god y do pauckingis
to þee / for y am not as oþer
men vñeþuouris: vñist-
auontreis: as also þis pup-
pican y faste tweys in þe
woke: y zine tipes of alle þi-
ngis þat y hane i possession /

And þe puppican stood aser: &
wolde neþ reple his zen to he
nene / but sinote his brest: &
seide / god be myful to me sy-
ner: trenly y seie to you / þis
zedo don i to his hono & was
iustified fro þe oþ / for eche þt
enhanfip hi: schal be enhanf-
id / And þei brouzte to hi zonge
childre: þat he scholde touche
hem / & whāne þe discipulis saie
þis þing: þei blameden hem /
but ihc clepide to gidir he & se-
ide / suffre ze childre to come
to me: & nyle ze forbode hem /
for of such is þe kingdom of
hevenes / trenly y seie to you:
who en schal not take þe king-
dom of god as achild / he schal
not entre i to it / & apuce aside
hi & seide / goode maist i what
þing doyuge: schal y welde
enlastinge lyf: & ihc seide to
hi / what seist þou me good / no
mā is good but god aloone / yⁿ
knowist þe comādemētis /
þⁿ schalt not cle: yⁿ schalt not
do þeste: þou schalt not seie
fals witnelling: worshipe þi
fadir & þi modir / which seide /
y hane kept alle þees pingis
fro my zongve / & whāne þis
þing was herd ihc seide to hi
zit o þing failip to þee / alle þⁿ
alle pingis þat þⁿ hast & zine

schal be maad
lowz: & he þat
mekip hym

do letcherie: þou
schalt not

to poze men: And von schalt haue
tre soure i henene & coue & sue y^r
me whāne pese pūgis weren
herd: he was soze wfil: for he
was fulriche & ijc seynge hi ma
ad soze: seide hou hard pei pat
han money: schulen entre in to
pe kingdom of god: for it is lzt
acamel to passe yozold aneedlis
ze: pāne ariche mā to entre i to
pe kingdom of god: And pei pat
her den pese pūgis seide: Who
may be maad saaf & he seide to
hem: po pūgis pat ben ipossi
ble auentis men: ben possible
auentis god: but petre seide: lo
we han lest alle pūgis: & han
sued pee & he seide to hi: trenly
y seie to you: p is no mā yt schal
forsake hous or fadir & modir.
or bryen or wyf or childre or
feeldis for pe rewme of god: &
schal not resseyne many mo
pūgis i pis tyme & i pe world
to conyuge euilastyngelyst: &
ihc tok his tielue discipulis and
seide to hē: lo we gon up to ieru
salem: & alle pūgis schule be
ecendid pat ben writū bi pe pro
fetiis of mān? soue: for he schal
be bitraied to hepen men: & he
schal be storned & stourged & bi
spat & aff pat pei han stourgid:
pei schule sle hi: & pe pridde day
he schal rise azen: And pei vndir

stoden not po pūgis pat weren
seid: but it was don whāne ijc
cam nyx to ierico: ablynde man
satt bi sidis pe wey & beggide: &
whāne he herde pe puple passy
nge: he aside what pis was: &
pei seide to hi: pat ijc of nazare
th passide: & he criede & seide:
ihū pe sone of daupp: haue iūq
ou me: & pei pat wentē bifor
blampde hi: pat he schulde be
sulle: but he criede nyche pe
more: y^r sone of daupp: haue iū
cy ou me: and ijc stood & comā
dide hi to be brouzt forp to hi:
and whāne he cam nyx: he as
de hi & seide: what wolt you yt
y schal do to pee: & he seide lord
pat y se: & ijc seide to hi: biholde:
pi feir hay maad pee saaf: and
anoon he say: & suede hi: and
magnifyede god: and pe puple
as it say: zaf hermyng to god
And ijc wente ont: and
walkide to ierico: and
lo aman zache by name:
and pis was a pūce of pūpli
ans: & he was riche & he soug
te to se ihū who he was: & he
myzte not for pe puple: for he
was littil i stature: & he ran
bifor & stizede i to asyconou
tre: to se hi: for he was to pas
se fro yēu? & ijc biheld up
whāne he cam to pe place: &

vndir stoden no pūg of pese
& pis word was hid fro hē: & pei

say him and seide to him zache
 hadde pee & come don: for to da
 y y mot dwelle i þin hous &
 he hyrge cam don: & ioyu
 ge resseyuede hi: & whāne al
 le men sayen: þei gr̃nachide
 seyrge: for he hadde tur̃yd
 to asynful mā: but zache stoo
 d & seide: to þe lord lo lord y zi
 ne þe half of my good to poor
 mē: & if y hane ony þing desir
 andid ony mā: y zelde foure so
 myche ih̃c seyr to hi: for to day
 heelp̃e is maad to þis hous:
 for þat he is abrahams sone
 ffor mān? sone cam to seke &
 make saaf þat þing þat per
 uithide. **W**hāne þei herde þe
 se þingis he addide & seide ap
 arable: for þat he was nyȝt
 ierusalem: & for þei gesliden þat
 auoon þe kyngdom of god sh
 ulde be shewid: perfor he sei
 de: a worpi mā wente in to a
 fer citre: to take to hi a kyng
 dom: & to turne aȝen & whāne
 his ten seruauntis were clep
 id: he gaf to hem ten besaunt
 is: & seide to hē chaffare ze:
 til y come but his citeseynd
 hatiden hi: & sente amessag
 aft̃ hi: & seide: we wole not
 þat he regne on us & it was
 don þat he turnede aȝen: wh
 āne he hadde take þe kyng

dom and he comaundide his ser
 uauntis to be clepid: to whiche he
 hadde zife money: to wite hon
 myche ech hadde wōne bi chaf
 faring: & þe firste cam & seide
 lord: y besaunt hay wōne ten
 besauntis: he seide to hi: wel be
 þou good seruaunt: ffor in littil
 þing þou hast be trewe: þou
 shalt be haryge power on ten
 citees: & þe toȝ cam & seide lord
 y besaunt hay maad fyue besa
 untis: & to þis he seide: & be þou
 on fyue citees: & þe yridde and
 seide lord lo y besaunt þat y
 hadde: put up i asudarie: for
 y dredde þee: for þou art after
 ne mā: þou takist alwey: þ̃t þat
 þou settidest not: & þou repeat
 þ̃t þat þou hast not solui: he
 seyr to hi: which seruaunt of y
 mony y deme þee: wistst þou
 þat y am afterne mā: takunge
 alwey þat þing þat y settide
 not: & reping þat þing þat y
 seide not: & whi hast y not zo
 mi my money to þe boce: & y co
 mynge shulde hane aȝid it w
 usuris: & he seide to mē stōdū
 ge nyȝ: take ze awei fro hi þe
 besaunt: & zine ze to hi þat hay
 ten besauntis: & þei seide to hi
 lord he hay ten besauntis: & y
 seie to ȝou: to eche mā þat hay
 it shal be ȝomi: & he shal

cam

eucresse / but fro hi pat hay not
also pat ying pat he hay nhal
be taku of hi / nepeles bryuge
ze hidu po myn eunyes pt wol
den not pt y reguede ou he &
cle ze bifoz me & whane pese
yingis werē seid: he wete bifoz
& zede up to ierlm / & it was do
whane ihc cam upz to bethsage
& betanye at pe moit pt is de
pid of olyuete: he sente his tw
ey disciplis & seide go ze i to pe
castel: pat is aien? zou i to wh
ich as ze entre ze schule fynde
acolt of an alle tyed: ou which
uen mā saatt / vutpe ze hi: &
bryuge ze to me & if ouy man
afe zou whi ze vutyeu: pus ze
schule seie to hi: for pe lord desi
rip his werk & pei pat wereu
sent: weteu forp: & fowde as he
seide to he: a colt stoupyge / &
whane pei vutiedē pe colt: pe
lordis of hi seide to he: what
vutyeu ze pe colt: & pei seiden
for pe lord hay uede to him &
pei leddē hi to ihu: & pei casty
nge her clopis ou pe colt: ant
setten ihu ou him: and whane
he wente: pei stowded her clo
pis i pe weie and whane he
cam upz to pe conyng doū of
pe moite of olyuete: alle pe
puple pat cam doū bigūnen
to iope and to herie god wip

grete vois: ou al pe vertues pat
pei hadden sauen & seide: blessed
be pe king pat comep i pe name
of pe lord: pees i heuene: & glozie
i hize yingis / and si of pe fari
des of pe puple: seide to hym:
maist: blame pi disciplis & he
seide to he: y seie to zou: for if
pese ben stille: stoues schule
crpe & whane he neyde: he se
pe ate: & wepte ou it: & seide
for if y haddeft knowu: you
schuldest wepe also / for in pis
day: pe yingis ben i pees to
pee / but now pei ben hid fro
pin gen / but dapes schulen co
me i pee: & pin eunyes schule
eniron pe: wip apale: & pei
schulen go aboute pee: & make
pee: streyt ou alle odis & caste
pe doū to pe erpe: & pi sou? pt
ben i pee / and pei schule not
lene i pee: a stoon ou a stoon:
for you hast knowu pe tyme
of pi visitacū / And he entri
de i to pe tēple: & bigan to
caste out me sellunge p ine &
bryuge & seide to he: it is wri
tu: pat myn hous is an hous
of pier / but ze han maad it
aden of penes / & he was
teching euy day i pe temple
and pe pncis of p̄tis and pe
scribis: & pe pncis of pe pu
ple: souzten to lese hym / &

pei foundou not what pei schul
den do to him: for alle pe puple
was occupied & herde hym

And it was don i oon
of pe dayes whāne
he tauzde pe puple i
pe temple & pchide pe gospel:
pe pncis of p̄stis & scribis ca
men to gidir wip̄ pe elder mē
& pei seide to hi: seie to us in
what power yⁿ doist pese ym
gis: az what is he pat zas to
pee pis power: & ijc answer
de & seide to hē: & y schal aze
zouo word: answer ze to me
was pe baptyim of of heuene:
az of mē: & pei pouzte wip̄ iue
hem self: seiyng: for if we
seie of heuene: he schal seie
why pāne bileue ze not to hi:
& if we seien of mē: alle pe
puple schal stoune us: for pei
ben certeyn: pat iou is apro
fecte & pei answerde pat pei
knewē not: of whān it was
& ijc seide to hē: ney y seie to
zou: i what power y do pese
ymgis: & he bigan to seie to
pe puple: pis parable amā
plaitide a vynezerd: & hiride
it to tylleis: & he was i pilg
mage longe tyme: & i pe ty
me of gadrige of grapes he
sente a seruant to pe tilleis:
pat pei schulde zine to hi of

pe fruyt of pe vynezerd: which be
ten hi: & leten hi go vopde: and he
pouzte it to sende anoy seruant
& pei betē hi pis seruant & tur
mentide hi waze: & leten hi go
& he pouzte it to sende pe prid
de: & hi also pei wondide & casti
den ont: & pe lord of pe vynezerd
seide: what schal y do: y schal
sende my dereworpe sone: per a
nēture whāne pei see hi: pei sch
ulē drede: & whāne pe tilleis
sayē hi pei pouzte wip̄ iue hem
self & seide: pis is pe eyre: fle
we hi: pat pe ritage be oure
& pei castide hi out of pe vyne
zerd: & killide hi: what schal
pāne pe lord of pe vynezerd
do to hē: he schal come & destru
pe pese tilleis: & zine pe vyne
zerd to oþ: and whāne pis ym
gis was herd: pei seiden to hi: god
forbede: but he bilhelde hem: &
seide: what pāne is pis pat is
writū: pe stoon which mē beel
dinge repnedē: pis is maad
i to pe heed of pe corū: ech pat
schal falle on pat stoon: schal
be to brisid: but on whom it
schal falle it schal alto bre
ke hi: and pe pncis of p̄stis &
scribis: souzten to lepe on hym
hoondis i pat our: & pei dred
den pe puple: for pei kneiden:
pat to hē he seide pis lickenesse

And þei aspyeden and sente aspyeris: þat feynede hem in þat þei schulde take hi i word. & bi take hi to þe power of þe pynce. & to þe power of þe iustice. & þei asyden hi & seide: maist we witen: þat rytly þou seist & techest. & þu takist not þe persone of ma: but þou techist i trewe þe weie of god. is it leueful to us: to ȝine tribute to þe emperour or nay: & he bihelde þe dissept of hē. & seide to hē: what tepte ze me: & she we ze to me a peny. Whos ymage & supersticion hay it: & þei answered & seide to hi: þe emperour is. & he seide to hē: zelde ze perfore to þe emperour: þo yngis þat þen þe emperour is. & þo yngis þat be of god: to god. & þei myȝten not reprene his word. bifore þe puple. & þei wondriden i his answer: & heelden pees. sume of þe saduceis. þat denyede þe aȝenrysing fro deye to lyf: camen & asyde & seide: maist. moyses wroot to us. i þe if þe broȝ of ouȝ ma hane a wyf & be deed. and he was wyf outhen eyres. þat his broȝer take his wyf. & reyse seed to his broȝer. and so þu were seven briden. þe

firste took a wyf: & is deed wth outhen eyres. & þe broȝ saynge to ke hir. & he is deed wyf outhen sone. and þe priddetoke hir. also & alle senene. & lesten not: but þen deed. and þe laste of alle þe wōman is deed. þfor i þe rysing aȝe: whos wyf of hē schal she be. for senene hadden hir to wyf. & ihc seide to hē: sones of þis wōld wedden. & be ȝouu to weddig. is. but þei þat schulde be had wōpi of þat wōld. & of þe rysing aȝen fro deep: neȝ þen weddid neȝ wedden wȝnes. neȝ schulde moȝe die moze for þei þen enē wyf angels. & þen þe son of god: liȝen þei þen son of rysing aȝen fro deep. & þat deed me risen aȝen. also moyses scheldede biȝidis þe buch. as he seip þe lord of abraham. & god of ysaac. & god of iacob. & god is not of deed me. but of lynging me. for alle me lyuen to hi. & sū of scribis answeringe: seide: maist þou hast wel seid. & þei durste no moze aȝe hi ouȝ yng. but he seide to hē: honȝen me crist to be þe sone of dāny: & dūp hi self seip i þe book of salmes: þe lord seide to my lord. sitte þou ou my rizhalf: til þat þu putte þin ennyes a stool

hi

god

of y^e feet: per for damp clep y^e
 hi lord: & hou is he his sone: &
 i heering of al y^e puple: he sei
 de to his disciplis: be ze war of
 scribis pat wolen wandre in
 stolis: & loue salitacioun i y^e
 cheping: & y^e furste chapris i
 synagogis: & y^e furste sytting
 placis i feestis: pat denouwe
 y^e housis of widowis: & sey
 neu long preing: yese schule
 take y^e moze dampnacioun

And he biheld & sape
 po riche me pat caste
 her ziftis i to y^e tresp
 rie: but he sape also alittil po
 or widowe castinge twyfer
 yngis: & he seide: trenly y^e sey
 e to zou pat yis poor widowe:
 bestre moze paine alle me: for
 whi alle yese of ying pt was
 platenonse to he: caste i to y^e
 ziftis of god: but yis widowe
 of yat ying yat failid to hir:
 caste al hir lyfode yat she ha
 dde & whene su me seide of y^e
 teple: yat it was apparailid
 wip good stoonis & ziftis: he
 seide: yese yingis yat ze seen
 dayes schule come: i whiche
 a stoon schal not be left on a
 stoon: which schal not be dest
 ruyed: And yei aside hi & seide
 comandour whane schule y^e
 se yingis be: & what toke schal

be whanne yei bigynne to be don
 & he seide: se ze yat ze be not dis
 ceyned: for many schule come
 i my name: seynge for y am: &
 y^e tyme schal neize: yfor nyle ze
 go aft^r he: & whane ze schulen
 heere batels & strynes wip me:
 nyle ze be afered: it bihouep
 first yese yingis to be don: but
 not zit anoou is an ende: pane
 he seide to he: folk schal rise aze
 n⁹ folk: & reuine azen/ reuine
 grete monyngis of er y^e schule
 be bi placis: & pestilencis & hug
 ris: & dredis fro heuene: & gre
 te tokenes schule be: but bifor
 alle yese yingis: y^e schule sette
 her hoondis on zou: & schulen
 pursue: bitakinge i to synago
 gis & kepingis: or alwyng to
 kingis: & iusticis for my name:
 but it schal falle to zou in to wit
 nessynge: yfor putte ze i zoure
 hertis: not to yenke bifor zou
 how ze schule answered: for y schal
 zine to zou mony & wisdom: to wh
 ich alle zoure aduiscaries schule
 not moue aze stonde & azen seie
 & ze schule be takn of fadir And
 modir & briden & cosyn & fren
 dis: & bi deep yei schule turme
 te of zou: & ze schule be i hate
 to alle me: for my name: & au
 heer of zoure heed: schal not
 peristhe: in zoure patience ze

schulen welde zoure sonles but
 whāne ze schulē se ierlū be eni
 roined wip an oost: pāne wite
 ze pat pe desolaciō of it schal
 neze pāne pei pat bē i nidee:
 fle ze to pe mountaines / & pei
 pat bē i pe myddil of it: gou
 alwei / & pei pat ben i pe citre
 is: entre not i to it / for pese bē
 daies of vēiaūce: pat alle pp
 ngis pat ben writū: be fulfil
 lid / & wo to hē: pat bē w^t childe.
 & nozisthen i po daies: for agret
 disce schal be on pe erpe: and
 wrape to pis puple / & pei schu
 leu falle bi pe scharpnesse of
 swerde: & pei schulē be led pō
 neris i to alle folkis / & ierlū
 schal be defoulid of hepe mē:
 til pe tymes of naciōis be
 fulfillid. **A**nd tokenes schulē
 be i pe sime & pe moue & i pe
 steris: & i pe erpe ouleynge
 of folkis for cōfusiō of down
 of pe see & of floodis / for mē
 schulē wefe drye for dreede &
 abidng: pat schulē come to
 alle pe world / for vtues of he
 uenes schulē be moued / & pā
 ne pei schulē se mān? soue com
 yuge i a cloude: wip grete po
 wer & maieste / & whāne pese
 pingis biggūe to be maad:
 biholde ze & reple ze zoure he
 edis: for zoure redēpciō neze

ip / and he seide to hem alicknes
 se / se ze pe fige tre & alle trees /
 whāne pei brpugen fozp nou
 of hē self fruyt: ze wite pat so
 uier is mē / so ze whāne ze seeu
 pese pūgis to be dou: wite ze yt
 pe kingdō of god is up: treuly
 p seie to zon: pat pis geuaciō
 schal not passe: til alle pūgis
 be dou: heuene & erpe schulen
 passe: but my wordis schulen
 not passe: but take ze heede to
 zon self: lest parauētū zoure
 hertis be greupd wip glotony
 & drūkenesse: & bisyuelles of
 pis lyf: & ylk day com siden
 on zon / for as a share it schal
 come on alle mē pat sitte on
 pe face of al pe erpe: perfor
 wake ze pūyge i eche tyme: yt
 ze be had worpi to fle alle pese
 pūgis pat ben to come & to fō
 de bifor mān? soue & i daies
 he was techinge i pe teple
 but i nyztis he zede out and
 diwellide i pe moūt pat is cle
 pid of olyuete: & alle pe puple
 roos eerly to come to hi i pe
 temple & to here hym

And pe haliday of per
 loones pat is seid patk
 neizide: & pe pūcis of
 prestis & pe scribis souzten
 hon pei schuldē cle ihū / but pei
 dreddē pe puple & sathanas

entride in to iudas: pat was
 clepid sharloth: oon of ye twelue
 elue: & he wente & spat wip ye
 magistratis: hou he schulde
 bitraye hi to he: & pei ioyden
 & maden couenant: to zine hi
 money: & he bihute & he sougte
 oportuinite: to bitraye hi w^t
 outen puple: but ye dages of
 perflounes came i which it
 was neede p^t ye sacrifice of
 pasch we^r clayu: & he seute
 petir & iou & seide: go ze and
 make ze redy to us ye pasch:
 pat we ete: & pei seiden: wher
 wolt pon pat we make redy:
 & he seide to he: lo whane ze sch
 nle entre i to ye citee: amā be
 ryuge a vessel of wat: schal
 mete you: sue ze hi i to ye ho
 us: i to which he entrip: & ze
 schulde seie to ye houbondma
 of ye hous: ye maist seip to
 yee: wher is a chābere: whe
 r i schal ete ye pasch wip my
 discipulis: & he schal thewe
 to you a grete soupiuge place
 strewid: & pei make ze redy
 & pei zeden & fōndē as he seide
 to he: & pei madē redy ye pasch:
 & whane ye our was couie:
 he late to ye mete: & ye twelue
 apostlis wip: & he seide to he:
 wip desir y hane desirid: to
 ete wip you yis pasch: bifor

pat y suffre: for y seie to you:
 pat fro yis tyne y schal not ete
 it: til it be fulfillid i ye reime
 of god: & whane he hadde take
 ye cuppe: he dide graciō & seide:
 take ze & departe ze among you:
 for y seie to you: pat y schal not
 drynke of ye kynde of yis vyne:
 til ye reime of god come: and
 whane he hadde take breed:
 he dide pandyngis & brack &
 zaf to hem: & seide: yis is my bo
 dy: pat schal be zomū for you:
 do ze yis ying i mynd of me:
 he took also ye cuppe: aft^r pat
 he hadde soupid: & seide: yis
 cuppe is ye newe testament
 i my blood: pat schal be shedd
 for you: nepeles lo ye hond of
 hi pat bitraye me: is wip me
 at ye table: & mān⁹ sone goy:
 aft^r pat it is deturned: nepe
 les wo to pat mā: bi whō he
 schal be bitrayed: & pei bigū
 nen to seke among he: who
 it was of he: pat was to do
 yis ying. **A**nd stryf was
 maad among he: which of
 he schulde be seyn to be gret
 test: but he seide to he: kyn
 gis of heven men: ben lordis
 of he: & pei pat hau power
 on hem: ben clepid goode
 doeris: but ze not so: but
 he pat is grettest among

3on: he maad as zonger and he
 pat is biforgoer: as a feruaunt
 for who is grett: he pat litty
 at pe mete: or he pat miniftryp:
 Whep not he pat litty at pe me
 te: & y am i pe myddil of 3on:
 as he pat miniftryp and ze be
 pat han dwelled wip me i my
 teptacionis & y difpofe to 3on: as
 my fadir hap difpofid to me a
 reldme pat ze ete and drynke
 on my bord i my reldme: & litte
 on thrones & deme pe twelue
 kyngedis of ifrl & pe lord feide
 to Symonit Symonit lo Sathana
 hap afid 3on: pat he fhulde riddi
 le as whete but y hane preyed
 for pee: pat y feip faile not and
 pon fii tyme couitid: conferme y
 bryfen which feide to hi lord y
 am redy to go: i to plon & i to de
 ey wip pee & he feide y feie to pe
 pet: pe cok fhall not crowe to
 daie: til pou pries forlake pat
 pou knoweft me **A**nd he fe
 ide to he whane y feute 3on
 wt ontē fha fachel & ftrype &
 fhone: Wher ouy ping failid
 to 3on: & pei feiden no ping per
 for he feide to he but now he
 pat hap a fachel: take alfo and
 a ftrype and he pat hap noon:
 felle his cote & bigge a fwerd
 for y feie to 3on: pat zit it biho
 uey pat ping pat is writi to

be fulfilled in me and he is a ret
 tid wip wickid me for po pingis
 pat ben of me: han eende & pei
 feide lord lo twei fwerdis heer
 & he feide to he it is y now & he
 zede out: & wente aft pe custom
 i to pe hille of olynes & pe difcip
 lis fueden hi & whane he cam to
 pe place: he feide to hem preie
 ze lest ze entreu in to temptacion
 and he was takū a wep fro he
 fo myche as is a ftones caft: &
 he knelide & pīde & pī feide fadir
 if pou wott: do a wepe yis cup
 pe fro me nepeles not my wil
 le be don: but ym & an angel
 pīde to hi fro henene & confor
 tide hym & he was maad in a
 gonye & pīde pe leng and his
 fbot was maad as dropis of
 blood reupugne don in to pe er
 pe & whane he was rīfū fro
 pier & was comū to his difci
 plis: he foond he flepyng for
 heynneffe & he feide to hem
 what fleepen ze: rīfe ze & pīze:
 pat ze entre not in to tempta
 cion zit while he fpak: lo a cou
 pany and he pat was depid
 indas oon of pe twelue: wete
 bifor hem & he cam to ihū: to
 kille hi & ihc feide to hi indas
 wip a cooll pou bitrapeft mā
 nus fone: & pei pat weren a
 bonte hi & fayen pat yt was

to come: seiden to him lord why
ye we smyten wyth swerd: and
oon of he smot pe seruaut of
pe pnce of pntis: & kittede of
his ryt eere: but ihc answeri
de & seide: suffere ze til hydr
& whane he hadde touchid his
eere: he heelide hi: & ihc cam
to he: pat came to hi: pe pry
cis of pntis & manestratis of
pe temple & elder me: as to a pe
et ze han goon out wyth swer
dis & stanes: whane y was
ed: daie wyth jon i pe temple: ze
strengten not out hoodis in
to me: but pis is zoure our
& pe power of derknessis: &
pei toke hi & ledde to pe ho
us of pnce of pntis: & pe
tir suede hi a fer: & whane
after was kyndelid in pe
myddil of pe grete hous: &
pei saten aboute: petre was
i pe myddil of hem: whom
whane adampsel hadde se
yn hi sittynge at pe lizt & had
de biholden hi: she seide: & pis
wyth hi: & he denyde hi: & seide:
woma y knowe hi not: & aft
alittel: anopma seiz hi & seide
& you art of hem: but petre
seide: a man y am not: & wha
ne aspace was maad as of an
our: an opir affermyde and
seide: treuly pis was wyth hym

for also he is of galile: & petre
seide: ma y not what you seist:
& anon zit while he was pe cok
krowe: & pe lord turnede azen:
& bihelde petre: & petre hadde
mynde ou pe word of ihu as he
hadde seid: for bifor pat pe cok
crowe: prios you shalt denye
me: & petre zede out: & wepte
bittirly: & pe me pat helden hi:
storneden hym: & smyte his fa
ce: & afiden hi: & seide: areede
you crist to us: who is he pat
smote pee: also pei blasfemyge
seiden azen: hi many op pntis:
& as pe daye was come: pe elde
re me of pe puple: & pe pntis
of pntis: & pe scribis came to
gidir: & ledde hi i to her couisel
& seide: if you art crist: seie
to us: & he seide to he: if y seie
to you: ze schule not bileue to
me: & if y afe: ze schule not an
swer to me: ney ze schule dely
ner me: but aftir pis tyme:
man? cone shal be sittynge ou
pe rythalf of pe vtu of god: pfor
alle seide: pane art y pe cone of
god: & he seide: ze seie yt y am: &
pei seide: what zit desire we
wituessys: for we us self ha
n herd of his mouy

And alle pe multitude
of hem arisen & ledde
hym to pilat: & pei

& smyte hi: &
pei blyddfeldel
hym.

biginnen to accuse him & seiden
 en we han founden þis turnyng
 up & down oure folk and
 forbedyng & butis to be zoun
 to þe emperour & seynge þat
 hi self is crist & kyng and pilat
 aside hi & seide art þou kyng
 of ierusalem & he answered and
 seide þou seist and pilat seide
 to þe þincis of þis & to þe puple
 le y fynde no þing of cause i
 þis man & þei woxen streng
 & seiden he money þe puple
 techyng þozon al inde bigyn
 nyng fro galile til hider and
 pilat heryng galle asede
 if he wer amā of galile and
 whāne he knewe þat he was
 of þe polder of eroude he se
 nte hi to eroude which was
 at ierlūm i þo dayes & whāne
 eroude seȝ ihū he ioyede ful
 myche for long tyme he co
 uetide to se hi for he herde
 many þingis of hi & hopide
 to se in tokene to be don of hi
 & he aside hi i many þingis
 of hi wordis & he answeride
 no þing to hi & þe þincis of
 þincis & þe scribis stood fast
 fastly accusyng hi **B**ut ero
 ude wip his oost dispyside hi
 & scornede hi & clopid wip a
 white cloy & seute hi aȝen to
 pilat & eroude & pilat werē

maad freendis fro þat daye
 for bifor þei werē cumyng to
 gidre and pilat clepide to gid
 re þe þincis of þis & þe ma
 iestratis of þe puple & seide
 to hē ze han brouȝt to me þis
 mā ad turnyng alwey þe
 puple & lo y asyng bifor þou
 fynde no cause i þis mā of
 þes þingis i which ze accuse
 hi ney eroude for he hay set
 hi aȝen to us & lo no þing wo
 pi of deap is don to hi & þfor y
 schal amende hi & delyue hi
 but he mooste uede delyue to
 hem oon bi þe feest daye and
 alle þe puple cryede to gidre
 & seide do hi alwey & delyue
 to us barabas which was set
 i to þis for distourblyng ma
 ad i þe citee & for malleyn &
 eftsoone pilat spak to hē and
 wolde delyue ihū & þei vudir
 criede & seide crucifie crucifie
 hi and þe pricke tyme he seide
 to hē for what puel hay þis
 don y fynde no cause in of de
 ey i hi þfor y schal chastise hi
 & y schal delyue & þei cōtynue
 dē wip grete voycis asyng
 þat he schulde be crucified &
 þe voyces of hē woxen stroȝe
 & pilat demyde her asyng to
 be don & he delyueride to hem
 hym þat for malleyn and se

dition was sent in to prison. Wh
 om pei asidē but he bitok ihū
 to her wille & Whāne pei ledde
 hi: pei token Anna spinon of
 syreneu conyuge fro pe to wu
 & pei lepdē on hi pe cross: to be
 re after ihū & per suede hi my
 che puple & Wymē pat weile
 dē & bymorneden hi & ihc fue
 de to hē: & seide donsteris of
 ierlū nyle ze wepe ou me: but
 wepe ze ou zou self & ou zoure
 son? for lo dayes schulē come:
 i which it schal be seid blestid
 be bareyn Wymē & wombis
 pat han not bozn children: &
 ye tetis pat han not zontū sou
 ke: pāne pei schulē bigyne to
 seie to moūteyns: falle ze dou
 ou vs & make hillys: kehe ze
 us: for if i a greene tre pei dd
 yese yingis: what schal be don
 i a drye: also opir tway Wickid
 mē werē ledde Wyr hi: to be cla
 yn & after pat pei camē in to
 a place pat is depid of caluari
 e: pere pei crucifiedē hi And
 ye yenes oon ou pe rythalf: &
 pe top ou pe lefthalf but ihc
 seide fadir for me hem: for
 pei witen not what pei don
 & pei departiden his clopis &
 keften lottis & ye puple stood
 abidynge & ye pūcis scornedē
 hi Wyr hē: & seide op mē he m

ade saaf: make he hi self saaf:
 if yis be crist ye chosū of god
 & ye knyghtis neygedē & scorneden
 hi: & proferdē vyuegre to him
 & seide if you art kyng of ierū
 is: make yee saaf & ye superst
 cion was writū on hi: Wyr gre
 ke letteris & of latyn & of ebreu
 yis is ye kyng of ierū & oon
 of yese yenes pat hangede: blas
 femede hi & seide if you art crist:
 make yi self saaf & us: but ye
 top answeryge blame de hi &
 seide ney you dredist god: pat
 art i ye same dampnacion And
 treuly we iustly: for we han ret
 seyued worpi yingis to werkis:
 but yis dide no ying of yuel
 & he seide to ihū: lord haue my
 ude ou me: Whāne you comest
 i to yi kyngdom & ihc seide to
 hi: treuly y seie to yee: yis day
 you schalt be Wyr me i paradise
 & it was almost ye sixte our:
 & derknessis weren maad i al
 ye erpe in to ye nynte our: & ye
 sone was maad derk: & ye weyle
 of ye tēple was to rente atwo
 & ihc crynge Wyr grete voice:
 seide fadir i to yū hoondis: y
 bitake my spirit & he seiyge
 yese yingis zaf up ye goost &
 ye centurien seyge pat ying
 pat was don: glorifiede god
 & seide verily pat mā was

mist / and al pe puple of hem pat we
 re per togidur at pis spectacle: & sa
 yen po pūgis pat werē dou: sup
 tidē her brestes & turnede azen
 unt alle his knowē stoden afer:
 & wȳmē pat luedē hi fro galile
 seynge yese pūgis: & lo amā iō
 seph bi name of aramathie a
 cite of indee: pat was adecuri
 eu: agood mā & a iust: pis man
 coucētide not to pe counseil & to pe
 deedis of hē: & he abood pe kīn
 gdom of god: pis ioseph cam to
 pilat: & aside pe bodie of ihū &
 took it don & wlapide it i adoe
 ne lynen clop: & leyde hi i agra
 ne heilū: i which not jīt ony
 mā hadde be leyd: & pe day was
 pe enē of pe haliday: & pe sabot
 bigan to schyne: & pe wȳmē sup
 nge pat camē wȳ hi fro galile:
 sayen pe grane: & hou his body
 was leyd: & pei turnede aze &
 madē vedy swete smellynge
 spices & opnemētis: but i pe sa
 bot pei restidē aftē pe comaūde
 int in o day. **¶** Met
B of pe woke ful eerly
 pei camen to pe gra
 ne: & brouȳtē swete smellynge
 spices: pat pei haddē arayed
 & pei fōuden pe stoon turned
 awaye fro pe grane: & pei ze
 den yu: & fōldē not pe bodi of
 pe lord ihū: & it was don pe wh

ile pei weren in ponst astonped
 of pis pūg: lo twey wē stoden
 biūdis hem i schynunge clop: &
 whāne pei dreedē: & bolwedē her
 semblant in to pe erpe: pei seide
 to hem: what seken ze hi pat ly
 ney wȳ deed mē: he is not heer:
 but is risū: hane ze mynde hou
 he spak to ȳou: whāne he was
 jīt i galile: & seide: for it bihon
 ey mān? soue to be bitakū i
 to pe hoondis of synful men
 & to be crucified: & pe pridde
 day to rise azen: & pei byponȳtē
 ou his wordis: & pei zedē aze
 fro pe grane: & teldē alle yese
 pūgis: to pe enleuene & to alle
 op: & p was mariē mawdele
 pu & ioune & mariē of iānes
 & op wȳmen pat werē wȳ
 hem: pat seide to apostlis pe
 se pūgis: & yese wordis were
 seyn bifor hē as madnesse: and
 pei bilueneden not to hē: but pe
 tre roos up & ran to pe grane
 & he bolwde don & saye pe lūnē
 clopis lūnge aloone: & he wen
 te bi hē self: wondrynge ou pt
 pat was don. **¶** And lo tweyne
 of hem wentē i pat day i to a
 castel: pat was fro ierlū pe
 space of sixty fēlongis: bi na
 me emaius: & pei spakē to gi
 dir of alle yese pūgis pat had
 den bifallū: & it was don pe

While þei talkeden and soukten
bi hem self: ihc hi self neizide
f wente wip hē but her ijen
werē holdū. þat þei knewē hi
not. And he seide to hē. What be
þese wordis þat ze speken to gy
dre wandrynge: f ze be sorow
ful. And oon whos name was
cleofas: answerde f seide. þou
pist art apilgryn i ierlū.
f hast þou not knowū what
þingis ben don i it i þese dayes.
to whō he seide. What þingis.
f þei seide to hi of ihu of naza
reth þat was anna profete in
pisti i werk f word: bifor god f
alle þe puple f þou þe higest pre
estis of oure ꝑncis bitoken hi
i to dāpnaciō of deap: f cruci
fieden hi. but we hopiden þat
he schulde haue azen bouzt isrl.
f now ou alle þese þingis: þe
pride daye is to day. þat þese
þingis werē don. but also sū
wyme of ouris maden us a
fered: which bifor day weren
at þe grane. f whāne his body
was not foundū. þei camē f seide
þat þei sēu also a list of aūgls.
which seien þat he lyueþ. f sū
of onrē wentē to grane. And
þei foundū so. As þe wyme sei
den. but þei founden not hi. f
he seide to hē. A foolis f clowde
of herte: to bilene i alle þingis

þat þe profetis hau spokū. wher
it bihoſte not cō to suffre þese
þingis: f to entre i to his glorie.
f he bigan at moises f at alle
þe profetis f declaride to hem
i alle scripturis þat werē of him.
f þei camen up þe castel. whidir
þei wentē: f he made cōtenuāce
þat he wolde go ferþe. f þe con
stremede hi f seide. dwelle wip
us for it drawip to nyȝt. And þe
daye is now bouzt don. f he en
trede wip hē. f it was don while
he sat at þe mete wip hē. he took
bread f bleſsid f brak. f took to
hem. f þe ijen of hē werē open
ed. f þei knewē hi. f he vanpash
ide fro her ijen. f þei seide to gi
dir. wher our herte was not
brēnyng i us: while he spak i
þe weye. f openede tu us scriptu
ris. f þei risen up i þe same
our. f wentē azen i to ierlū. f
founden þe enlenē gaderid to gidir.
f hē þat werē wip hem seiyng.
þat þe lord is risū verrily. And
aperide to symont. f þei teldē
what þingis werē don i þe weye.
f þou þei kneiben hi i brekyng
of bread. And þe while þei spa
ken þese þingis: ihc stood i þe
myddil of hē f seide to hē. þees
to ȝon. þam. nyle ze derede. but
þei werē affrayed f a gast. f
gesaden hem to be a spirit. f

he seide to hem / what ben ze tr
oublid: & poyntis comē up i to
zouir hertis: se ze my hoondis
& my feet: for y my self am
fele ze & se ze: for a spirit hap
not flesch & boones: as ze se
en pat y hane: & whāne he ha
dde seid pis ping: he schewi
de hoondis & feet to hem: &
zit while pei bileuedē not: &
wondridē for ioye: he seide
han ze heer ony ping yt shal
be etū: & pei proferden him
a part of a fish roostid: & an
honycombe: & whāne he hadde
eten bifor hē: he took pat yt lef
te & gaf to hem: & seide to hem
pese ben pe wordis pat y spak
to zou: whāne y was zit wip
jou: for it is neede pat alle pin
gis ben fulfillid: pat ben wr
iti i pe laue of moyses & in
profetis: & i salmes of me
pāne he openede to hem writt:
pat pei schulde vnderstonde sc
pturis: & he seide to hem: for y
it is writū: & pus it bihofte
crist to suffre: & rise agen fro
deep i pe pridde daie: & pena
ūce & remission of synes to
be pchid i his name i to alle fo
lkis: bigynnyng at ierlū: &
ze ben witneffis of pese pin
gis: & y shal sende pe biheest
of my fadir i to zou: but sitte

ze in pe cite: til pat ze be clouid w
vertu fro auhyze: & he ledde hē
forp i to betanpe: & whāne his
hoondis werē lift up: he bles
side hem: & it was don pe whi
le he blesside hē: he dapartide
fro hē: & was bazu i to heuene:
& pei worshypide: & wentē aze
i to ierlū wip grete ioye: & we
ren en more i pe tēple herinyng
& blessinge god

*here endip luyk: here bigyn
nep a ploge o pe gospel of ioun:*

Ihis is ioun euangelist
oon of pe disciplis of
pe lord: pe which is a
virgyn chosū of god: whō god
clepide fro pe spoekilis: whāne
he wolde be weddid: & double
witneffe of virgynyte is zomi
to hi i pe gospel: i pis pat he is
seid loued of god bifore ope disci
plis: & god hongunge i pe crof
bitook his modir i keppng to
hi: pat a virgyn schulde kepe
a virgyn: pis ioun i pe gospel
bigynē a loone pe werk of
vncorruptible word: & witnes
sip pat pe kyndely sone of god
is maad mā: & pat pe lūt was
not takū of derkness: & he
schewip pe firste myracle
whiche god dide at pe wedd
ingis: to schewe where pe
lord is pyed to pe feest: pe

Wyn of pe Weddungs oþer to
faile / pat whāne elde yūngis
ben chāngid : alle neibepingis
pat ben ordeyned of cōt. appe
re / ioun wroot þis goſpel i a
ſpe : aft̃ pat he hadde writū
pe apocalips i pe ple of pathni
os / neveles he wroot pe goſp
el : aft̃ alle goſpeleris / pat
also au vncorruptible ende
bi avirgyn i pe apocalips. to
hi : to whō au vncorruptible
bigynnyng is zoun i geneſis
i pe bigynnyng of hooly ſcriptu
re / ffor cōt ſcrip i pe apocalips.
y am pe bigynnyng & pe ende
& þis ioun is he. pat kneibe
pt pe day of his departynge
was comū. & he clepide to god
his diſciplis i eſſeſie : & ſthebi
de cōt. bi many þingis of myr
aclis. & zede don i to adolupn
place of his biryng : & whāne
he hadde maad pier : he was
put to hie fadris : & was my
che wip out ſorowe of deep :
hon myche he is foundē cleene
fro corrupciō of fleiſch. **T**her
om i his ploge on ioun : ſcrip
at þis

In pe bigynnyng was pe word
and pe word was at god / and
god was pe word / þis was
i pe bigynnyng at god / alle
þingis werē maad bi hi : &

wip outen him was maad no
þing / pat þing pat was maad
i hi was lyf : & pe lyf was pe
lyt of mē : & pe lyt ſhynep i
derkneſſis : & derkneſſis compre
hendide not it. **A** man was ſe
nt fro god : to whom pe name
was ioun / þis man cam i to wit
neſſing : pat he ſhulde bere
witneſſing of pe lyt. pat alle
mē ſhulden biene bi hi : he
was uot pe lyt. but pat he ſh
ulde ber witneſſing of pe lyt.
þ was a dy lyt : which litney
eche man pat comep i to þis
world. & pe world was maad bi
hy : & pe world knew hi not / he
cam i to his owne þingis : & hiſe
reſepnedē hi uot / but hou ma
ny en reſepnedē hyu : he zaf
to hē power to be maad pe ſon
es of god. to hē pat bieneden
i his name / pe which not of
bloodis neþ of pe wille of fle
iſhe neþ of pe wille of mā :
but ben bozti of god & pe word
was maad mā : & dwelide am
ong us / & we han ſepu pe glo
rie of hi : as pe glozie of pe
oon bigetiū ſoue of pe fadir.
ful of grace & of treuþe / ioun
berip witneſſing of hi : and
criep & ſcrip : þis is whom y ſeide
he pat ſhal come aft̃ me. is
maad biſoz me : for he was to

he was in pe
world

for me and of pe pleute of huu
we alle han taken. & grace for gr
ace for pe laibe was zomū bi mo
yres. but grace & treuþe is ma
ad bi ihū cʃt. no mā say en god.
no but pe oon bi getū soue pat
is i pe bosū of pe fadir. he hap
teld out. **A**nd pis is pe witnes
sing of ioon. Whāne ierwis sent
en fro ierlū. pʃtis & dekenes to
hī. pat pei schuld aʃe hī. Who
art pou. he knowlecheide & denye
de not. & he knowlecheide. for y
am not cʃt. & pei aʃide hū. Wh
at pāne. art pou elie. & he seide
y am not. art pou aprofete. &
he answereide. nay. pʃfor pei sei
den to hī. Who art pou. pat we
zine an answere to pese pat se
ntē us. What seist pou of pi cʃf.
he seide. y am a vois of acrier
i desert. dresse ze pe weie of pe
lōd. ad ysaie pe profete seide. &
pei pat weren sent. weren of
pe farisees. & pei aʃide hī & seide
to hī. What pāne baptisist pou.
if pou art not crist. ney elie. ne
per aprofete. ioon answerde to
hem. & seide. y baptise in watir.
but i pe in pōd of zōn hap stōd
oon. pat ze knowe not. he it is
pat schal come aʃt me. pʃt was
maad bifor me. of whom y am
not worpi to loue pe pʃwong of
his schō. pese pʃngis were dōd

in bethanye byonde iordan. Wher
ioon was baptisunge. **A**noþ day
ioon say ihū conynge to hī. & he
seide. lo pe lōmbe of god. lo he pʃ
doir aʃwey pe syn of pe world.
pis is he pat y seide of. aʃt me
is comē aman. Which was ma
ad bifor me for he was raper
pān y. & y knew hī not. but pat
he be schewid i cʃl. pʃfor y am
baptisunge i wat. & ioon bar
witnesing. & seide. pat y say
pe spirit conynge dōn ad aʃcū
n fro henene. & dwellide ou hī.
& y knew hī not. but he pat
seinte me to baptise i wat. seide
to me. on whom pou seest pe
spirit conynge dōn. & dwelli
nge ou hī. pis is he pat bapti
st i pe hooly goost. & y say and
bar witnesing. pat pis is
pe sone of god. **A**noþ day ioon
stood. & tʃwepne of hise dis
cʃplis. & he biheld ihū walky
nge & seip. lo pe lōmbe of god.
& tʃwep discʃplis herden hym
spekyng. & folowide ihū. &
ihū turnede & say hem sayu
ge hī. & seip to he. What seke
ze. & pei seiden to hī. rabi. pʃt
is to seie maist. Where dwell
ist pou. & he seip to hem come
ze & se. & pei camen & sayen wh
ere he dwellide. & dwellen w
hī pat day. & it was ad pe

tenpe our. And Andrewe pe bro-
per of Symount petre was oon
of pe twelue pat herde of io-
on: & hadden sued hi. yis found
first his broper Symount: & he
seide to hi. We han foundu met
nas: pat is to seie crist: & he led
de hi to ihu: & ihc bihelde hi: &
seide. pou art Symount pe sone
of iohana. pou shalt be dep-
id cefas. pat is to seie petre: &
ou pe morowe he wolde go out
i to galilee: & he found filip: &
he seip to hi. Cme pou me. filip
was of bethsaida pe citee of
andrewe & of petre. filip food
nathanael: & seide to hi. We
han foundu ihu pe sone of iose-
ph of nazareth: whō moyses
wroot i pe lawe & pe profetis
& nathanael so seide to hi. of
nazareth may sū good ying be.
filip seide to hi. come & se. ihc
sū nathanael compuge to hi:
& seide to hi. lo vily ama of is-
rael: i whom is no gile. nath-
anael seide to hi. Wherof hast
pou knowu me: ihc answeri-
de: & seide to hi. bifore pat fil-
ip clepide pee whāne pou wer
vndir pe fige tre: y say pee.
nathanael answeride to hi:
& seide. rabbi. pou art pe sone
of god: pou art kyng of isrl.
ihc answeride: & seide to hi.

for y seide to pee. y saw pee vn-
dir pe fige tre. pou bilenest: y
shal se more pan yese pūgis.
& he seide to hem. treuly treuly
y seie to you. ze shulen se hemene
opeupd: & pe angles of god. sty-
nge up. And comynge don on
mans sone.

And pe priddy day wed-
dingis werē maad in
pe cane of galilee: & pe
modir of ihu was þe: & ihc was
clepid & hise discipulis to pe wedd-
ingis: & whāne wyu failde.
pe modir of ihu seide to hi. per-
han not wyu: & ihc seip to hir.
What to me & to pee womā:
myu our cam not zit. his modir
seip to pe mynistris. What eny
ying he seie to you. do ze: & pe
weren set sixe stonū canes af-
tir pe densyng of pe ielwis.
holdunge ech. tweyne ep pre-
metretis: & ihc seip to hē. fille
ze pe pottis wy wat: & per fil-
liden hem up to pe mouy. And
ihc seide to hem. drawe ze now
& bere ze to pe architridy. &
per bareu: & whāne pe archi-
tridy hadde taktid pe wat maad
wyu: & wiste not wherof it
was. but pe mynistris wiste
pat drowē wat. pe architridy
clepē pe sponse & seip to him.
ech mā settē first good wyu.

C. 4.

and whāne men beu fulfillid
pāne pat pt is worse: but pon
hast kept pe good wipn i to pis
tyme. ihc dide pis ye biggynge
of signes i pe caue of galilee.
f shewide his glorie: f hys dis
cyples bileueden i to hi. **T**astur
pese pūgis he cam doū to cāsa
ruan. f hys modir f hys bry
en. f hys disciples: f pei dwelli
den pe uot many daies: f pe
pack of iewis was w: f ihc
wente up to ierlū. f he found
i pe tēple men sillunge ofn and
sheep f culueris. f chāngeris
sittunge. f whāne he hadde m
aad as it were a stourge of
cuale cordis: he droof out al
le of pe tēple. f ofn f sheep.
f he shedde pe money of cha
nigeris: f turnede upsedon
pe boordis: f he seide to hem
pat selden culueris take aib
ep fro hēn? pese pūgis: f up
le ze make pe hous of my fa
dir. an hous of marchandise
f hys disciples hadden myude
for it was writū. pe fervent
loue of pin hous hay etū me.
pfor pe iewis answeriden f
seide to hi. What token shew
ist pon to us: pat you doist pe
se pūgis: ihc answeride and
seide to hem. vndo ze pis tēple.
f in pre daies y shal reise it.

perfor pe iewis seiden to him
in fourty f sixe zeer pis tēple
was bildid: f shalt pon i pre
daies reise it: but he seide of
pe tēple of his bodi: pfor whā
ne he was risū fro deep: hys
disciples haddē myude. pat he
seide pese pūgis of his body
f pei bileuedē to pe scripture.
f to pe word pat ihc seide. and
whāne ihc was at ierlū i pass
i pe feeste daie: many bileue
den i his name. seynge his sig
nes pat he dide: but ihc trou
de not hi self to hem: ffor he
kneue alle mē. f for it was
not nede to hi: pat ony man
shulde bere witnesunge. for
he wiste what was i man
And pe was amā of pe
farisees. upchodeme
bi name a pūce of pe
iewis. f he cam to ihū bi myst
f seide to hi. rabi we wite pat
you art comū fro god maist.
for no mā may do pese pūgis
pat pon doist: but god be wip
hi. ihc answeride: f seide to
hi. treuly treuly y seie to pee.
but amā be boen azen: he may
not se pe kingdom of god. up
chodeme seide to hi. you may
amā be boen: whāne he is eld:
whēp he may entre azen i to
his modris wombe: f be boen

azen. ihc answeride treuly
treuly y seie to pee. but a man
be bozun azen of wat & of pe ho
oly goost. he may not entre in
to pe kingdom of god. pat pat
is bozun of pe fleisch. is fleisch.
and pat pt is bozun of pe spirit.
is spirit. woude pou not. for
y seie to pee. it bihoney zou to
be bozun azen. pe spirit brepip
where he wole. & pou herist
his vois. but pou wost not
fro when? he comey. ne whi
dir he goip. so is ech ma pt is
bozun of pe spirit. nychodemie
answeride & seide to hi. hou
moū peke pingis be don. ihc
answeride. & seide to hi. pou
art amass i isrl. & knowist
not peke pingis. treuly tre
uly y seie to pee. for we speke
pat pat we wite. & we witu
essen. pat pat we han seyn.
& ze taken not oure witnes
sing. if y haue seyd to zou
ervely pingis. & ze bileuen
not. hou if y seie to zou he
uely pingis schulen ze bile
ue. & no man steip i to hen
ene. but he pat cam doū fro
henene. mān? sone pat is i
henene. & as moises awerid
alserpent i desert. so it biho
ney mānig sone to be reis
id. pat ech mā pat bileney

in him peristhe not. but ha
ue enlastinge lif. **F**for god
louede so pe world. pat he
zaf his oon bigetū sone. pt
ech mā pat bileney i hpm
peristhe not. but hane enlasty
ngelif. for god sente not his
sone i to pe world. pat he inge
pe world. but pat pe world be
stuyd bi hi. he pat bileney i hi
is not demed. but he pat bile
ney not. is now demed. for
he bileney not i pe name of pe
oon bigetū sone of god. & pis
is pe don. for līt cam i to pe
world. & me louede more derk
uellis pan līt. for her werk
is werē yuele. for ech man
pat doip yuele hatip pe līt. &
he comey not to pe līt. pt hise
werkis be not repued. but
he pat doip treuē. comey
to pe līt. pat hise werkis be
schelwid. pat pei ben don in
god. **A**fter peke pingis ihc
cam & hise disciplis i to pe lo
ud of indee. & pere he dwelli
de wip hē & baptiside. & ioon
was baptisunge i emou bisi
dis salym. for many watris
weren pere. & pei camē & we
ren baptisid. & ioon was not
zit sent i to p̄loū. p̄for a questi
on was maad of ionys disci
plis wip pe iewis of pe puri

ficacion. And þei came to ioun.
 & seide to hi. maist. he þat was
 wiþ me þee byoude iordan to
 who þou hast bozi witnesse:
 lo he baptisþ & alle me come
 to hi. ioun answered. & seide
 a man may not take oþþing.
 but it be zoun to hi fro henene.
 ze þou silf be wiþnessing to
 me. þat þu seide. þu art not est.
 but þat þu art sent before hi. he
 þat hap a wiþf. is þe hoþobonde.
 but þe frend of þe spouse. þat
 stondiþ & heriþ hi. ioie wiþ
 ioie. for þe vois of þe spouse.
 þfor i þis þing my ioie is ful
 fillid. it biþoney hi to weþe. but
 me to be maad lesse. he þat ca
 fro abone is a bone alle. he þat
 is of þe erpe. spekiþ of þe erpe.
 he þat comeþ fro henene. is a
 bone alle. & he witnesseþ þat
 þing þat he hap seie & herde. &
 no man takiþ his witnesse.
 but he þat takiþ his witnesse.
 hap confermed þat god is soþe
 est. but he whom god hap sent.
 spekiþ þe wordis of god for uot
 to mesure. god giueþ þe spirit þe
 fadir loueþ þe sone. & he hap zo
 un alle þingis i his hond. he þat
 bileueþ i þe sone. hap eue lasty
 uge liþ. but he þat is vubileue
 ful to þe sone. shal not se euilac
 tinge liþ. but þe wrappe of

god dwelleþ on him.
Verfor as ihu knew. þat þe sa
 rices herden. þat ihu makyþ
 & baptisþ mo discipulis þan io
 on. þou ihc baptiside not. but
 ihc discipulis. he leste in de. &
 wente azeu i to galilee. & it vhoft
 hi to passe bi samarie. þat is seid
 aar. bi sidis þe place þat iacob
 zaf to ioseph his sone. & þe welle
 of iacob was þe. & ihc was wery
 of þe iourney. & sat þus upon
 þe welle. & þe our was as it wer.
 þe syster & a womā cam fro sam
 arie. to draue watir. & ihc se
 ip to hir. giue me drynke. & his
 discipulis werē gon i to þe citee.
 to bie mete. þfor þilke womā
 of samarie seiþ to hi. þou þou
 whāne þou art a iewe. asist of
 me drynk. þat art a womā of
 samarie. for ieiwis vlið not to
 dele wiþ samaritans. ihc answered
 ride. & seide to hir. if þou wist
 þe gifte of god. & who he is þat
 seiþ to þee. giue me drynke. þou
 per aneture woldist haue aȝid
 of hi. & he shulde haue zoun to
 þee. quik wat. þe womā seiþ to
 hi. siþe þou hast not wher þu
 to draue. & þe pit is deep. wher
 of þane hast þou quik wat. wher
 þou art grette þan our fadir
 iacob. þat zaf to us þe pit. & he
 drauk þ of. & his sones & his

C. iii.

þfor ihc
cam i to
citee of sa
marie

beestis / ihc antweride and seide
to hir / ed) mā pat drynkis of vis
wat: schal pirste oflone but he
pat drynkis of pe wat pat y schal
al zine hi: schal not pirste wip
oute ende but pe wat y schal
zine hi: schal be maad i hi alwel
le of wat sprynguge up in to
enlastinge lif: pe wōmā seip
to hi: sire zine me vis wat pat
y pirste uot: ney come hidir to
drauwe: ihc seip to hir: go: clepe
yū hōsebonde: & come hidir: pe
wōmā antweride: & seide: y ha
ne noon hōsebonde: ihc seip to
hir: pou seidist wel: pat y haue
noon hōsebonde: for pou hast ha
dde spūe hōsebondis: & he pat
pou hast: is not yū hōsebonde
vis ring: pou seidist sovel: pe
wōmā seip to hi: loz y se: pt pū
art aprofete: oure fadiris wor
schipiden i vis hil: & ze seyen: pt
at ierlū is a place: where it bi
honey to worsthipe: ihc seip to hir
wōmā bileue pou to me: for pe
our schal come: whāne ney i vis
hil: ney i ierlū ze schulē worsthi
pe pe fadir: ze worsthipē pat ze
knowē uot: we worsthipē pat
pt we knowē: for helpe is of pe
iewis: but pe tyme is comen &
now it is: whāne tweiwe worst
hiperis schulē worsthipe pe fad
ir i spirit & treupe: for also pe

fadir sekis luche: pat worsthipē
hym: god is a spirit: & it bihoney
hem pat worsthipē hi: to worst
chipe i spirit & treupe: pe wō
mā seip to hi: y woot pat mel
lias is comen: pat is seid crist:
pfor whāne he comen: he schal
telle us alle pingis: ihc seip to
hir: y am he pat spekis wip yee:
& a noon hise discipulis camen:
& wondridē pat he spak wip pe
wōmā: nepeles no mā seide to
hi what sekist pou: oz what spe
kist pou wip hir: pfor pe wōmā
leste hir watir pot: & wente i
to pe citee & seide to po mē: come
ze & se ze mā pat seide to me alle
pingis: pat y haue don: whepe
he be cft: & pei wente out of pe
citee: & camē to hi: i pe mene whi
le hise discipulis ppedē hi & seiden:
maist ete: but he seide to hē: y ha
ue mete to ete: pat ze knowē not:
pfor discipulis seide to gide: wher
oup mā hay brout: hi mete to
ete: ihc seip to hē: my mete is:
pat y do pe wille of hi pat sete
me: pat y parforme pe werk of
hi: whep ze seien not: pt zit foure
monevis bē: & ripe corn comen:
lo y seie to zon: lifte up zoure eze
& se ze pe seeldis: for now pei bē
white to reye: & he pat repir: ta
kis hire: & gaderis fruyt in to
enlastinge lif: pt bope he pat

sony & he pat repy: hane io
 ye to gidere: i vis ping is ye
 word trewe: for auoy is pat
 sony: & auoy pat repy: y se
 nte you to reye: pat pat ze ha
 ne uot trauelid: & he ze han
 entrid i to her trauels: & of
 pat citee many samaritans
 bileueden i hi: for pe word of
 ye wōuā pat bare witneſſig.
 pat he seide to me alle pingis
 pat y hane done: pfor whāne
 samaritans camē to hi: pei
 pīeden hi to dwelle pe: and he
 dwelte pe twey daies: & ma
 ny mo bileueden for his word:
 & seiden to ye wōuā: p̄t now
 uot for pi weche we bileuen
 for we hau herd: & we witen.
 pat vis is vily pe sayour of
 ye world. **A**nd aftir twey da
 ies he wente out fro pen: &
 wente i to galilee: & he bar
 witneſſig: pat aprofete i
 his owne citee hap noon on
 our: pfor whāne he cam in to
 galilee: mē of galile respy
 neden hi: whāne pei hadden
 seyen alle pingis pat he had
 de don i ierlū i ye feestē daie:
 for also pei hadden comū to ye
 feestē day: pfor he cam eftso
 one i to ye caue of galile: whe
 re he made ye wat wylu: &
 altil kyng was: whos sone

was lyk at casarua: whāne
 vis hadde herd pat ihū shulde
 come fro inde i to galilee: he
 wente to hi: & ppede hi: pat he
 shulde come don: & heele his
 done: for he bigan to die: pfor
 ihc seide to hi: but ze se tokenes
 & grete wondris: ze bileuē not:
 ye lital kyng seip to hi: lord come
 don: bfor pat my sone die: ihc
 seip to hi: go: pi sone lyney: pe
 mā bileuede to ye word pat ihc
 seide to hi: & he wente: & now
 whāne he cam don: ye seruā
 tis camē azen: hi: & teldē to hi
 & seide: pat his sone lpynde: &
 he aside of hē pe our: i which
 he was a meuid: & pei seide to
 hi: for 31st day i pe seuēpe our:
 ye fener lette hi: pfor pe fadir
 knew pat pitke our it was: m
 which ihc seide to hi: pi sone lyney
 & he bileuede: & al his hous: ihc
 dide eft vis seide tokene: whā
 ne he cā fro inde i to galilee

Aftir yese pingis p̄ was
 a feestē day of ye ierlū:
 & ihc wente up to ierlū:
 And i ierlū is a waschinge pla
 ce: pat i ebrew is named beth
 saida: & hap spue porchis: i pe
 lay a gret multitude of like mē
 blynde: arokid: & drye: abidinge
 ye monyng of ye watir: for pe
 angel of pe lord cam don certey

ne tymes in to pe watir: And
 pe watir was moned: & he pat
 first cam don i to pe sathie aftir
 pe monyng of pe watir: was
 maad hool of what en likeret
 se he was holden: & Anna was
 pe hantye epte & pritty zeer i
 his likeret: & whanne ihc had
 de seyn hi liggynge & hadde kn
 owen: pat he hadde myche tym
 e: he seip to hi: wolt pou be ma
 ad hool: pe sisk ma answeride
 to hi: lord y haue ma pat wha
 ne pe watir is inouyd: to put
 te me i to pe sathie: for pe while
 y come: Anoy gory don bifor
 me: ihc seip to hi: rise up: take
 y bed & go: & anon pe ma was
 maad hool: & took up his bed
 & wente for: & it was sabbat: i
 pat day: pfor pe ierwis seide to
 hi pat was maad hool: it is sa
 bat: it is not leueful to pee: to
 take away y bed: he answeride
 to he: he pat made me hool: sei
 de to me: take y bed & go: pfor
 pei aside hi: what ma is pat
 pat seide to pee: take up y bed
 & go: but he pat was maad ho
 ol: wite not who it was: &
 ihc bowide awei fro pe puple
 pat was set i i pe place: aftir
 ward ihc foond hi i pe temple:
 & seide to hi: so pou art maad
 hool: now wyle pou do synne.

lest ony worse ying bifalle to
 pee: pilke ma wente & tolde to
 pe ierwis: pat it was ihu pat
 made hi hool: pfor pe ierwis pur
 suede ihu: for he dide yis ying
 i pe sabbat: & ihc answeride to
 he: my fadir worchip til now:
 & y worche: pfor pe ierwis sougte
 more to sle hi: for not onely he
 brak pe sabbat: but he seide yt
 god was fadir: & made hi ene
 ne to god: pfor ihc answeride:
 & seide to he: trenly trenly y
 seie to zou: pe sone may not of
 hi sile do ony ying: but pat
 ying: pat he seep pe fadir do
 ynge: for what enie yingis
 he doip: pe sone doip i like m
 aner po yingis: ffor pe fadir
 louey pe sone: & shewip to hi
 alle yingis pat he doip: & he
 shal shewe to hi grette wer
 kis pan pese: pat ze wondre
 for as pe fadir reisy deed me
 & quikene: so pe sone quike
 ney whd he wole: for neyer
 pe fadir ingip ony ma: but
 hay zom eche dom do pe sone:
 pat alle men onoure pe sone:
 as pei onoure pe fadir: he yt
 onourip not pe sone: onourip
 not pe fadir pat sente hyu:
 trenly trenly y seie to zou: yt
 he pat herip my word and
 bileip to hi pat seute me:

his

I have everlasting life / and he com-
 eth not into doom: but passeth fro
 death into life / truly truly I se-
 e to you: for ye our comey and
 now it is: Whanne deede men
 shynen here ye vois of goddis
 sone / & ye heren: shulde I have
 for as ye fadir have life in hi self:
 so he gaf to ye sone to have life
 in hi self / & he gaf to hi power
 to make doom: for he is man's
 sone nyle ye wondre þis for ye
 our comey: in which alle men þat
 ben in birchis: shulde here ye vo-
 is of goddis sone / & ye þat ha-
 do good þingis: shulde go in to
 azeurisyng of life: but ye þat
 han don yuele þingis: in to aze-
 rising of doom / y may do no
 þing of my self: but as y here
 y deme / & my doom is iust: for
 y seke not my wille: but ye
 wille of ye fadir þat sente me
 if y bere witnesing of my self:
 my witnesing is not trewe
 anoy is þat veriy witnesing
 of me: & y woot þat his witne-
 sing is trewe þat he beris of
 me: ze sente to ioon: & he bar wi-
 tnesing to trewe: but y take
 not witnesing of us: but y
 seye þese þingis: þat ze be ma-
 he was a laurie breuige: and
 shynig: but ze wolden glade
 at an our in his lizt: but y ha-

ne more witnesing þan ioon /
 for ye werkis þat my fadir gaf
 to me to þerfourme he: þilke
 werkis þat y do: bere witnes-
 sing of me: þat ye fadir sente
 me: and ye fadir þat sente me:
 he bar witnesing of me: neþ-
 ze herden eny his vois: neþ ze sa-
 þen his lickenesse: & ze han not
 his word dwelling in you: for ze bi-
 leuen not to hi whom he sente
 seke ze scripturis: in which ze ges-
 sen to have everlasting life: & þat
 ben þat bere witnesing of me
 & ze wolden not come to me: þat ze
 have life y take not clerenesse
 of me: but y have knowen you
 wy þat ze han not þe sone of
 god in you y can in þe name of my
 fadir: & ze toke not me: if anoy
 come in his owne name: ze shulde
 resseyne hi / þou mon ze bileue
 þat resseyne glorie ech of oþer:
 & seken not þe glorie þat is of
 god aloone: nyle ze gesse þat y
 am to accuse you anetis þe fad-
 it is moyses þat accusis you:
 in whom ze hope: for if ze bile-
 nedeu to moyses: þanentur
 ze shuld be bileue also to me: for
 he broot of me: but if ze bileue
 not to his lechis: þou shulen ze
 bileue to my wordis

For þese þingis I se we
 ute on þe see of galilee:

pat is tiberias and agreeet in
ultitude suede hi: for pei saien
pe tokenes pat he dide on hē p^r
werē like p^rfor ihc wente in to
an hil: & cat pe wip hise discipulis
& pe pak was ful up: afreeste da
y of pe ieiuis: p^rfor whāne ihc
hadde lift up his ieu: & hadde
seyu pat agreeet multitude cā
to hi: he seip to filip: wherof
shylde we bie loones: pat pese
men ete: but he seide vis ping:
temptuge hi: for he wiste wht
he was to do: filip answeride
to hi: pe loones of tweyne hū
drid peng: sufficien uot to hem:
pat ech man take alitil what
oon of hise discipulis andrew
pe broþ of symonit petre: seip
to hi: achild is here pat hap fy
ne barly loones & twey fishis
but what ben pese among so
manye: p^rfor ihc seip: make ze
hē sitte to pe mete: and p^r was
myche hey i pe place: & so men
saten to pe mete: as fyne pou
synde i noubre: & ihc took fyne
loones: & whāne he hadde do
panckpugis: he departide to
mē pat satē to pe mete: & also
pe fishis: as myche as pei
woldē: & whāne pei weren
fyllid: he seide to hise discipulis
gadre ze pe relis pat be left:
pat pei perishe not: & so pei

gadriden & filliden twelue of
fyne of relyfe of pe fyne barly
loones & twey fishis: pat lefte
to hē pat hadde eti: p^rfor po mē
whāne pei hadde seyu pe signe
pat he hadde don: seide: for pis
is vily pe profete pat is to come
i to pe world: & whāne ihc had
de knowū: pat pei werē to come
to take hi & make hi kyng: he
flew aloone eft i to an hille: &
whāne enentide was comū: hise
discipulis wentē don to pe see: &
pei wentē up i to aboot: & pei
camen on pe see i to cafaruan:
& derkenessis werē maad pane:
& ihc was not come to hē: & for
agreeet bynde bleis: pe see roos
up: p^rfor whāne pei hadde rowid
as fyne & twenty furlongis or
pretty: pei seen ihu walkyng
on pe see: & to be ney pe boot: &
pei dredde: & he seide to hem:
p am: uyle ze drede: p^rfor pei wol
den take hi i to pe boot: And ano
on pe boot was at pe lond: to
which pei wentē **T**on pe toþ dai
pe puple pat stood on pe see say:
pat p^r was noon of boot p^r bnt
oon: & pat ihu entride not wip
hise discipulis i to pe boot: bnt hi
se discipulis aloone wentē: but
ope botis camē fro tiberias: bi
sidis pe place wher pei hadden
breed: & didē panckpugis to

god þfor Whāne þe puple hadde
seyn þat ihū was not þe neper
hise disciples: þei wente up to
bootis & camen to caſarnai
ſekynge ihū / & whāne þei had
den foundū hym on þe ſee: þei
ſeidē to hī: rabp hou come þ'
hidir: / ihc anſweride to hē
& ſeide: treuly treuly y ſeie
to zou: ze ſeken me not for ze
ſeyn þe myracles: but for ze
eten of loones & werē fillid
worche ze not mete þat perif
chip: but þat dwellip i to enla
ſtinge liſ: which mete mān
ſone ſhal zine to zou: for god
þe fadir hay markid hī: þfor
þei ſeiden to hī: what ſhulē
we do: þat we worche þe wer
kis of god: / ihc anſweride: &
ſeide to hem: þis is þe werk
of god: þat ze bileue to hī: wh
om he ſente: þfor þei ſeiden
to hī: what tokene þāne doſt
þou: þat we ſeen & bileue to
þee: / what worſthiſt þou: ou
re fadris eeten māna i deſert:
as it is writū: he ȝaf to hem
breed fro heuene to ete: þfor
ihc ſey to hē: treuly treuly
y ſeie to zou: moſes ȝaf zou
not breed fro heuene: but
my fadir ziney zou vȝ breed
fro heuen: for it is vȝ breed
þat comey doū from heuen:

and ziney liſ to þe worlde: þerfor
þei ſeiden to hī: lord enezine us
þis breed: & ihc ſeide to hē: y am
breed of liſ: he þat comey to
me: ſhal not hūgre: he þat bi
leuey i me: ſhal nehe þirſte:
but y ſeide to zou þat ze han ſe
yn me: & ze bileuedē not. **¶** Al
þing þat þe fadir ziney to me:
ſhal come to me: & y ſhal not
caſte hī out: þat comey to me:
for y cam doū from heuene: not
þt y do my wille: but þe wille
of hī þat ſente me: & þis is þe
wille of þe fadir þat ſente me:
þat al þing þat þe fadir ȝaf
me: y leeſe not of it: but aȝen
reſe it i þe laſte day: & þis is
þe wille of my fadir þat ſente
me: þat ech mā þat ſey þe ſo
ne & bileuey i hī: haue enlaſt
ynge liſ: & y ſhal aȝenreſe hī
i þe laſte day: þfor iewis gruc
chiden of hī: for he hadde ſeid:
y am breed þat cam doū fro
heuene: & þei ſeiden: wheper þis
is not ihc þe ſone of ioſeph:
whos fadir & modir we han
knowū: hou þāne ſey þis: þt
y cam doū fro heuene: / þfor
ihc anſweride: & ſeide to hē:
nyle ze grucche to gidere: no
man may come to me: but
if þe fadir þat ſente me dra
we hī: & y ſhal aȝen reſe hī

in pe laste day / it is writun in pro
phetis: & alle me schule be able for
to be taunt of god / ech man þat her
de of pe fadir & hap lerned: com
ey to me / not for ony man hap
say pe fadir: but þis þat is of
god hap saye pe fadir: soþely
soþely y seie to þou: he þat bile
nep i me: hap enlastyng lif /
y am breed of lif: þoure fadir
is eeten manna in desert: & þen
deed: þis is breed comyng don
fro heuene / þat if ony man ete
þof: he die not / y am luyng
breed: þat cam don fro heuene
if ony man ete of þis breed: he
shal lyue wip outen ende: & þe
breed þat y shal zme: is my fle
isch: for þe lif of þe world: þfor
þe iewis childe to gide & seiden
þou map þis zme to us his lif
fleisch to ete: þfor ihu serþ to
hem: treully treully y seie to
þou but þe eten þe fleisch of man
nis sone & drenken his blood:
þe schule not hane lif i þou: he
þat etip my fleisch & drynky
my blood: hap enlastige lif: &
y shal azen reise hi i pe laste day
for my fleisch is vþ mete: & my
blood is vþ drynke: he þat etip
my fleisch & drynky my blood:
dwelly i me & y i hi: as my fad
ir luyng seinte me: & y lyue
for þe fadir: & he þat etip me:

he shal lyue for me: þis is bre
ed þat cam don from heuene
not as þoure fadir eeten man
na: & þen deed: he þat etip þis
breed: shal lyue wip oute ende:
he seide þese þingis i pe synago
ge: techinge i cafaruan: þfor
many of his discipulis herþinge
seiden: þis word is his hard:
who map here it: but ihc wit
þinge at hi til: þat his discipulis
grutchide of þis þing: seide to
he: þis þing standriþ þou: þfor
if þe seen man? sone styngge whe
re he was bifore: it is þe spirit
þat quikeney: þe fleisch profi
tyþ no þing: þe wordis þat y ha
ne spokun to þou: þen spirit & lif:
but þen sime of þou: þat bile
nen not: for ihc wiste fro þe bi
styng: whiche weren bileu
þinge: & who was to bitraye hi:
& he seide: þfor y seide to þou: þat
no man map come to me: but
it wer þou to hi of my fadir:
ffor þis tyme many of his disci
plis wenten abak: & wenten n
ot now wip hi: þfor ihc seide to
þe twelue: wher þe wole al so
go a wey: & symon petre ans
weride to hi: lord to who schule
we go: þou hast wordis of
enlastige lif: & we bileuen &
han knowun: þat þou art crist
þe sone of god: þfor ihc answe

C. viij.

ride to hem / wherper y ches not
 Jon tibelne: & oon of Jon is a fed:
 & he seide pis of midas of symo
 nit (tharisth) for pis was to bi
 traie hi: Whane he was oon
 of pe tibelne

Aftir pese pings ihc
 walkide i to galilee
 for he wolde not wal
 ke i to iudee: for pe ieiwis souz
 ten to sle hi: & p was ney a fe
 este day of pe ieiwis: senofegi
 a: & hise bripen seide to hi, pas
 se fro hen? & go i to iude: pat
 alld pi discipulis seuen pi werkis
 pat pon doist: for no ma doir
 ony ping i hidils: & hi silf se
 kiy to be oppu: & pon doist
 pese pings: shewe pi silf to pe
 world: for ney his bripen bile
 uede i hi: yfor ihc seip to hem
 my tyme cam not yet: but jour
 tyme is enmore redy: pe world
 may not hate Jon: sovely it ha
 ty me: for y bere witueessinge
 yof: pat pe werkis of it ben
 yuele: go ze up to yf feeste dai:
 for my tyme is not yet fulfil
 lid: Whane he hadde seide pese
 pings: he dwelte i galile: &
 aft pat hise bripen were go
 on up: pane he zede up to pe
 feeste dai: not oppuly: but as
 i puyte: yfor pe ieiwis souz ten
 hi i pe feeste day: & seiden

pis
 but y shal not
 go up to pis fel
 te day.

Where is he: & myche gruchig
 was of hi among pe puple: for
 sume seiden pat he is good: &
 ope seiden nay: but he distepu
 ey pe puple: nepeles no mau
 spak oppuli of hi: for drede of
 pe ieiwis: but whane pe mydd
 il feeste dai cam: ihc wente up
 i to pe temple: & taryte: & pe ieiwis
 wondriden & seide: hou can pis
 ma lettis: siyen he hap not ler
 ned: ihc answeride to he: & seide
 my doctryu is not myn: but
 his pat sente me: if ony man
 wole do his wille: he shal kno
 we of pe teching: wher it be
 of god: or y speke of my silf: he
 pat spekiy of hi silf sekuy his
 owne glorie: but he pat sekuy
 pe g glorie of hi pat sente him:
 is sopefast: & vnrizibilnesse
 is not i hi: wher moises zat not
 to Jon alalwe: & noon of Jon do
 ip pe lalwe: what seken ze to sle
 me: & pe puple answeride & sei
 de: pou hast a deuyl: who sekuy
 to sle pee: ihc answeride & seide
 to hem: y hane don o werk: &
 alle ze wondren: yfor moises
 zaf to Jon circucision: not for
 it is of moyses but of pe fadris:
 & i pe sabat ze circucide ama:
 if a ma take circucision in pe
 sabat: pat pe lalwe of moyses
 be not brokn: han ze indigna

cion to me. for y made al aman
hool i ve sabat. **U**nle ze deme af
t' ve face. but denie ze arystful
dom. p'for siime of ierlū seiden
wher pis is not he. whō ve ielw
is seken to cle. & lo he spekū opp
uly. & pei sepu no ying to hyū
wher pe p'ncis kneiden verily.
pat pis is crist. but we knowe
pat pis mā of whēn he is. but
whāne crist shal come. no mā
noot of whēn he is. p'for ihc
criede i ve tēple techyng & seide
ze knowe me. & ze knowe of whē
n y am. & y cam not of my silf.
but he is trewe pat sente me
whō ze knowe not. y knowe hi.
& if y seie pat y knowe hi not.
y shal be lyk to zou aliere. but
y knowe hi. for of hi y am & he
sente me. p'for pei dūzte to take
hi. & no mā sette on hi hondis.
for his our cam not zit. & manye
of pe puple bileuedē i hi & seide
whāne crist shal come. wheyer
he shal do mo tokenes. pan po
pat pis doip. farisees herdē
pe puple muspunge of hi yē se
yngis & pe p'ncis & farisees se
intē mynist'is. to take hi. p'for
ihc seide to hē. zit alittil tyme
y am wip zou. & y go to ve fao
pat sente me. ze shulē seke me.
& ze shulē not fynde. & where
y am ze mon not come. p'for pe

ielwis seiden to hem silf. whidn
shal pis gon. for we shulē not
fynde hi. wher he wole go i to
ve statyng of hevene mē. & wo
le tedje pe heven. what is pis
word which he seide. ze shulen
seke me. & ze shulen not fynde.
& wher y am zo mon not come.
but i pe laste dai of ve greete fe
ste. ihc stood & criede & seide. if
ony mā yur sty. come he to me
& drinke. he pat bileuey i me
as pe scripture seip. floodis of
quik watir shulē flowe fro his
wombe. but he seide pis ring
of pe spirit. whom mē pat bi
lenedē i hi shuldē take. for pe
spirit was not zit zoun. for ihc
was not zit glorified. p'for of
pat cūpanye whāne pei haddē
herd yē wordis of hi. pei seide.
pis is vily aprofete. ope seide.
pis is crist. but siime seide wher
crist comey fro galilee. wher pe
scripture seip not. pat of pe seed
of dāuy. & of pe castel of bethle
em where dāuy was. crist com
ey. p'for distencion was maad
among pe puple for hi. for si
me of hē woldē hane take hi.
but no mā sette hondis on hi.
p'for pe mynist'is camē to bisho
pis & fariseis. & pei seide to hē.
whi bronzte ze not hi. pe myn
ist'is answeriden. newe mā

spak so: as vis man spekij: þfor
 ye farisees answered to hem
 wher þe ben disceypled also: wher
 per ony of ye þinges æ of ye fari
 sees. bilenede i hi: but vis pu
 ple pat knowij not ye lawe: be
 cursid / nycodeime seij to he. he
 pat cam to hi nyzt: pat was o
 on of hem. wher omre lawe de
 meij a ma: but it haue first he
 rde of hi. & knowe what he do
 ip: & þei answered: & seiden
 to hi. wher þou art a man of
 galilee also: seke þou scriptur
 es. & se þou. pat a profete rai
 uot of galilee: & þei turnede
 azen: ech i to his hous

C. viij.

But ihc wente i to þe
 mount of olyuete: &
 eerly eft he cam i to
 þe temple: & al þe puple cam to
 hi: & he sat & tauhte hem: & scri
 bis & farisees bryngen a wōm
 an takū i a vōltrie: & þei settid
 hi i þe myddil: & seide to hi. ma
 ist vis wōmā is now takū i a
 nowte: & þe lawe moyses coma
 ndide us: to stoon stinliche: þer
 for what seist þou: & þei seiden
 vis þing teptinge hi: pat þei m
 ysten accuse hi: & ihc bowide
 hi silf dou & wroot wip his fy
 ngur i þe erpe: & whāne þei a
 biden aþynge hym: he reiside
 hi silf & seide to hem. he of zon

pat is wip out spue: first caste
 a stoon i to hir: & eft he bowide
 hi silf: & wroot i þe erpe: & þei
 her yuge þese þingis wente awei:
 oon aft anoy: & þei bigunē fro
 þe eldre me: & ihc dwelte aloone:
 & þe wōmā stondynge i þe myd
 dil: & ihc reiside hi silf: & seide to
 hir. wōmā. where be þei pat
 accuside þee: no mā hap dāpned
 þee: she seide. no mā lord: ihc
 seide to hir. ney y shal þee go y
 and now aftward nyle þou sh
 ne nomore. **T**herfor eft ihc spak
 to hem & seide. y am þe lýt of
 þe world: he pat liy me. wal
 kij not i derknesses: but shal
 haue þe lýt of lýt: þfor þe fari
 sees seiden. þou berist witnes
 syuge of þi silf: þi witnes syuge
 is not trewe: ihc answered &
 seide to he. & if y bere witnes sy
 ng of my silf: my witnes syuge
 is trewe: for y woot fro whēn
 y cam: & whidur y go: but þe wi
 ten not fro whēn y cam: ne
 whidur y go: for þe deme aftar
 þe fleisch: but y deme no man
 & if y deme: my dom is trewe:
 for y am not aloone: but y & þe
 fadir pat sente me: & i zoure la
 we it is writū. pat þe witnes
 syng of twei men is trewe:
 y am pat bere witnes syng of
 my silf: & þe fadir pat sente me:

berij witneſſing of me: per for
 per ſeiden to hi: where is y fadir:
 ihc anſweride: ney ze knowen
 me: ne ze knowe my fadir: if
 ze kneiwe me per aneture ze ſh
 ulde knowe alſo my fadir: ihc
 ſpak peſe wordes i pe treſorie
 techinge i pe temple: & no man
 took hi: for his our cam not yet
 yfor eft ihc ſaide to he: lo y go
 & ze ſhulde ſeke me: & ze ſhulen
 die i zoure ſyne: Whidur y go:
 ze moſt not come: yfor pe ieiſis
 ſeiden: wher he ſhal ſle hi liſt:
 for he ſeiþ. Whidur y go: ze mo
 ſt not come: & he ſaide to he: ze
 ben of bynepe: y am of above:
 ze ben of yis world: y am not
 of yis world: yfor y ſaide to
 zou: pat ze ſhulden die i zour
 ſynes: for if ze bilenen not yt
 y am: ze ſhulde die i zoure ſyne:
 yfor per ſeiden to hi: Who art
 you: ihc ſaide to he: pe bigyn
 nyg. Which alſo ſpeke to zou
 y hane many yngis to ſpeke
 to zou deme of zou: but he pt
 ſente me: is ſope faſt: & y ſpeke
 i pe world peſe yngis pat y he
 rde of hi: & per kneiwe not: pt
 he clepide hiſ fadir god: yfor
 ihc ſeiþ to hem: Whane ze ha
 areiſid man? ſone: yane ze
 ſhulde knowe: pat y am: & of
 my liſt y do no yng: but as

my fadir tauzte me: y ſpeke pe
 ſe wordis yngis: & he pat ſente
 me: is wiþ me: & leſte me not alo
 one: for y do enmore vo yngis
 pat ben pleſyng to hi: Whane he
 ſpak peſe yngis: manye bilenede
 i hi: yfor ihc ſaide to pe ieiſis: pt
 bilenede i hi: if ze dwellen in my
 word: vily ze ſhulde be my diſcip
 lis: & ze ſhulde knowe pe treuþe:
 & pe treuþe ſhal make zou fre:
 yfor pe ieiſis anſweriden to hi:
 we ben pe ſeed of abraham: and
 we ſerue uen to ma: hou leiſt y.
 pt ze ſhulde be fre: ihc anſweri
 de to he: treuly treuly y ſeie to
 zou: ech man pt doiþ ſyne: is
 ſeruant of ſyne: & pe ſeruant
 dwelliþ not i pe hous wiþ oute
 ende: but pe ſone dwelliþ wiþ
 oute ende: yfor if pe ſone make
 zou fre: vily ze ſhulde ben fre:
 y woot pat ze ben abrahams ſon
 es: but ze ſeken to ſle me: for
 my word takip uot i zou: y ſpeke
 vo yngis pat y ſay at my fadir:
 & ze doen vo yngis: pat ze ſayen
 at zoure fadir: per anſweriden
 & ſeiden to hi: abraham is onre
 fadir: ihc ſeiþ to he: if ze be pe
 ſones of abraham: do ze pe wer
 kis of abraham: but now ze ſeke
 to ſle me ama: pat hane ſpoken
 to zou treuþe pat y herde of
 god: abraham dide uot yis yng

hi

ze doen pe werkis of zoure fadir
per for pei seiden to he: we ben not
born of fornicacion: we han o fa
dir god: but ihc seip to he: if god
were zoure fadir: copeli ze shal
iden lone me: for p passide forp
of god: & cam: for nep y cam of
my self: but he sente me: whi
knowen ze not my speche: for
ze mon not here my word: ze be
of pe fadir pe denel: & ze wolen
do pe desir of zoure fadir: he
was amaleev fro pe bigynnyng
& he stood not i treupe: for treupe
is not i hi: whane he spekyp lesy
ng: he spekyp of his owne: for
he is alper & fadir of it: but
for p seie treupe: ze bilenē not
to me: who of zon shal repne
me of syne: if y seie treupe: whi
bilenē ze not to me: he pat is of
god: herip pe wordis of god: per
for ze heren not: for ze ben not
of god: pfor pe iewis answeri
de & seide: wher we seie not wel
pat pou art almaritan: and
hast adenel: ihc answeride &
seide: p hane not adenel: but
p honoure my fadir: & ze han
unhonoured me: for y seke
not my glorie: p is he pat sek
ep & demep: treuly treuly p se
ie to zon: if ony man kepe my
word: he shal not taste dep w
ontē eude: pfor pe iewis seide:

now we han knowū: pat pou
hast adenel: abraham is deed:
& pe profetis: & pou seist if ony
man kepe my word: he shal not
taste deep wip onten eude: wher
pou art grette pan onre fadir
abraham pat is deed: & pe pro
fetis ben deed: whom makist
pou yi self: ihc answeride: if y
glorifie my self: my glorie is
nougt: my fadir is pat glorifiey
me: whom ze seien pat he is zo
ure god: & ze han not knowū hi:
but p hane knowū hi: & if p seie
pat y knowe hi not: y shal be ali
ere lichi to zon: but p knowe hi:
& p kepe his word: abraham zour
fadir gladide to se my day: & he
saiz & ioiede: pane pe iewis seide
to hi: pou hast zit fifty zeer: and
hast pou seyn abraham: pfor
ihc seide to he: treuly treuly p seie
to zon: bifor pat abraham shulde
be: y am: pfor pei token stoonys
to casten to hi: but ihc hydde hi:
& wente out of pe temple

And ihc passynge siz an
an blynd fro pe birpe
and hise discipulis aside
hi: maist what synede: pis ma
or his elderis: pat he shulde be
born blynd: ihc answeride: nep
pis ma synede: nep his elderis:
but pat pe werkis of god be
thelwid i hi: it bihouep me to

Worche þe Werkis of him þat se
ute me: as longe as þe day is /
þe nyzt schal come: Whāne nom
an may worche as longe as þ
am i þe world: y am þe lzt of
þe world / Whāne he hadde seid
þese þingis: he spette i to þe er
þe: & made cley of þe spittle: &
anoyntide þe cley on hisen: &
seide to hi / go & be þou walschū
i þe wat of siloe: þat is to seie
lent / þane he wente & walschide:
& cam seynge: & so neybores and
þei þat hadden seyn hi bifoze:
for he was abegge: seiden / wheyer
þis is not he þat sat & beggide: oþe
me seiden þat þis it is / oþ me sei
den nay: but he is lzt hi but he
seide: þat y am / þfor þei seide to hi
hon ben þu isen openyde: he an
sweride / wilke man þat is seid iht:
made cley & anoyntide my isen:
& seide to me / go þou to þe watir
of siloe: & walsche: & y wente and
walschide: & say / and þei seiden
to hi / where is he: he seide / y wo
ot not: þei leden hi þat was bly
nd to þe farisees / and it was sa
bat Whāne ihc made cley: & ope
nyde hisen: eft þe farisees af
ide hi / how he hadde seyn / and he
seide to hem / he leyde to me cley
ou þe isen: & y walschide: & y se:
þfor sume of þe farisees seiden
þis mā is not of god: þat kepip

not þe sabat / opere men seide / how
may a synful man do þese figures /
& crist was among hem / þfor
þei seien eftsoone to þe blynd mā /
what seist þou of hi: þat openy
de ym isen: & he seide þat he is
a profete / þfor ielwis bileneden
not of hi: þat he was blynd: &
hadde seyn: til þei clepidē his fa
dir & modir: þat hadde seyn / &
þei afide hē: & seide / is þis som
sone: which ze seien was born
blynd: how þane seep he now:
his fadir & modir answerden
to hem: & seiden / we witen þat
þis is onre sone: & þat he was
born blynd: but hon he seep now
we witen nere: or who openyde
his isen we witen nere / afe ze
hi / he hap age: speke he of hym
sulf / his fadir & modir seiden þe
se þingis: fro for þei dredden
þe ielwis / for þane þe ielwis
hadden conspirid: þat if ony m
an kuouledhde hi crist: he shul
de be don out of þe synagoge /
þfor his fadir & modir seiden:
þat he hap age: afe ze hi / þfor
eftsoone þei clepiden þe man
þat was blynd: & seide to hi /
zine þou glorie to god / we wite
þat þis mā is a synle / þane he
seide / if he is a synle y woot ner
o ying y woot þat whāne y was
blynd: now y se / þfor þei seide

to hi: what dide he to pee: hou op
 enyde he ym ien: he answeride
 to he: y seide to zou now: & zo her
 de: what wolen ze est soone he
 re: wher ze wole be made hise
 discipulis: for pei ansidē hi & sa
 idē: be you his disciple: we be
 discipulis of moyses: we wite
 pat god spak to moyses: but
 we knowē not pis of whēn
 he is: pilke man answeride &
 seide to hem: for i pis is a wo
 ndirful ping pat ze wite not
 of whēn he is: & he hap ope
 nyde my ien: & ze wite y god
 heris not ful me: but if om
 niā is worshypere of god: &
 doir his wille: he heris hi: fro
 pe world it is not herd: y om
 niā openede pe ien of a blud
 bozi mā: but pis were of god:
 he myzte not do ouy ping: pei
 answerde: & seide to hi: you
 art al bozi i synes: & techist y
 us: & pei putte hi out: ihc her
 de pat pei hadde putte hi out
 & whāne he hadde fōnden him:
 he seide to hi: bileneft you in
 pe soue of god: he answeride:
 & seide: lord who is he: pat y bi
 lene i hi: & ihc seide to hi: & y
 hast seyn hyu: & he it is pat
 spekis wip pee: & he seide: lord
 y bilene: & he felle don & worst
 hipide hi: for ihc seide to hi

y cam in to pis world in to doon
 pat pei pat seen not: se: & pei pat
 seen be maad blyude: & sume of
 pe farices herden pat weren
 wip hi: & pei seide to hi: wher
 we be blyude: ihc seide to hem:
 if ze weren blyude: ze schulen
 not hane syne: but now ze seie
 pat we seen: zoui syne dwellyn

Meruly treuly y stille
 seie to zou: he pat com
 ey not in bi pe dore in
 to pe foold of sheep: but stey bi
 anoy weie: is amyt peef & aday
 peef: but he pat entris bi pe do
 re: is pe sheepherde of pe sheep
 to pis pe port openy: & pe she
 ep herē his vois: & he cleip his
 owne sheep bi name: & ledis
 hē out: & whāne he hap don
 out his owne sheep: he gois bi
 fore hem & pe sheep cne hi: for
 pei knowen his vois: but pei
 siē not an alien: but fleen fro
 hi: for pei han not knowū pe
 vois of aliens: ihc seide to hē
 pis proube: but pei knewen
 not: what he spak to hē: for
 ihc seide to hē eftdone: treuly
 treuly y seie to zou: pat y am
 pe dore of pe sheep: as manye
 as han come: werē myt penes
 & dai penes: but pe sheep her
 den not hem: y am pe dore: if
 ouy man schal entre bi me:

he ſhal be ſayd: and he ſhal
go in & ſhal go out: & he ſhal
ſynde leſe wiſe: a nyxt peef com
ep not: but pat he ſtele. & le
eſe: & y ca pat pei han liſt: & ha
ne more plenteuouſly. **I** am
a good ſheepherde: a good ſhe
epherde: zurey hiſ liſt for hiſ
ſheep: but an hyrid hyue & p
is uot pe ſheepherde. Whos
ben uot pe ſheep hiſ owne:
ſcepe a woolef compuge: & he leu
ep ye ſheep & fleep: & pe woolef
raupſchyp: & diſparply ye ſhe
ep: & pe hyrid hyue fleep: for he
is an hyrid hyue: & it pertepu
ep not to hi of pe ſheep: y am
a good ſheepherde: & y knowe
my ſheep: & my ſheep knowū
me: As ye fadir hay knowū me:
y knowe ye fadir: & y putte my
liſt for my ſheep: y hane over
ſheep pat ben uot of yis ſcolde:
& it bihoney me to bryuge hem
to gidir: & pei ſhulē here my vo
ys: & it ſhal be maad o ſcolde:
& o ſheepherde: ꝑfor ye fadir
loney me: for y putte my liſt:
pat eftſoone y take it: no man
takip it fro me: but y putte it
of my liſt: y hane powder to
putte it: & y hane powder to ta
ke it azen: ꝑis mañdement y
hane takū of my fadir. **T**eſt
diſſencion was maad among

pe iewis: for peſe woordes & ma
uſe of hē ſeide: he hay adenel
& maddip: what herē ze hi: oꝑe
men ſeide: peſe woordes be not
of a mā pat hay a ſceud: wher
ye denel may opene ye zen of
blynde mē: **B**ut ye feetiſ of
halewꝑing of pe tēple werē ma
ad i ierlū: & it was wynt: and
ihc walkide i pe temple: in pe
porche of ſalomon: ꝑfor pe iewis
came aboute hy: & ſeide to hi:
hou long takuſt ꝑ' a wep oure
ſoule: if pou art criſt: ſeie pou
to us oppuly: ihc anſweride to
hē: y ſpeke to zou & ze biſenen
not: pe werkis pat y do in pe
name of my fadir: beuē witu
eſſing of me: but ze biſenē
not: for ze ben uot of myn ſhe
ep: my ſheep herē my vois: &
y knowe hem: & pei ſien me:
& y zine to hē enlaſtinge liſt: &
pei ſhulē not peritſhe wyꝑ oute
ende: & noon ſhal raupſche hē
fro my hond: pat ying pat
my fadir ſaf to me: is more
ꝑan alle þingis: & no mā may
raupſche fro my fadir's hond:
ꝑ & ye fadir ben oon: ye uis
token up ſtoones: to ſtove hi:
ihc anſweride to hē: y hane
ſcheiuid to zou many good wer
kis of my fadir: for which
werk of hē ſtoone ze me: y pe

anſweriden to him / we ſtoonen
 pe noot of good werk: but of
 blaſfemye / & for þou ſipen þou
 art ama: makist þi ſelf god / ihe
 anſweride to hem / wher it is u
 ot writun i þoure lawe: þat y ſei
 de ze ben goddis: if he ſeide þat
 þei were goddis: to whiche þe
 word of god was maad & ſcrip
 ture may not be vndon: þilke
 þat þe fadir hap halewid & hap
 ſent i to þe world / ze ſeien þat þ
 blaſfemye for y ſeide y am godd
 is ſone: if y do not þe werkis
 of my fadir: uþle ze bilene to
 me / but if y do: þou ze wolen
 not bilene to me: bilene ze to þe
 werkis / þat ze knowe & bilene:
 þat þe fadir is i me: & y i þe fa
 dir / þfor þei ſouhte to take him:
 & he wente out of her hondis /
 & he wente eftſoone ou iordau
 i to þat place where ioon was
 firſt baptisþe: & he dwelte
 þe / & manye came to hi & ſeiden
 for ioon dide no myracle / and
 alle þingis what en ioon ſeide
 of þis: were ſope / and many
 e bileneden in him

C. xj.

And þer was a ſyk man
 lazarus of betanpe:
 of þe caſtel of mary
 & martha hiſe ſiſtris / and it
 was marie which anoyntide
 þe lord wip oynement & wipte

hiſe feet wip hir heeris: whos bro
 þer lazarus was ſyk / þfor hiſe
 ſiſtris ſenten to hi: & ſeide / lord lo
 he whom þou loſeſt: is ſyk / and
 ihe herde & ſeide to hem / þis ſik
 neſſe is not to þe deep: but for
 þe glorie of god: þat man ſone
 be gloriſied bi hi / & ihe longde
 martha: & hir ſiſt marie & la
 zarus / þfor whane ihe herde
 þat he was ſyk: þane he dwelli
 de i þe ſame place twey dayes
 & aft þeſe þingis: he ſeide to hi
 ſe diſciþlis / go we eft in to iude
 þe diſciþlis ſeien to hi / maſt
 now þe ielwis ſouhte for to ſto
 ne þee: & eft goiſt þou þidur /
 ihe anſweride / wher þ ben not
 twelue onris of þe day: if ony
 man wandre i þe daie: he hurtiþ
 not: for he ſeep þe liht of þis
 world / but if he wandre in þe
 nyht: he ſtonibliþ: for liht is not
 i hi / he ſeiþ þeſe þingis / & aftir
 þeſe þingis he ſeiþ to þe / laza
 rus oure frend ſlepiþ: but y
 go to reiſe hi fro ſleep / þfor hi
 ſe diſciþlis ſeide / lord if he ſle
 piþ: he ſhal be laſt / but ihe
 hadde ſeid of hiſe deep / but þei
 geſſide þat he ſeide of ſlepiþ
 of ſleep / þane þfor ihe ſeide to
 þe oppuþ / lazarus is deed / &
 y hane ioie for þou: þat ze bile
 ne: for y was not þe / but go

We to hi / per for thomas pat is
 seid didymus: seide to eulene dis
 ciple / go we also: pat we dien
 wip hi / & to ihc cam: & foond hi
 hangunge pane foure daies in
 pe grane / & betampe was visi
 ierualde as it were fiftene
 furlongis / & manye of pe ierw
 is comen to mary & martha
 to confort he of her broper /
 pfor as martha herde pat ihu
 cam: she ran to hi / but mary
 sat at home / pfor martha sei
 de to ihu / lord if pou haddist
 be here: my brop hadde not
 be deed / but now y woot: pat
 what ene pingis pou schalt
 aze of god: god schal zine to pee /
 ihc seip to hir / pi brop schal
 rylse azen / martha seip to hi /
 y woot pat he schal rylse azen
 i pe azenrilyng i pe laste day /
 ihc seip to hir / y am azenrily
 ng & luf / he pat bilenev i me:
 she pouz he be deed: he schal
 lyne / & eche pat lyney & bilenev
 ep i me: schal not die wip onte
 en / bilenevst pou vis ping / she
 seip to hi / she laed y hane bile
 ned pat pou art crist pe sone
 of pe lynyng god: pat hast
 come i to vis world / & whane
 she hadde seid vis ping: she
 wente & clepide marie hir
 sist i cylene & seide / pe maist

comer and clepiv pee / she as
 she herde aroos anon: & ca
 to hi / & ihc cam not zit i to pe
 castel: but he was zit i pe pla
 ce: wher martha hadde come
 azen / hi / pfor pe ierwis pat
 werē wip hir i pe hong: & co
 confortide hir: whane pei sme
 mary pat she roos swipe
 & wente out / pei suedē hir &
 seide: for she goiv to pe grane:
 to wepe pe / but whane marpe
 was come wher ihc was: she
 seynge hi felde don to his feet
 & seide to hi / lord if pou haddist be
 here: my broper hadde not be
 deed: & pfor whane ihu saiz hir
 wepyng: & pe ierwis wepyge
 pat weren wip hir: he made
 uoyle i spirit: & troblede hym
 self & seide: where han ze leid
 hi / pei seien to hi / lord come &
 se: & ihc wepte / pfor pe ierwis
 seiden / lo hou he lonede him /
 & siime of hem seide: wher
 vis man pat openyde pe zen
 of pe born blyud ma: myzte
 not make pat vis schulde not
 die: pfor ihc est makpunge no
 ple i hi self: cam to pe grane
 & pe was adene: & a stoon was
 leid pone: & ihc seip / take ze a
 wey pe stoon / martha pe sistur
 of hi pat was deed: seip to hi /
 lord he styntiv now: for he hap

leie foure daies / ihc seip to hir /
 haue y not seide to yee. pat if y
 bileneft yon schalt se ye glorie
 of god. yfor yei token albei ye
 stoon / & ihc lifte up hile yen. &
 seide / fadir y do paugkyng to
 yee. for yon hast herde me / & y
 wiste pat yon enuioze herist me
 but for ye puple pat stondy a
 bonte y seide: pat yei bilene yf
 yon hast sent me / whane he
 hadde seid yese ying. he arie
 de wip agreet vois / lazarus
 come yon fory / & anoon he pat
 was deed: cam out boundy ye
 hondis & feet wip boondis &
 his face boundy wip a sudarie /
 & ihc seip to he / vubynde ze hi.
 & suffre ze hi to go fory / perfor
 many of ye ielwis pat camen
 to marie & martha. & seien wh
 at yingis ihu dide: bileneden
 i hi / but sume of hem wenten
 to ye farisees: & seide to hem.
 what yingis ihc hadde dou / per
 for ye bishopsis & ye farisees
 gadriden aconseil agen ihu &
 seiden / what do we: for yis m
 an doip many myradis. if
 we leenen hi yus: alle me sch
 yle bilene i hi / & romayus sch
 ylen come & schyle take oure
 place & oure folc / but oon of
 he causas bi name. whane he
 was bishop of pat zeer: seide

to hem / ze witen no ying ne yen
 ken: pat it spedy to yon pat o
 ma die for ye puple. & pat al
 ye folc peristhe not / but he sei
 de not yis ying of hi self / but
 whane he was bishop of pat
 zeer: he profetiede pat ihu was
 to die for ye folc. & not oonly
 for ye folc. but pat he schulde
 gadere i to oon ye soug of god.
 pat were statid yfor fropat dai
 yei yonste: for to sle hi / yfor ihc
 wallide not pane oppuly amo
 nge ye ielwis: but he wente in
 to a nitre bilidis desert: i to a
 te yf is seid effren: & yehedwel
 lide wip hile disciplis / and ye
 pack of ye ielwis was up: and
 manye of ye citrey weten up
 to ierusalẽ bifor ye pack. to ha
 lewe he self / yfor yei souste ihu.
 & spake to gode stonlige i ye tep
 le / what gessen ze: for he comey
 not to ye feestte day: for ye bish
 opis & farisees hadde yon a
 maundement / pat if ony man
 know where he is: pat he sch
 yve. pat yei take hym
Verfor ihc bifor sife daies
 of pack cam to betaupe
 where lazarus hadde bede
 ed: whom ihc resside / & yei
 made to hi asoupere ye. and
 martha mynstride to hi. & la
 zarus was oon of he me pat

satte at pe mete wip him. þ for
marie took apon of opnement
of trewe warde þcions. & anoy
ntide pe feet of ihu. & wipte his
feet wip hir heeris. & pe hors
was fulfild of pe manour of
pe opnement. þ for midas schari
oth oon of hise disciples. þ was
to bitraie hi. seide. Whi is not
pis opnement seeld for pre hund
rid pens. & is zom to nedi me.
but he seide pis piug. not for it
perternede to hi of nedy men.
but for he was a peef. & he had
de pe pursis & bar po piugis pat
weren sent. þ for ihc seide. Luf
fre ze hir. pat i to pe day of my
birying stye kepe pat. for ze sch
ule ennoze hane poze me wip
zon. but ze schule not ennoze
hane me. þ for myche puple of
iewis knew. pat ihc was þe
& per came not oonly for ihu.
but to se lasarus. who he had
de reisid fro deey. but pe pu
cis of þatis pouzte to cle lasar.
for manye of pe iewis wente
awei for hi. & bilenede i ihu.
but on pe moze we. anyche
puple pat cam to gode to pe se
este day. whane per haddē herd
pat ihc cam to ierlm. token br
anchis of palmes & came forp
azen? hi. & criede. osanna. ble
ssid is pe king of isrl. pat com

ey in pe name of pe lord. And ihc
foond azonge alle. & sat on hym
as it is writu. pe domt of spon.
uple pou drede. lo pi kyng comey.
sittynge on an alle sole. hise disci
ples knewe not first pese piugis.
but whane ihc was glorified.
pane per hadden mynde. for pe
se piugis were writu of hi. &
pese piugis per diden to hi. per
for pe puple bar witnessung. þ
was wip hi. whane he clepide
lasarus fro pe grane. & reiside
hi fro deey. & þ for pe puple ca
& mette wip hi. for per herden
pat he hadde don pis signe. þ for
pe farisees seide to he luf. ze se
en pat we profiteu no ping. lo
al pe world wente aft? hi. & per
were sume hepene me. of he
pat hadden come up to worshi
pe i ve seeste day. & pese camen
to filip. pat was of bethsaida
of galile. & þieden hi & seiden.
sure we wolen se ihu. filip com
ey & seip to andrew. eft andr
ew & filip seide to ihu. & ihc
answeride to he & seide. pe our
comey þt mannis done be cla
rified. **T**renly trenly y seie
to zon but a corn of wheete fal
le i to pe erpe & be deed. it dihel
lip not aloone. but if it be deed.
it bringy myche fruyt. he þt
louey his luf schal leese it. &

he pat hatp his lif in pis world:
 kepip it in to enlastpunge lif: if ony
 man serue me: sue he me: & wher
 y am: þe my mynstre schal be: if
 ony man serue me: my fadir schal
 al worsthupe hi: now my soule is
 troblid: & what schal y sepe: ffa
 dir lanne me fro pis onr: but y
 for y cam i to pis oure: ffa dir
 clarifie pi name: & a vois cam
 fro henene & seide: & y haue cla
 rified: & eft y schal clarifie: þfor
 ye puple pat stood & herde: seide
 pat piidur was maad: oþe me
 seide an aigel spak to hi: ihe au
 sweride & seide: pis vois can not
 for me: but for you. **N**ow is pe
 dom of pe world: now pe puce of
 pis world: schal be cast out: & if
 y schal be enhaunsid fro pe erpe:
 y schal drawe alle piingis to my
 self: & he seide pis piing: signifi
 punge bi: what oep he was to die
 & pe puple answered to hi: we
 hau herd of pe lawe: pat crist
 dwellitp wiþ outen ende: & how
 seist pou: it bihoney man? come
 to be areid: who is pis man? come
 & þane ihe seip to he: zit a
 litil list is i you: walke ze pe whi
 le ze hau list: pat derknessis
 cathe you not: he pat wandrip
 i derknessis: woot nere whidir
 he goip: while ze hau list: bile
 ne ze i list: pat ze be pe childre

of list: ihe spak pese piingis: and
 wente & hidde hi fro he: & whane
 he hadde don so many myracles
 bifor hem: pei bilenede not i hi
 pat pe word of isane pe profete
 schulde be fulfild: which he sei
 de: lord who bilenede to oure he
 rpug: & to whom is pe arm of
 pe lord shewid: þfor pei mygte
 not bilene: for eft y lanne seide:
 he hap blyndid her ien: & he hap
 maad hard pe herte of he: pat
 pei se not wiþ ien: & vndursto
 nde wiþ herte: & pat pei ben co
 nertid & p heele he: y lanne seide pe
 se piingis: whane he say pe glorie
 of hi: & spak of hi: nepeles of pe
 pnces manpe bilenede i hi: but
 for pe fansees pat knowledhid
 not: pat pei schulde not be put
 out of pe synagoge: for pei lon
 ede pe glorie of me: more pan
 pe glorie of god: & ihe criede & se
 ide: he pat bilenep i me: bilene
 ep not i me: but i hi pat sente
 me: he pat seep me: seep hi pat
 sente me: y list cam i to pe world
 pat ech pat bilenep i me: dwelle
 not i derknessis: & if ony ma
 herip my wordis & kepip hem:
 y deme hi not: ffor y cam not
 pat y deme pe world: but pat
 y make pe world saaf: he pat
 discipilp me & takip not my wor
 dis: hap hi pat schal inge hyin

pilke word pat y hane spokn of
my self schal deme hi i pe laste
day for y hane not spokn of my
self but pilke fadir pat sente
me: 3af to me amandemēt
what y schal seie: & what y schal
speke: & y woot pat his man
dement is enlastyngē luf: pfor
po pūgīs pat y speke as pe fa
dir seide to me: so y speke

Bi fore pe feeste day of
passk: ihc writunge pat
his our is comū: pat
he passe fro vis world to pe fa
dir: whāne he hadde lōned his
pat weren i pe world: i to pe
ende he louede hē: & whāne pe
souper was maad: whāne pe
denel hadde putte pāne i to pe
herte: pat iudas of symonit
tharioth schulde bitraye hi
he writunge pat pe fadir 3af
alle pūgīs to hi in to hise hon
dis: & pat he wente out fro
god: & goip to god: he risip fro
pe souper & doip of hise clopis
& whāne he hadde takū al pu
nū clop: he girde hi: & aftwa
rd he putte wat i to abasyn:
& bigan to waiste pe discipulis
feet: & to wipe wip pe lynen
clap: wip which he was gird
& so he cam to symonit petre
& petre seip to hi: lord waisth
ist pon my feet: ihc answeri

de: and seide to him: what y do
pon woost not now: but pon sch
alt wite aftward: petre seip to
hi: pon schalt neue waiste my
feet: ihc answeride to hi: if y
schal not waiste pee: pon schalt
not hane part wip me: symonit
petre seip to hi: lord not oonly
my feet: but bope ye hondis &
ye feet: ihc seide to hi: he pat
is waisthū hap no neede: but
pat he waiste ye feet: but he
is al clene: & ze ben clene: but
not alle: for he wiste who was
he pat schulde bitraye hi: pfor
he seide ze ben not alle clene: &
so aft pat he hadde waisthū pe
feet of hē: he took hise clopis: &
whāne he was set to mete aze:
eft he seide to hē: ze wite what
y hane don to zon: ze clepe me
maist & lord: & ze seien wel: for
y am: pfor if y lord & maist ha
ne waisthū zome feet: & ze sch
nle waiste oon an opīs feet:
for y hane zomū ensauple to zon:
so doon ze: trenly trenly y seie
to zon: pe sernant is grette
pan his lord: nepir an apostle:
is grette pan he pat seite hi: if
ze wite pese pūgīs: ze schule be
blessid: if ze doen hē y seie not
of alle zon: y woot: which y ha
ne chosū: but pat pe sēpture
be fulfulid: he pat etip my breed:

heed

not

shal reise his heele azen me
trently y seie to you bifor it be
don pat whane it is doon: ze
bilenen y^t am trently trently
y seie to you. he pat taky whō
en y shal seide: ressepney me
f he pat ressepney me: ressep
ney hi pat seute me whane ihc
hadde seid pese pūgis: he was
troblid i spirit f witueclide f
seide: trently trently y seie to you:
pat oon of you shal bitraie me
pfor ye disciplis lokide to gide:
doutige of whō he seide: f so
oon of hise disciplis was resty
nge i ye bosū of ihu: whō ihu
louede pfor symonit petre bibe
ney to hi: f seip to hi: who is it
of whō he seip: f so whane
he hadde restid azen ou ye bre
st of ihu: he seip to hi: lord who
is it: ihc answeride: he it is
to whom y shal areche a cop
of breed: f whane he hadde
wet breed: he gaf to iudas of
symonit (tharioth) f affe ye in
uicel: pane cathanas entride
i to hi: f ihc seip to hi: pat pig
pat you doist: do you swipe
f noon of hē p^t catē at ye mete
wiste wherto: he seide to hi: for
cūme gecclide for iudas hadde
pur sig: pat ihc hadde seid to hi:
bie you po pūgis pat ben nede
ful to us: to ye feeste day: or y^t

he shulde zine si ping to ned
me: pfor whane he hadde takū
ye inuicel: he wente out anon
f it was nyzt: f whane he was
gon out: ihc seide: now māns
loue is clarified: f god is clari
fied i hi: if god is clarified i hi:
god shal clarifie hi in hi lif: f
anon he shal clarifie hi. **U**lfle
loues zit a litil pan wip you ze
shule seke me: f as y seide to ye
iewis: whidur y go ze mon not
come: f to you y seie now y zine
to you anelwe mandemet: pat
ze lone to gider: as y lone you
f pat ze lone to gider: pat ze be
my disciplis: if ze han lone to
gide: symonit petre seip to hi:
lord whidur goist you: ihc answe
ride: whidur y go: you maist
not sue me now: but you shalt
sue affward: petre seip to hi:
why may y not sue pee: y shal
putte my lif for pee: ihc answe
ride: you shalt putte y^r lif for
me: trently trently y seie to pee: ye
cok shal not crow: til you shalt
deuye me pries: and he seip
to hise disciplis

Be not you herte af
fied: ne drede it: ze
bilenen i god: f bile
ne ze in me in ye hous of my
fadur: be many dwellingis:
if ouy ping lesse y hadde seid

alle me
shulde
knowe

to you. for y go to make redy to
you a place. & if y go & make redy
to you a place. eftsoones y come.
& y schal take you to my self. pat
where y am. ze be. & whidur y
go ze witte. & ze witte ye weie.
thomas seip to hi. lord. we witte
not whidur you goist. & hou
mon we witte ye weie. ihc seip
to hi. y am weie treupe & lif
no ma comey to ye fadir. but
bi me. if ze haddē knowe kno
we me. sopey ze haddē knowe
also my fadir. & aftward ze
schule knowe hi. & ze han sepi
hi. filip seip to hi. lord. schewe
to us ye fadir. & it sufficij
to us. ihc seip to hi. so longe
tyme y am wip you. & han ze
not knowū me. filip. he pat
seep me. seep also ye fadir.
hou seist you. schewe to us ye
fadir. bileuest you not. pat
y am i ye fadir. & ye fadir is
i me. ye wordis pat y speke
to you. y speke not of my self
but ye fadir. hi self dwelligē
i me. doir ye werkis. bileue
ze not pat y am i ye fadir. &
ye fadir is i me. ellis. bileue
ze for pilke werkis. treuly y
seie to you. if amā bileuey in
me. also he schal do ye werk
is pat y do. & he schal do gēte
werkis pan ye se. for y go to

ye fadir. and what ying ze afe
ye fadir i my name. y schal do
pis ying. pat ye fadir. be glori
fied i ye lone. if ze afeū ony yig
i my name. y schal do it. if ze
louen me. kepe ze my comā
demētis. & y schal ppe ye fadir.
& he schal zue to you anoy con
fortour. ye spirit of treupe. to
dwelle wip you wipoutē ende.
which spirit. ye world may n
ot take. for it seep hi not neyer
knowip hi. but ze schule hym
knowe. for he schal dwelle wip
you. & he schal be i you. y schal
not leene you fadir. lesse. y sch
al come to you. zit alitil & ye
world seep not now me. but
ze schule se me. for y lyue. & ze
schule lyue. in pat day ze sch
ule knowe pat y am i my fa
dir. & ze i me. & y i you. he pat
hap my comādemētis. & kep
ip hē. he it is pat louey me. &
he pat louey me. schal be lonyd
of my fadir. & y schal loue hi.
& y schal schewe to hi my self.
indas seip to hi. not he of sta
rioth. lord. what is doon. pat
you schalt schewe pi self to us.
& not to ye world. ihc answer
ide & seide to hi. if ony man lo
uey me. he schal kepe my word.
& my fadir schal loue hym.
& we schule come to hi. & we

eu

schynle dwelle wy him, he pat lon
 ey me not: kepey not my wordis,
 & pe word which ze han herd: is n
 ot myn: but pe fadiris pat sente
 me dese pyngeis y hane spokn to
 zon dwellynge among zon but
 pilke hooly goost pe confortour
 whom pe fadir schal sende i my
 name: he schal teche zon alle pin
 geis: what ene pyngeis y schal seie
 to zon pees y leene to zon: my pe
 es y zine to zon not as pe wold
 ziney: y zine to zon, be not zom
 herte affraid: ne drede it: ze
 han herd pat y seie to zon: y go
 & come to zon: if ze louede me:
 forsope ze schuld hane iope: for
 y go to pe fadir: for pe fadir is
 grettere pan y & now y hane
 seid to zon bifor pat it be don:
 pat whane it is don ze bilene
 now y schal uot speke many
 pyngeis wy zon: for pe pnce of
 pis wold comey: & hap uot in
 me ony yng: but pat pe wor
 ld knowe pat y lone pe fadir
 & as pe fadir gaf a comandem
 ent to me: so y do ryle ze go we
 C. 26. **I** am a very vyne: & then
 my fadir is an etre tilier:
 ech brauche i me pat veriy
 uot fruyt: he schal take awei
 it: & ech pat veriy fruyt: he sch
 al purge it pat it bere pe more
 fruyt: now ze ben cleue for pe

wold: pat y hane spokn to zon
 dwelle ze i me: & y zon, as abra
 uche may not make fruyt of it
 alf: but it dwelle i pe vyne: so
 ney ze: but ze dwelle i me: y am
 a vyne: ze ben brauchis: who yt
 dwellyn i me & y i hi: pis veriy
 myche fruyt: for wy ontē me
 ze uon uo pynge do: if ony mā
 dwellyn uot i me: he schal be
 cast onte as a brauche & schal
 wefe drie: & pei schynle gade hi:
 & pei schynle caste hi i to pe fier
 & he breney: if ze dwelle i me:
 & my wordis dwelle i zon: whē
 en pynge ze wold: ze schynle ase &
 it schal be don to zon: i pis yng
 my fadir is clarified: pat ze
 brynge forp ful myche fruyt:
 & pat ze be maad my discipulis
 as my fadir louede me: y hane
 loued zon: dwelle ze i my lone:
 if ze kepe my comandemētis:
 ze schynle dwelle i my lone: as
 y hane kept pe comandemen
 tis of my fadir: & y dwelle in
 his lone: dese pyngeis y spak
 to zon: pat my iore be i zon: &
 zoure iore be fulfillid: pis is
 my comandemēt: pat ze lone
 to gode: as y louede zon: no mā
 hap more iore lone pan pis: pt
 anan putte his lyf for his fre
 ndis: ze ben my frendis: if ze do
 en po pyngeis pat y comande to

3on / now y schal not clepe 3on ser
 nant: for pe seruant woot u
 ot what his lord schal do / but y
 hane clepid 3on frendis / for alle
 pingis what ene y herde of my
 fadir: y hane maad knowen to
 3on / ze han uot chosun me: but y
 chees 3on / & y hane put 3on: pat
 ze go & brynge fro forp fruyt.
 & 3oure fruyt dwelle / pat whi
 eu ping ze aken pe fadir i my
 name: he 3me to 3on / yese ping
 is y comaunde to 3on: wite pat
 ze loue to gode / if pe world hat
 y 3on: wite ze pat it hadde me
 i hate ray pan 3on / if ze hadde
 be of pe world: pe world schulde
 loue pat ping pat was his / but
 for ze beu not of pe world: but y
 chees 3on fro pe world: & for pe
 world hat y 3on / hane ze myde
 of my word: which y seide to 3on.
 pe seruant is not greette pan
 his lord / if pei han pur sued
 me: pei schule pursue 3on also /
 if pei han kept my word: pei
 schule kepe 3oure also / but pei
 schule do to 3on alle yese pingis
 for my name: for pei knowen
 uot hi pat sente me / if y hadde
 not comen & hadde uot spokun to
 hem: pei schulde not hane syne /
 but now pei han noon excusa
 on of her syne / he pat hat y
 me: hat y also my fadir / if y

hadde not doon werkis in hem.
 which noon of man dide: pei
 schulden not hane syne / but
 now bope pei han seyn & han
 hatid: me & my fadir / but y pe
 world be fulfillid: pat is wri
 ten i her lawe: for pei hadde me
 i hate wip oute cause / but wha
 ne pe conforzom schal come: wh
 ich y schal sende to 3on: fro pe
 fadir. A spirit of trewe which
 comen of pe fadir: he schal bere
 witnesing of me / & ze schulen
 bere witnesing: for ze ben wt
 me fro pe bigynnyng

Vese pingis y hane spokun
 to 3on: pat ze be not stan
 dryd / pei schule make 3on
 wip oute pe synagoges / but
 pe on comen: pat eche ma
 pat sleep 3on: deme pat he doir
 seruyce to god / & pei schule do
 to 3on yese pingis: for pei han u
 ot knowen pe fadir neyir me /
 but yese pingis y spak to 3on:
 pat whane pe on of he schal
 come: ze hane mynde pat y seide
 to 3on. **T**y seide not to 3on yese
 pingis fro pe bigynnyng: for
 y was wip 3on / & now y go to
 hi pat sente me: & no ma of
 3on aky me whidur yon goist
 but for y hane spokun to 3on y
 se pingis: he myneste hap ful
 fillid 3oure herte / but y seie

C. xvi.

to you treuþe: it ſpedy to you yf
 y go: for if y go not forþ: ye cō
 fortour ſhal not come to you
 but if y go forþ: y ſhal ſende
 hi to hi you: & whāne he comey
 he ſhal reþue ye world of ſy
 ne: & of ryzthiſneſſe & of dō
 of ſyne: for þei han not bile
 ued i me: & of ryzthiſneſſe:
 for y go to ye fadir: & now ze
 ſhulē not ſe me: but of doom:
 for þe þuce of þis world is no
 w deined: zit y haue many þi
 ngis forto ſeie to you: but ze
 moni not bere hē now: but
 whāne yillie ſpūit of treu
 þe comey: he ſhal teche you
 al treuþe: for he ſhal not ſpe
 ke of hi ſelf: but what euer
 þingis he ſhal here: he ſhal
 ſpeke: & he ſhal telle to you
 þo þingis þat beu to come: he
 ſhal clarifie me: for of myue
 he ſhal take: & ſhal telle to
 you: alle þingis whiche eñ ye
 fadir hap: ven myue: þfor y
 ſeide to you: for of myn he ſh
 al take: and ſhal telle you:
A litil: & þāne ze ſhulē not
 ſe me: & eftſoone alitil: & ze
 ſhulē ſe me: for y go to ye fa
 dir: þfor ſūme of hiſe diſcipl
 is ſeide to gode: what is þis
 þing þat he ſeip to us: alitil
 & ze ſhulē not ſe me: & eftſoo

ne alitil: & ze ſhulē ſe me: for
 y go to ye fadir: þfor þei ſeide
 what is þis þat he ſeip to us a
 litil: we witē not what he ſpe
 kuy: & i hē knew: þat þei woldē
 aſe hi: & he ſeide to hē of þis þi
 g ze ſeken among you: for y ſeide
 alitil: & ze ſhulē not ſe me: & eft
 ſoone alitil: & ze ſhulē ſe me:
 treuly treuly y ſeie to you: þat
 ze ſhulē moune & wepe: but
 ye world ſhal haue ioye: & ze
 ſhulē be ſozou ful: but þoure
 ſorely ſhal turne i to ioye: a
 wōmā whāne ſhe berip child:
 hap heynneſſe for hir tyme co
 mē: but whāne ſhe hap bor
 un a ſone: now ſhe þenkiþ u
 ot on ye þepue for ioye: for an
 an is borū i to ye world: & þfor
 ze han now ſorelye: but eftſo
 one y ſhal ſe you: & þoure herte
 ſhal haue ioye: & no mā ſhal
 take fro you þoure ioye: & i þat
 day ze ſhulē not aſe me ony
 þing: treuly treuly y ſeie to you:
 if ze aſen ye fadir ony þing i
 my name: he ſhal zue to you:
 til now ze aſide now þing i
 my name: aſe ze: & ze ſhulē
 take: þat þoure ioye be ful: y
 haue ſpokū to you þe þingis
 i þroubiþ: ye our comey: whā
 ne now y ſhal not ſpeke to you
 i þroubiþ: but oppūly of my

fadir. y shal telle to you in pat day
ze schule afe in my name. & y seie
not to you. pat y shal preie pe fa-
dir of you. for pe fadir hun alf
louey you. for ze han loued me.
& han bileued pat y wente out
fro god. y wente out fro pe fa-
dir. & y cam i to pe world. eftso-
one y leene pe world. & y go
to pe fadir. hise discipulis seide
to hi. lo now you spekest oppo-
nly. & you seist no prouerbe.
now we wite pat you wost al
le pingis. & it is not nede to see.
pat ony man afe pee. in pis ping
we bileue. pat you wentist out
fro god. ihc answered to hem.
now ze bileue. lo pe our comey
& now it comey. pat ze be dis-
parplid. ech i to his owne pin-
gis. & pat ze leene me aloone.
& y am not aloone. for pe fadir
is wip me. yese ping. y haue
spokn to you. pat ze haue pees
i me. in pe world ze schule hane
disele. but trust ze y haue
ouercomn pe world.

Vese pingis ihc spak. And
whane he hadde cast up hi
se yen i to heuene. he seide
fadir. ye our comey. clarifi-
e pi sone. pat pi sone clarifie
pee. as you haft zomn to hyu
power of eche fleisch. pat al
ping pat you haft zomn to hi.

he zine to pee hem euerlastinge
lif. & pis is euerlastig lif. pat
pei knowe pee. bi god aloone. &
whō you haft sent ihc. & ha-
ne clarified pee ou pe erpe. y
hane endid pe werk pat you
haft zomn to me. to do. & now
fadir. clarifie you me at pi lif.
wip pe deuuelle pat y haue
at pee. bifor pe world was mad.
y haue stherwid pi name to vo-
me. whiche you haft zomn to me
of pe world. pei were pine. & y
haft zomn hē to me. & pei han kept
pi word. & now pei han known.
pat alle pingis pat you haft zo-
mn to me ben of pee. for pe wor-
dis pat you haft zomn to me. y
zaf to hē. & pei takn. & han kno-
wn vily. pat y wente out fro
pee. & pei bileueden pat you
sentist me. **A**y pie for hē. y pie
not for pe world. but for hem
pat you haft zomn to me. for pei
ben pine. & alle my pingis ben
pine. & pine pingis ben myne.
& y am clarified i hem. & now y
am not i pe world. & yese ben in
pe world. & y come to pee. hooly
fadir. kepe hē i pi name. whiche
you zaneft to me. pat pei ben
oon. as we be. while y was wip
hē. y kepte hē i pi name. yilke
pat you zaneft to me. y kepte.
& noon of hē peristide. but pe

han

done of perdition: pat ye scripture
 be fulfilled: but now y come to
 pee: & y speke these thingis in ye
 world: pat ye haue my ioye fulfil
 lid i hem self: y zaf to he pi word:
 & ye word hadde hem i hate: for ye
 ben not of ye world: as y am not
 of ye world: y ppe not pat pou ta
 ke hem a weye fro ye world: but
 pat pou kepe hem from yuel: ye
 ben not of ye world: as y am not
 of ye world: halewe pou hem i tre
 upe: pi word is treupe: as pou sen
 tist me i to ye world: also y sente
 hem i to ye world: & y halewe my
 self for he: pat also ye ben halew
 id i treupe: & y ppe not ooly for he:
 but also for he pat schulle bileue
 i to me bi ye word of he: pat alle
 be oon: as pou fadir i me: & y i
 pee: pat also ye i us be oon: y
 ye world bileue: pat pou hast
 sent me: & y haue zonu to hem
 ye clerenesse pat pou hast zonu
 to me: pat ye be oon as we be
 oon: y in he & pou i me: pat ye
 be endid i to oon: & pat ye world
 knowe pat pou sendist me: and
 hast lored he: as pou hast lored
 also me: fadir ye whiche pou za
 nest to me: y wole pat where y
 am: pat ye be wip me: pat ye see
 my clerenesse: pat pou hast zo
 nu to me: for pou loredist me bi
 for ye making of ye world: fadir

ryt fully ye world knewe pee not:
 but y knewe pee: & ye knewe pat
 pou sentist me: & y haue maad pi
 name known to he: & schal make
 known: pat ye lone bi whiche pou
 hast lored me: be i he: & y in hem
 haue ihc hadde seide ye
 se thingis: he wente out
 wip hile disciplis on ye
 strand of cedrou: where was aze
 rd: i to whiche he entride & hile dis
 ciplis: &udas pat bitraiede hi:
 knewe ye place for ofte ihc cam
 pidur: wip hile disciplis: perfor
 whaneudas hadde taku acipe
 ny of kuyrtis & mynistris of ye
 bishopis & of ye farisees: he ca
 pidur wip launtes & brondis
 & armers: & so ihc witunge alle
 thingis: pat were to come on hi:
 wente fory & seide to hem: who
 seken ze: ye answered to hi
 ihu of nazareth: ihc seip to hem
 y am: &udas pat bitraiede hi:
 stood wip hem: & whane he seide
 to he y am: ye wente abak and
 felden dou on ye erpe: & eft he
 aside he: whom seken ze: & ye
 seiden: ihu of nazareth: he ans
 weride to he: y seide to you: pat
 y am: yfor if ze seken me: suffice
 ze these to go a wey: pat ye word
 whiche he seide: schulde be fulfil
 lid: for y losse not ony of hem:
 whiche pou hast zonu to me

perfor symon petre hadde aly-
erd: & drow it out & smoot pe
servant of pe bishop: & kuttide
of his ryt eer: & pe name of pe
servant: was malcus: þfor ihc
seide to petre: putte þou þi swe-
rd i to þi shepe: wolt þou not
pat þu drowe pe catte: pat my
fadir ȝaf to me: þfor pe capen-
e of kyptris & pe tyme: and pe
mynistris of pe ierwis: token
ihc & boundn hi: & ledde hi first
to annas: for he was fadir of
caifas wif: pat was bishop of
pat ȝeer: & it was caifas pat
ȝaf counsel to pe ierwis: pat it
spedy pat o man die for pe pu-
ple: but symon petre smede
ihc: & an oþr discipule and wilke
discipule was knowen to pe bish-
op: & he entride wip ihc i to pe
halle of pe bishop: but petre
stood at pe doze wipout forþ: þ
for pe toþ discipule pat was kn-
owen to pe bishop wente out:
& seide to pe wōmā pat kepte
pe doze: & brouȝte þu petre: and
pe dampfel kepere of pe doze:
seide to petre: wheþ þou art
also of vis mān? discipule: he
seide: þ am not: & pe servant
is & mynistris stood at pe co-
lis: for it was coold: & þei war-
myden hem: & petre was wt
hem: stoude & warmyge

him: and pe bishop aside ihc
of hise discipulis: & of his techy-
nge: ihc answeride to hi: þu have
spokn oppuly to pe world: þu tan-
te enmore i pe synagoge & i pe
teple: whidur alle pe ierwis ca-
me to gide: & i hīdles þu spak no-
þing: what asist þou me: afe-
hem pat herden: what þu have
spokn to hē: lo þei wite what
þingis þu have seid: whāne he
hadde seid þese þingis: oon of
pe mynistris stoude up: ȝaf
abussat to ihc: & seide: answe-
ryst þou so to pe bishop: ihc
answeride to hi: if þu have spokn
yuel: bere þou witnessing of
yuel: but if þu seide wel: why
smytist þou me: & annas sente
hi boundn to caifas pe bishop:
& symon petre stood & warmy-
de hi: & þei seide to hi: wheþ also
þou art his discipule: he denyede
& seide: þ am not: oon of pe bis-
chopis servantis cōspn of hy
whoos eere petre kit of: seide:
say þu yee not i þe ȝerd wip him:
& petre eftsoone denyede: and
anoon pe cok crew: þāne þei
leode ihc to caifas i to pe mo-
ot halle: & it was eerly: & þei
entride not i to pe moot halle:
pat þei schuldē not be defouli-
d: but pat þei schuldē ete pass:
þfor pilat wente out wip out

forp to hem: and seide: what accu-
sing brynge ze aȝens þis man:
þei answeride: & seiden to hi: if
þis were not amysdoere: we
hadden not takn hi to þee: þan
ne pilat seip to he: take ze hi: &
deme ze hi aft' zoure lawe: &
iewis seide to hi: it is not lene
ful to us: to cleouy ma: þt þe
word of ihu shulde be fulfilled
which he seide: signyfyinge bi
what deap he shulde die: þfor
eftsoone pilat endride in to
pe moot halle: & clepide ihu &
seide to hi: art þou king of ie-
wis: ihc answeride & seide to
hi: seist þou þis þing of þi self:
ep' opere han seid to þee of me:
pilat answeride: wheþ y am aie-
w: pilat þi folc & biſhopis bro-
ken þee to me: what haſt þou
don: ihc answeride: my kyng-
dom is not of þis world: if my
kyngdom were of þis world:
my myniſtris shulde ſtryue.
þat y shulde not be takn to þe
iewis: but now my kyngdom
is not heer: & ſo pilat seide to
hi: þane þou art a kyng: ihc
answeride: þou seist: þat y am
kyng: to þis þing y am boũd:
& to þis y am coum i to þe wo-
uld: to bere witneſſing to tr-
eue: eche þat is of treuþe þe-
riþ my vois: pilat seip to hym

what is treuþe: and whane
he hadde seid þis þing: eft þe
wente out to þe iewis: & seide
to hem: y fynde no cauſe i hy:
but it is a cuſtom to zon: þt y
delyue oon to zon i þaſk: þfor
wile ze þat y delyue to zon þe
kyng of iewis: alle crieden
eftsoone & seide: not þis: but
baraba: & barabas was a þeeſ

Verfor pilat took þane ihu:
and ſour-gide hi: & þurp
is wripen a croſſe of por-
nes: & ſetten on his heed:
and dide aboute hi a clop of
purpur: & came to hi & seide:
heil king of iewis: & þei ſane
to hi buffatis: eftsoone pilat
wente out: & seide to he: lo y br-
ynge hi out to zon: þat ze knowe
þat y fynde no cauſe i hy: and ſo
ihc wente out berynge a croſſe
ne of pornes: & a clop of purpur:
& he seip to he: lo þe ma: but wh-
anne þe biſhopis & myniſtris
hadden ſeyn hi: þei crieden &
seiden: crucifie: crucifie hym:
pilat seip to he: take ze hi: &
crucifie ze: for y fynde no cauſe
i hy: þe iewis answeriden to
hi: we han alawe: & bi þe lawe
he oþer to die: for he made hi
goddis ſone: þfor whane pilat
hadde herd þis word: he dred-
de þe more: & he wente i to þe

moot halle eftwoone: and seide
to ihu: of when? art thou: but
he gaf non answer to hi: pil
at seip to hi: spekest thou not to
me: woost thou not that I have
power to crucifie thee: & I have
power to delivre thee: he an
sweride: thou shuldist not ha
ve ony power agens me: but
it were zonn to thee from abo
ve: for he pat bitook me to thee
hath the more sone: fro that tyme
pilat souste to delivre hi: but
the iewis crieden: & seide: if
thou delyverest this: thou art not
the emperours friend: for ech man
pat maketh hi self kyng: agen
seip the emperour: & pilat whan
he hadde herd these wordis:
ledde ihu forth: & lat for domes
ma in a place pat is seide licol
tratos: but in ebrew golgatha:
& it was palk ene: as it were
the lyste our: & he seip to the iew
is: lo youre kyng: but thei drie
de & seiden: take away take a
wey: crucifie hi: pilat seip to
he: shal I crucifie youre kyng:
the bishopis answeride: we
han no kyng: but the emperour
& pane pilat bitook hi to hem:
pat he shulde be crucified: and
thei toke ihu & ledde hi out: &
he bare to hi self a cross: & we
te out to a place pat is seid of

calvarie: in ebrew golgatha:
where thei crucifieden hi: & ope
twepne wep hi: oon on this side:
& oon on that side: & ihu ipe myd
oil: & pilat wroot a title: & set
te on the cross: & it was writun:
ihc of nazareth kyng of iewis:
for manye of the iewis red
den this title: for the place whe
re ihu was crucified: was nyz
the cite: & it was writun: in ebr
ew: greke & latyn: for the bish
opis of the iewis seiden to pil
at: nyle thou write kyng of ie
wis: but for he seide I am ky
ng of iewis: pilat answeri
de pat pat I have writun: I
have writun: perfor the kuyt
us whanne thei hadden cruci
fied hi: token his clopis: &
maden foure partis: to ech
kuyt apart & acoot: & the coo
te was wep onten leui: and
womā al aboute: for thei seide
to gode: litte we not it: but
caste we lot whos it is: pat
the scripture be fulfild seip
lige thei partiden my clopis
to he: & on my cloy thei casten
lott: & the kuyt? didē these this
is: but bishpis the cross of ihu
stode his modir: & the sist of
his modir: mariē cleofe: and
mariē mawdelepne: for
whanne ihu hadde seyn his

modir. And pe disciple stoupyge
 why he londe: he seip to his mo-
 dir: wōma: lo pi sone. After wa-
 rd he seip to pe disciple: lo pi mo-
 dir: & fro pat our: pe disciple to-
 ok hir i to his modir. **A**fter wa-
 rd ihc wityuge pat now alle
 pingis ben endid: pat pe scrip-
 ture were fulfillid he seip: y
 pirste: & a vessel was sett ful of
 vynegre: & pei leide in ylope a
 bonte pe spowunge ful of vyne-
 gre: & putten to his moun: pfor
 whāne ihc hadde takū pe vyne-
 gre: he seide: it is endid: & whā-
 ne his heed was bolwid doū: he
 gaf up pe goost. pfor for it wat
 pe pask eue: pat pe bodies sch-
 ulde not abide on pe cross i pe
 sabat: for pat was a greet sab-
 at day: pe iewis pīede pilat:
 pat pe hipis of hē schulde be
 brokū: & pei takū awei: pfor lu-
 pztis camē & pei braken pe pies
 of pe firste & of pe tope pt was
 crucified wip hi: but whāne
 pei werē comū to ihū as pei
 sayu hi deed pāue: pei brake
 not hise pies: but oon of pe
 knyztis: openyde his side wip
 aspere: & auoon blood & wat-
 wentē out: & he pat say: bar
 wituessing: & his wituessing
 is trewe: & he woot pat he se-
 ip trewe pingis: pat ze bilene:

and pese pingis weren don: pt
 pe scripture schulde be fillid: ze
 schulde not breke aboon of hi:
 & eftdone anoy scripture seip:
 pei schulde se i to whyō pei putte
 porow: but aft pese pingis io-
 seph of arimathi: pīede pilat:
 pat he schulde take awei pe
 body of ihū: for pat he was a
 disciple of ihū: but pny for dre-
 de of pe iewis: & pilat suffrid
 & so he cam & took awei pe bo-
 dy of ihū: & nichodeme cam
 also pat hadde come to hi firste
 by nyzt: & brante a meddyng
 of myrrē & aloes: as it were
 an hāndrid pōnd: & pei token pe
 body of ihū: & bounden it i līnē
 clopis wip swete smellige opue
 mētis: as it is custom to iew-
 is forto burye: & i pe place whe-
 re he was crucified: was a yerd
 & in pe yerd anewe grane i whi-
 ch zit no mā was leid: pfor y
 pei putte ihū for pe vigile of
 iewis feeste: for pe sepulcre was
And in o day of **C**ny **C. 11.**
 pe wonke: marie m-
 Andeleyue cam eerly
 to pe grane whāne it was zit
 derk: & she say pe stoon moned
 awei fro pe grane: pfor she
 ran & cam to symonit petre: &
 to anoy disciple: whyō ihc londe:
 & seip to hem: pei han takū

pe lord fro pe grane: And we wi-
ten not where pei han leide hi.
þfor petre wente out & pilke
ope disciple: & pei came to pe gr-
ane: & pei tweyne rimen to gi-
de: & pilke op disciple ran bifoze
petre: & cam firste to pe grane.
& whāne he stonpide: he say pe
sthetis linge: neveles he en-
tride not: þfor symonit petre
cam lunge hi: & he entride i to
pe grane: & he saie pe stheetis
leid: & pe sudarie pat was on
his heed not leid wip pe sthee-
tis: but bi it self wlaappid i to
o place: þfor vāne pilke discip-
le pat cam first to pe grane
entride: & say & bilepde: for
pei knewe not zit pe scriptur:
pat it bihofte hi to rise agen fro
deop: þfor pe disciplis wenten
eftsoone to hem self: but ma-
rie stood at pe grane wt out
forp weppunge: & pe while she
wepte: she bolwide hir & bihee-
le forp i to pe grane: & she say
twey angelis sittunge in whyte:
oon at pe heed: & oon at pe feet.
where pe body of ihu was leid:
& pei seieu to hir: womā what
wepist pon: she seide to hem:
for pei han take a wep my lord:
& y woot not where pei han le-
id hi: whāne she hadde seid
pe se pingis: she turnede bac

ward: And say ihu stoupyng:
& wiste not pat it was ihu: she
seip to hir: womā what wepist
pon: whom sekest: she getty-
nge pat he was agardene: seip
to hi: sire: if pon hast takū him
up: seie to me where pon hast
leid hi: & y shal take hi away:
she seip to hir: marie: she tur-
nede: & seip to hi: rabony: pat
is to seie maist: she seip to hir:
myple pon touche me: for y hane
not zit stized to my fadir: but
go to my briden: & seie to he: y
stye to my fadir: & to zoure fadir:
to my god & to zoure god: marie
maudeleyn cam tellynge to pe
disciplis: pat y say pe lord: and
pe se pingis he seide to me: þfor
whāne it was ene i pat day oon
of pe sabatis: & pe zatis weren
sthit wher pe disciplis were ga-
derid for drede of pe ieiwis: she
cam & stood in pe myddil of pe dis-
ciplis: & he seip to hem: pees to
zon: & whāne he hadde seid pis:
he sthewide to hem hondis and
side: þfor pe disciplis ioyeden:
for pe lord was seyn: and he se-
ip to hem eft: pees to zon: as pe
fadir sente me: y sende zon: wh-
anne he hadde seid pis: he blewe
on hem & seide: take ze pe hooly
goost: whos synes ze forziuen:
yo ben forzoni to hem: & whos

ze wip holden: po ben wip holdu
but thomas oon of pe twetne.
pat is seid didymus: was not wt
hem whane ihc cam: per for pe
op discipulis seiden we han seyn
pe lord: & he seide to hem: but y
is in his hondis pe fitchpung of
pe napolis: & putte my fyngr
i to pe places of pe nailes: And
putte myn hond i to his side:
y shal not bileue. **A**nd aft
erte daies: eftsoone hise disci
plis werē wip yne: & thomas
wip hē: ihc cam while pe zatis
were stit: & stood i pe myddil
& seide: pees to zom: aftward
he seiv to thomas: putte yu he
er yf fyngr: & se myn hondis:
& putte hydur yf hond: & put
te i to my side: & uyle yf be vubi
leueful: but feyful: thomas
answride: & seide to hī: my lo
rd & my god: ihc seiv to hī: tho
mas: for pou hast seyn me: yf
bileuedist: blessed be pei pat
seyn not: & han bileupd: & ihc
dide many ope signes i pe līt
of hise discipulis: which be not
writu i yis book: but yese be
writu: yf ze bileue yf ihc is eft
pe sone of god: and yf ze bilen
puge: hane lif i his name.

C. xii.

Aftward ihc eftsoone
shewide hī to hise dis
ciples: at pe see of ty

berias: And he shewide hym
y? yere werē to gode symon
petre & thomas: pat is seid
didymus: & natanael yt was
of pe rane of galilee: & ye
son of zebedee: & thome
ope of hise discipulis symon
petre seiv to hē: y go to fishye
pei seien to hī: & ihe comē wt
pee: & pei wentē out: & wen
ten i to aboot: & i pat upst
pei tokē no ying: but whane
pe morelde was comū: ihc
stood i pe byrke nepeles pe
discipulis knewē not: pat it
was ihc: yfor ihc seiv to hem
childre wher ze han ony son
ying ying: pei answride
to hī: nay: he seide to hē: put
te ze ye nett i to pe rythalf of
pe rowping: & ze shule fynde
& pei pntiden ye nett: & paue
ye myzten not drawe it: for
multitude of fishis: yefor
vilke disciple who ihu londe:
seide to petre: it is ye lord: sy
mon petre whane he hadde
herd pat it is ye lord: garte
hī wip a cote for he was na
kid: & wente i to pe see: but
ye ope disciples camē bi boot:
for pei weren not fer fro pe
lond: but as a two hundrid cu
bitis: drawyng pe nett of
fishis: & as pei camē don i

to pe lond: pei sayn coolis lip
nge: & a fish leid oon: & breed
ihc seip to hem: brynge ze of pe
fishis: whiche ze han takn now
symon petre wente up: & drew
pe net in to pe lond ful of gre
te fishis an hundrid fpeti and
pre: & whane pei were so ma
nye: pe net was not brokun
ihc seip to he: come ze: ete ze: &
no man of he pat saten at pe
mete durste afe hi: who art
you: wrytunge pat it is pe lord
& ihc cam & took breed & gaf
to he: & fische also: now pis pr
idde tyme: ihc was schewid to
hise discipulis: whane he hadde
risn azen fro dey: & whane pe
i hadde etn: ihc seip to symon
petre: symon of ioou louest y
me more pane pes: he seip to
hi: ze lord: you wost pat y loue
pee: ihc seip to hi: fede you my
lambrun: eft he seip to hi: sym
on of ioou louest you me: he
seip to hi: the lord: you wost p
y loue pee: he seip to hi: fede y
my lambrun: he seip to hi: pe pr
idde tyme: symon of ioou lo
uest you me: petre was heuy
for he seip to hi: pe pridde tyme
louest you me: & he seip to him
lord: you knowest alle pingis:
you wost pat y loue pee: ihc
seip to hi: fede my scheep **Te**

culp treuly y seie to pee: whane
you were zonge you girdidist
pee: & wandridist where you wol
dist: but whane you schalt were
eldere: you schalt holde forp y
hondis: & anoth schal gird pe
& schal lede pee whidur you wolt
not: he seide pis ping: signifi
ng bi what deop he schulde glori
fie god **And** whane he hadde
seid pese pingis: he seip to him
the you me: petre turnede and
say pilke discipule sayunge: who
ihc louede: which also restide i
pe coper on his brest: & he seide
to hi: lord: who is it pat schal bi
trape pee: yfor whane petre
hadde seyu pis: he seip to ihu
lord: but what pis: ihc seip to
hi: so y wole pat he dwelle til y
y come: what to pe: the y me
yfor pis word wente out: ama
ng pe brypen: pat pilke discipule
diep not: & ihc seide not to hi:
pat he diep not: but so y wole
pat he dwelle til y come: what
to pee: pis is pilke discipule pat
berip witnessing of pese py
ngis: & wroot he: & we wite
pat his witnessing is trewe:
& pe be also manye ope pingis
pat ihc dide: whiche if pei be
writu bi ech bi hi self: y deme
pt pe world hi self schal not
take vo bookis pat ven to be
writu

Writu

here endip pe gospel of io
on There bigynnes prolo
ge on pe firste pistle of po
ul to romayns

Romayns ben in pe ci
trey of italie. pei we
ren disseynded first
of false pfetis. pat is false te
cheris. & vndur pe name of
oure lord ihu crist. pei were
brongt i to pe laibe & pfetis
pat is. i to cerymonyes ever
fleschly kepynge of moyses
laibe. & of pfetis acordynge
wip vo cerymonyes. which
vsynge is contrarie now to pe
trempe & fredom of cristis gosp
el. poui azen clepyn pes roma
yns to very feip & trempe of
pe gospel. & writyn hei to he
pis pistle fro corynthe.

This scip ieroni in hys pro
loge on pe pistle to romayns.

C. p.

Poul pe seruait of
ihu crist. clepid an
apostle departid
in to pe gospel of
god. which he hadde bihote
to fore bi his profetis. i holy
scripturis of his sone which
is maad to hi of pe seed of da
uid. bi pe flesch. & he was bi
fore ordeyned pe sone of god
i vertu. bi pe spirit of hallow
ing. of pe azeurysynge of deed.

men of ihu crist oure lord bi
whom we han resseynded grace
& pe office of apostle. to obere
to pe feip i alle folkis for his
name. among which ze ben
also clepid of ihu crist. to alle yt
ben at romie. derlyngis of god
& clepid holy. grace to you & pe
es of god oure fadir. & of pe
lord ihu crist. **A** first y do pame
kyngis to my god. bi ihu crist
for alle you. for youre feip is
otherwid i al pe world. for god
is a witnesse to me. to whom y
serue i my spirit. i pe gospel
of his sone. pat wipoute csel
sing y make mynde of you
eue i my pperis. & biseche if
i ony mane su tyne y hane
aspedi weie i pe wille of god
to come to you. for y desire to
se you. to parten su what of
spiritual grace pat ze be con
fermed. pat is. to be confort
id to gidere i you. bi feip pat
is bove youre & myn to gide.
& brypen y myle pat ze vnkno
wen. pat ofte y purpouse
to come to you. & y am lett to
pis tyne. pat y hane al fruyt
i you. as i ope folkis. to gre
kis & to barbarys to wite
me & to vnwise me y am det
tour. so pat pat is i me is
vedy to pche pe gospel also

to 3on pat ben at roine / for y
 schaine not pe gospel / for it is
 pe vertu of god i to helpe to edy
 ma pat bilenev: to pe ielw first
 & to pe greke / for pe ryztybines
 se of god is sthebid i it / of feip
 i to feip: as it is writu / for a
 mist ma lynes of feip / for pe
 wrappe of god is sthebid fro
 henē / ou al vnpyte / & wickidn
 esse of po mē: pat wip holden
 pe treupe of god i vnrztybines
 esse / for pat ping of god pt is
 knouū: is sthebid to hē / for
 god hay sthebid to hē / for pe
 vnyssible pings of hē: pat
 bē vndur stōdū ben biholden
 of pe creature of pe world bi
 po ping / pat bē maad / zhe &
 pe ene lastinge vtu of hūm &
 pe godhed: so pat pei moude
 not bē efancid / for whāne pei
 haddē knowe god: pei glazifi
 eden hē not as god: ney diden
 pangyngis / but pei vanystly
 den i her pouztis: & pe vnwise
 herte of hē was derkid / for
 pei seipnge pt hē self weren
 wise: pei were maad foolis /
 & pei chāngidē pe glorie of
 god vncorruptible: i to pe lic
 kenesse of an ymage of adee
 dly mā: & of briddis: & of fou
 re footid beestis: & of serpen
 tis / for which ping: god bitook

hem in to pe desiris of her her
 te: i to vncleynesse: pat pei pny
 she wip wrongis her bodies
 i hē self: pe which chāngeden
 pe treupe of god i to leessing: &
 heriedē & seruedē a creature
 rāpe van to pe creature: pt is
 blestid i to worldis of worldis
 amē / pfor god bitook hē in to
 passionis of schenchepe: for pe
 wymen of hē chāngiden pe ky
 ndly vll: i to pat vll pat is aze
 n9 kynde / also pe mē forloken
 pe kyndly vll of wōman: and
 brēnedē i her desiris to gideve
 & mē i to mē wrougtē filched:
 & rellepyuedē i to hē self pe me
 ede pt bihofte of her errō: &
 as pei pnedē pat pei hadden n
 ot god i knowyng: god bitook
 hē i to arepronable wit pt pei
 do po pings pat bey not con
 nable / pat pei bē fulfild wip
 al wickidnesse: malice: forny
 caciō: conetile: weywardnesse:
 ful of enye: manslepyngis: stri
 pf: gyle: puel wille: pny bad
 teris: detractouris: hateful
 to god: debateris: proude and
 herz oū mesure: fynderis of
 puele pings / not obelthunge
 to fadir & modir: vnyssle: vn
 mainly wip outē lone: wip on
 ten boond of pees: wip outē
 mcy / pe whiche whāne pei had

C. ij.

den knowe pe ryzibilnesse of
god: vndur stonde uot pat pei
pat donliche pingis: be wæp
pe dey / uot onelp pei pat dou
po pingis: but also pei pat
consenteu to pe doeris

Wherfore pou art vne-
scusable: ech mā pat de-
meist / for i what ping
pou demest an ope mā: pⁱ conde
upnest pi gif: for pou doist pe
same pingis: which pou dem-
est: & we wite: pat pe dom of
god is aft^r treme azeu⁹ hem
pat doenliche pingis: but gel-
ist pou mā: pat demest hem
pat doenliche pingis & pou do-
ist po pingis: pat pou schalt
astape pe dom of god: / wher
dispiast pou pe richess of his
goodnesse: & pe paciēce & pe
long abiding: / knowestow not
pat pe benygnyte of god: leedip
pee to forepinkig: but aftir
pi hardnesse & vrepentant
herte: pou trespast to pee: we-
appe i pe day of warpe & of
shewing of pe ryzful doom
of god: pat schal zelde to ech
man aftir his werkis: sopey
to hem pat ben bi paciēce of
good werk: glorie & hono^r: &
vncorruptiō to hē pat seke
euerlastinge liſe: but to hem
pat ben of strif & pat asten

ten not to treme: but bileue
to wickidnesse: wrappe & dig-
naciō: triblaciō & angwisch:
i to ech soule of mā pat wordhep
puel: to pe ier first & to pe gre-
ke: but glorie & honoure & pe-
es to ech mā pat wordhep go-
od ping: to pe ier first & to
pe greke: for acceptiō of per-
sones: is uot a neutis god: for
who eue han spued wi⁹ ont
pe lawe: schule perishe wi⁹
oute pe lawe: & who eue han
spued i pe lawe: pei schule be
demed bi pe lawe: for pe here-
ris of lawe: ben not iust a
neutis god: but pe doeris of
pe lawe schule be maad iust:
for whā hevene mē pat han
not lawe: dou kyndly po py-
ngis pat ben of pe lawe: pei
not hanysgeliche mā lawe:
ben lawe to hē gif: pat sche
wen pe werk of pe lawe: wri-
tū i her hertis for pe constence
of hem zeldip to hē alwittellig:
bitwise hē alf of pouztis: pat
ben accusinge or defendunge:
i pe day whāne god schal deme
pe þuy pingis of mē aft^r my
gospel bi ihu cst: but if pou
art named ariels: & resist i
pe lawe: & hast glorie i god: &
hast knowe his wille: & pou
lern bi pe lawe: pnest pe

more profitable þingis. And
tristit þi self to be a ledere of
blynde men. þe list of hem þat
ben i derknessis. A techere of
vuldre me. a maist of zonge
childe: þat hast þe fozme of
kuning. & of trewe i þe lawe.
What þene techest. Anoper.
& techist not þi self. þou þat
prechest þat me shal not stele.
stele. þou þat techist þat me
shal do no lecherie: doist lech
erie. þou þat wlatist maum
etis: doist sacrilegie. þou þat
hast glorie i þe lawe: vnwor
thepist god bi brekinge of þe
lawe. for þe name of god:
is blasfemyd bi þou. Among
hepen men. as it is writun.
for cōfession profitit if þou
kepe þe lawe. but if þou be
atrepassour. asen þe lawe:
þi cōfession is maad þuace.
for if þuace kepe þe rīght
nesses of þe lawe: wher
his þuace shal not be a ret
tid i to cōfession. & þe pre
pucie of kinde þat fulfilleþ
þe lawe: shal deme þee. yt
bi lettre & cōfession art
trespassour. asen þe lawe.
for he þat is i opene is not
a ier. ney it is cōfession
þat is openly i þe flesch.
but he þat is a ier in hid

And þe cōfession of herte.
i spirit. not bi lettre: whos
preiung is not of me but of
what þane is. **U** god
more to a ier: or
what þat of cōfession
liou. in þe bi al wile. first
for þe spekynge of god. we
ren bitakun to he. & what if
sime of he vilenyde not.
wher þe vnbiene of he hay
avoidid þe fer of god. god
forbede. for god is dyfast.
but ethe ma aliere. as it is
writun. þat þou be iustified
i þi wordis. & oncome wha
ne þou art demed. but if
oure wickidnesse comende
þe rīghtnessesse of god: what
shulde we seie. wher god is
wickid: þat bryngit i wray
pe. aft ma y seie. god forbe
de. ellis hou shal god deme
pis world. for if þe trenpe
of god hay abounded in my
leesing. i to þe glorie of hi.
what 3it am y demed as a
spuer. & not as we be blac
femyd. & as sime seien yt
we sepen. do we ynelyung
is. þat good þingis come.
whos dāpnacion is iust.
what þane. passe we hem.
nay. for we han shewid bi
skile. þat alle bope ieris &

C. iii.

gretus ven vudur syne: as it
is writu: for þ is no mā iust:
þ is no mā vudur stouinge
nep sekunge god: alle bowi
den awei to gidei: þei bē mā
ad vnprofitable: þ is noon
pat doip good þing: þ is noo
til oon: pe rote of hē is an o
ppn sepulcre. Wiþ þ. her tūg
is þei didē gilefily: pe vnyū
of snakis is vudur her lip
pið: pe mouy of whiche is
ful of cursyng & bittneſſe:
pe feet of hē bē swifte to shē
ede blood. sorowe & cursidue
ſſe bē in pe weynes of hem:
& þei kneiwen not pe weie of
pees: pe drede of god is not
bi for her. þen & we witeū: pt
what enē þing is pe lawe spe
kiþ: it spekiþ to hē pat ven i
pe lawe: pat ech mouy be sto
pid: & ech world be maad in
sut to god: for of pe werkis
of pe lawe ech fleish shal n
ot be iustified bi for hē: for bi
pe lawe þere is knowyng of
syne: but now wiþoute pe la
we: pe rītwisneſſe of god is
shewid: pat is witueſſid of
pe lawe & pe profetis: and pe
rītwisneſſe of god is bi pe
feip of ihū cīt: i to alle men
& on alle mē pat bileuē i to
hē: for þ is no departyng: for

alle men synueden: and hanne
de to pe glorie of god: & bē iust
fied frely bi his grace: bi pe a
penbryng pat is i cīt ihū: who
god ordepuede for þe bi feip
i his blood: to pe shewyng
of his rītwisneſſe: for remis
ſion of bi for goyngē syn: in pe
bering up of god: to pe shew
yng of his rītwisneſſe in þis
tyme: pat he be iust & iustify
nge hē pat is of pe feip of ihū
cīt: where is þāne is þi glori
fyinge: it is excludid: bi what
laue: of pe dedis doyng: nay
but bi pe laue of feip: wiþ c
for we demē amā to be iustifi
ed bi pe feip: wiþoute werkis
of pe laue: wher of ieiwis is
god onely: wher he is not
also of heven mē: 3 his and of
heven mē: for oon god is: pt
iustified arāstion bi feip:
& pūcie bi feip: distrūpe we
per for pe laue bi pe feip:
god forbēde: but we stable
shen pe laue

What þāne shule we
seie: pat abraham
oure fadir aft þe
fleish foond: for if abrahā
be iustified of werkis of pe
laue: he hap glorie: but not
anētis god: for what seip pe
scripture: abraham bileuede

to god: And it was arettid to
hi to rȳtȳsneſſe: & to hi pat
worſhip: meede is not arettid
bi grace: but bi dette ſodely
to hi pat worſhip not: but vile
my i to hi pat iuſtifiey abwick
id mā: his fey is arettid to rȳ
tȳsneſſe aft' pe purpoſ of
goodis grace: as damp fey
pe bliſſidneſſe of a mā whō
god accepty: he giuey to hi rȳ
tȳsneſſe wȳ oute werkis
of pe lawe: bleſſid ben vei
whos wickidneſſes be fōzo
mȳ: & whos ſyns ben hid: bleſ
ſid is pat mā: to whō god aret
tide not ſyne: pāne wher dȳe
llip piſ bliſſidneſſe ouely in
circūciſiōn: or alſo i p̄pucie:
for we ſeien pat pe fey was
arettid to abrahā to rȳtȳsneſ
neſſe: hou pāne was it aret
tid: i circūciſiōn: but i p̄pucie
& he took a ſigne of circū
ciſiōn: as tokenyng of rȳtȳ
sneſſe of pe fey which is i
p̄pucie: pat he be fadir of alle
mē bileyng bi p̄pucie: pat it
be arettid alſo to hē to rȳtȳ
sneſſe: & pat he be fadir of
pe circūciſiōn: not ouely to
hē pat be of circūciſiōn: but
alſo to hē pat ſiē pe ſteppis
of pe fey which fey is i p̄pucie
of oure fadir abrahā:

for not bi pe lawe: is biheest to
abrahā or to his ſeed: pat he
ſhulde be eir of pe world: but
bi pe rȳtȳsneſſe of fey: for
if pei pat ben of pe lawe: ben
eiris: fey is diſtried: biheest
is don away: for pe lawe wor
ſhip wrappe: for wher is no
lawe per is no treſpas: ney
is treſpaſſing: p̄for rȳtȳsneſ
ſe is of pe fey: pat bi grace
biheest be ſtable to eche ſeed
not to pat ſeed ouely pat is of
pe lawe: but to pat pt is of
pe fey of abrahā: which is
fadir of us alle: as it is wri
tȳ: for y haue ſet pee fadir of
many folkis bifor god: to whō
pon haſt bileyng: which god
quykeney deed mē: & clepy po
pynge pat ben not as yo pat
ben: which abrahā azen ho
pe: bileynde i to hope: pat he
ſhulde be maad fadir of ma
ny folkis: as it was ſeid to
hi: yus ſhal pi ſeed be: as pe
ſterris of heuene: & as pe gra
uel pat is i pe bryuke of pe ſee
& he was not maad vultidfaſt
i pe bilene: ney he biheelde his
body pāne upz deed: whan he
was almoſt of an hundrid zeer:
ne pe wombe of ſare upz deed:
alſo i pe biheest of god: he don
tide not wȳ vtrif: but he

or i p̄pucie: not i circūciſiōn

was confortid in bilene. myge
glorie to god. witing most fully.
pat what eile pungs god hay
bihzt: he is myzt also to do.
pfore it was arettid to hi to
rytfulnesse: & it is not writen
onely for hi. pat it was aret
tid to hi to rytfulnesse: but
also for us to whiche it shal
be arettid. pat bilene i hi pt
reside oure lord ihu crist fro
dey which was bitakn for ou
re spues: And roos azen for
oure iustifying

C. 6.

Verfor we iustified of fap:
haue we pees at god bi
oure lord ihu crist. bi whō
we han ny goyng to. bi fe
y i to pis grace: i which
we stonde & han glorie in pe
hope of pe glorie of goddis ch
ildre & not pis onely. but also
we glorien i tribulaciōs. wity
nge. pat tribulaciō. worchip
paciēce & paciēce prouyg. &
pnyng hope & hope confound
y not. for pe charite of god is
spred abroad i oure hertis bi
pe hooly goost pat is zoun to
us. & while pat we were seke
aft pe tyme: what dyed crist
for wicked mē. ffor vneyis
diey oup mā for pe mist man.
& zit for a good mā. peranen
ture āimā dar die: but god

conuendy his charite in us. for
if whāne we were zit syners:
aft pe tyme crist was deed for
us. pāne myche more now we
iustified i his blood shulē be
saf fro wrappe bi hi. for if
whāne we were enemyes: we
ben reconciled to god bi pe dey
of his sone. myche more we re
conciled: shulē be saf in pe
lyf of hi. & not onely pis: but
also we glorien i god. bi oure
lord ihu crist. bi whō we han
rescued now reconciling.
pfor as bi o mā. syne entride
i to pis world. & bi syne dey.
& so dey passide foz i to alle
mē: i which mā alle mē syne
den. ffor til to pe lawe. syne
was i pe world. but syne was
not rettid whanne lawe w
as not. **B**ut dey regyde fr
om adam til to moyses: also
i to hem pat syneden not. in
likenesse of pe trespassing of
adam. pe which is likenesse of
crist to compyng. but not as
gilt: so pe zifte. for if porow
pe gilt of oon: many ben deed.
myche more pe grace of god
& pe zifte i pe grace of o man
ihū crist hay h abondid i to ma
ny mē. & not as bi o syne: so bi
pe zifte. for pe dom of oon i to
condempnaciō: but grace of

many gittis in to iustificaciō
ffor if i pe gitt of oon-deep regu
ede porziō oon: myche more
men pat takyng plente of
grace & of of iuyng & of ryt
witness schuld regne in liif
by oon ihu crist: pfore as bi pe gitt
of oon i to alle me i to cōdēpnā
ciōn: so bi pe ryt witness of
oon i to alle me i to iustifying
of liif: for as bi obedience of
oon mā: many ben maad syn
neris: so bi pe obedience of oon
many schuld be iust: & pe lawe
entride: pat gitt schuld be ple
tenouse: but wher gitt was
plētenouse: grace was more
plētenouse: pat as syne reg
nyde i to deep: so grace regne
bi ryt witness in to enlastinge
liif bi ihu crist oure lord

Iherfor what schulen
we seie: schulen we
dwelle i syne: p^t gra
ce be plētenouse: god forbe
de for hou schuld we pat ben
deed to syne: lyue iit syne:
wher bi i peu ze knowe not:
pat which eue we ben bapti
sid i crist ihu: we ben baptid
i his dey: for we ben to gidere
bried wip hi bi baptym in to
deep: pat as crist arose fro
deep bi pe glorie of pe fadir:
so walke we in a newnesse

of liif: for if we plantid to gi
gere: ben maad to pe sicknesse
of his dey: also we schuld be
of pe sicknesse of his risyng
azen: witynge pis pūg pat
oure olde man is crucified to
gidere: pat pe body of synne
be destruyed: pat we serue no
more to synne: for he pat is de
ed: is iustified fro syne: & if
we ben deed wip crist: we bile
nen pat also we schuld lyuen
to gidere wip hi: witynge: for
crist risyng azen fro deep: no
is dey not: dey schal no more
hane lordship on hi: for pat he
was deed to syne: he was deed
ouys: but pat he lyuey: he ly
uey to god: so ze deme you self
to be deed to syne: but lymge
to god i ihu crist oure lord. **N**er
for regne not syne i zoure ded
ly body: pat ze obeisthe to his
conuertingis: neper zine ze zoure
membrys: Arminis of wicked
nesse to syne: but zine ze you
self to god: as pei pat lyuen
of deed mē: & zoure membrys
Arminis of ryt witness to
god: for syne schal not hane
lordship on you: ffor ze ben
not vndur pe lawe: but vn
dur grace: what perfor: sch
uld we do syne: for we ben
not vndur pe lawe: but v

our grace: god forbode / Witen
 ze not pat to who ze zine zon ser
 uantis to obeye to: be seruau
 tis of pat ying to which ze ha
 oberstid: epe of syne to dep:
 eye of obedience to rixtvisne
 sse / but y pante god yt ze wer
 en seruantis of syne: but ze
 han oberstid of herte: i to yt
 fourme of teching: i which ze
 ben vitakū: & ze delynerid fro
 syne: ben maad seruantis of
 rixtvisnesse / y seie yt ying pt
 is of mā: for pe vinstableness
 of zoure fleisch: but as ze han
 zonn zoure mebris to serue to
 vudenesse & to wickidnesse i
 to wickidnesse: so now zine ze
 zour mebris to serue to rixt
 visnesse i to hooldnesse for whā
 ne ze werē fre of rixtfulnesse
 pfor what fruyt haadē ze pan
 ne i po pingis: i which ze stha
 mē now: for pe ende of hem
 is dep: but now ze delyned fro
 syne: & maad seruantis to god:
 han zoure fruyt i to hooldnesse
 se: & pe ende euilastinge luf
 for pe wagis of syne: is dep:
 pe grace of god: is euilastige
 luf i crist ihu cure lord

seruantis of
 syne: ze werē

C. vij.

Bripen wher ze knowē
 not: for y speke to mē
 pat knowip pe laibe
 for pe laibe hap lordship i mā:

as longe tyme as it lyuey for pt
 wōmā yt is vndir an hosebon
 de: is boundū to pe laibe while
 pe hosebonde lyuey / but if her
 hosebonde is deed: she is delyn
 ed fro pe laibe of pe hosebonde
 pfor she shal be clepid anoutr
 esse: if she be wip an ope man
 while pe hosebonde lyuey / but
 if her hosebond is deed: she is
 delyned fro laibe of pe hosebo
 nde / pat she be not anoutr
 esse: if she be wip an op mā: & so my
 bryen ze ben maad deed to pe
 laibe bi pe body of crt: pat ze
 ben of an op: pat roos azen fro
 deep: pat ze bere fruyt to god
 for whāne we werē i fleisch:
 passions of syn? pat werē bi
 pe laibe: wronztē in oure men
 bris: to bere fruyt to dep: but
 now we bē vubōndū fro pe la
 ibe of dep: i which we weren
 holdū: so pat we serue i newn
 esse of spirit: & not i eldnesse
 of lettere: what pfore shule
 we seie: pe laibe is syne: god
 forbode: but y knowe not syn
 ne: but bi laibe: for y wiste not
 pat coneyuge was syne: but
 for pe laibe seide: yow shatt
 not coneyte: & porou occasion
 takū: syne bi pe maudement
 hap wronzt i me al coneyte
 for wip outē pe laibe: synne

was deed / and y luyde w^t out
 en pe laibe lityue / but whāne
 pe comāndement was comū: sy
 ne lynede azen / but y was deed.
 f yis comāndemēt pat was to
 luf: was foundū to me to be to
 dey / for syne porou occasion
 takū bi pe comāndement dissey
 nede me: f bi pat it slow me / p^rfor
 pe laibe is hooly: f pe comāndem
 ent is hooly: f iust f good is pa
 ne pat ying pat is good: maad
 deep to me: god forbode / but sy
 ne pat it seme syne: porou
 good ying wrouzte dep to me.
 pat me syne on māner porou
 pe comāndemēt: f we wite pat
 pe laibe is spiritual / but y am
 fleischly: seld vudur syne / for y
 vndurstode not pat yt y warche
 for y do not pe good ying pat y
 wole: but y do pe ilke yuel y
 ing pat y wole not: y consente
 to pe laibe: pat is good / but no
 w y warche not it now: but pe
 syne pat dwellip i me / but f y
 woot: pat i me: pat is i my
 fleischly dwellip no good / for wil
 le lipp to me: but y fynde not
 to parfourme good ying / ffor
 y do not pe ilke good ying yt y
 wole: but y do pe ilke yuel ying
 pat y wole not: f if y do yt yuel
 ying pat y wole not: y warche
 not it: but pe syne pat dwellip

in me perfore y fynde pe laibe
 to me willige to do good ying:
 for yuel ying lyy to me / ffor y
 delite to givere to pe laibe of
 god aft^r pe yuere mā / but y se
 an ope laibe i my inēbris: aze
 fytynge pe laibe of my soule: f
 makinge me carit i pe laibe of
 syne yt is i my menbris / y am
 avuncely mā: who shal delyne
 me: fro pe body of yis syne
 pe grace of god: bi ihu c^rt oure
 lord / yfor y my self bi pe soule ser
 ue to pe laibe of god: but by fle
 isch to pe laibe of syne

Verfor now no ying of da
 mpnation: is to hem pat
 ben i c^rt ihu: whiche wan
 dren not aft^r pe sei fleischly
 ffor pe laibe of pe spirit of
 luf i c^rt ihu: hay delyned me
 fro pe laibe of syne f of deep
 for pat yt was vnpōssible to
 pe laibe: i what ying it was
 syrk bi fleischly: god sente his
 sone: i to pe licuelle of fleischly
 of syne: i to pe lick f of syne
 dāpnede syne i fleischly / pat pe
 iustifying of pe laibe were
 fulfillid i vs yt goen not aft^r
 pe fleischly: but aft^r pe spirit / for
 pei pat be aft^r pe fleischly: saue
 rē po yingis pat be of pe fle
 ischly: but pei pat ben aft^r pe
 spirit: feelen po yingis pat

¶ Cij.

hate: f if y do yt ying yt y

ben of pe spirit: for pe pruden-
ce of fleisch: is deep: but pe pr-
udence of spirit: is list & pees
for pe wisdom of pe fleisch: is
enemye to god: for it is not li-
get to pe laue of god: for ney
it may & pei pat ven i fleisch:
mou not plese to god: but ze
ben not i fleisch: but i spirit:
if nepeles pe spirit of god dw-
ellip i you: but if ony man hay
not pe spirit of est: pis is not
his: for if est is i you: pe bodi
is deed for syne: but pe spirit
lyney for iustifying: & if pe
spirit of hi pat reside ihu est
fro deep dwelling i you: he pat
reside ihu est fro deep: shal
quyken also youre dedly bodi-
es: for pe spirit of him pat dw-
ellip in you. **T**herfor brypen we
ben dettonis: not to pe fleisch:
yt we lyuen aft pe fleisch: for
if ze lyue aft pe fleisch: ze shal
len die: but if ze bi pe spirit
cleen pe dedis of pe fleisch: ze
shale lyue: for who eue ben
led bi pe spirit of god: pe se be
pe sones of god: for ze han not
take eft looue pe spirit of ser-
uage i drede: but ze han take
pe spirit adoption of son in
which we cren abba: fadu:
& pe ilke spirit: zeldip witnes-
sing to oure spirit: pat we

ben pe sones of god: if sones:
& eiris: & eiris of god: & eiris
is to gide wi ch: if nepeles
we suffer to gide: pat also
we ben glorified to gide: &
p deme: pat pe passions of pis
tyne ben not worpi: to pe glo-
rie to conyuge pat shal be shewid
i us: for pe abiding of creature:
abidip pe shewing of pe son
of god: but pe creature is liget
to vaupte: not willunge: but
for hi pat made it liget i hope:
for pe ilke creature shal be de-
lyned fro seruage of corrupcion:
i to liberte of pe glorie of pe
son of god: and we wite: pat
ech creature sorowip & tranel
ip wi peyne til zit: & not onely
fir it: but also we ns gif yt
han pe firste frim of pe spir-
it: & we ns gif: for we ns
ine us for pe adoption of god
dis son: Abidunge pe asenby-
nge of oure body: but bi hope
we ben maad mas: for hope
pat is seyn: is not hope: for
who hopip yt ping pat he seep:
& if we hopen pat ping yt we
seen not: we abide bi patience:
& also pe spirit helpip oure i fir-
myte: for what we shule pre-
ie as it bihouep we wite not:
but pe ilke spirit asy for us
wi sorowungis: pat mou not

frumpy

be told ont / for he pat spekith pe
hertid. woot what pe spirit de
sirith. for bi god he ariþ for holi
me. & we write pat to me yt lon
eu god. alle þingis worchen to
gidere i to good. to he pat aftir
purpos be clepid seyntis / for þe
like pat he knewe bifoze. he bi
foze ordeynede bi grace to be in
aad lyk. to þe ymage of his so
ne. pat he be þe firste bigetū
among many brisen. & þilke
pat he bifoze ordeynede to blis
hem he clepide. & whiche he cle
pide. hem he iustifiede. & hem
glorifiede. what þane shal we
seie to þese þingis. if god
for us. who is azen⁹ us. & þe
whiche also waride not his ow
ne soue. but for us alle bitook
hi. hou also zaf he not to us. al
le þingis wry hi. who shal ac
cuse azen⁹ þe chosen me of me.
it is god pat iustifieth. who is
it pat cōdepneth. it is ihc cōt
pat was deed. zhe þe whiche ro
os azen. þe whiche is on þe rit
half of god. & þe whiche þrep for
us. who þane shal departe
us fro þe charite of cōt. tribu
laciō. oz angusty. oz hūgry.
oz nakednesse. oz persuciō. oz
perel. oz twerd. as it is wry
itū. for we ben clayu alday
for pee. we ben getū as the

ep of clauz. but in alle þese
þingis we oncomē. for i hi yt
lonpde us. but y am cōteyn. yt
neþ dep. neþ lif. neþ angelis.
neþ pūcipatis. neþ vtues. neþ
p̄sent þing⁹. neþ þingis to co
mynge neþ strengþe. neþ hez
pe. neþ depnesse. neþ noon oþe
creature. may departe us fro
þe charite of god. pat is in
crist ihu oure lord

Iseie treuþe in crist ihu. y lie
not. for my cōscience be
riþ witnesing to me i þe
hooly goost. ffor greet heyn
esse is to me. & cōtinuel sozebe
to my herte. for y my self de
siride to be departid fro crist
for my brisen. pat ben my co
syns aft⁹ þe fleishly. pat ben
men of israel. whos is adop
ciō of son⁹ & glorie. & testam
ent & iynge of þe lawe. and
sermyce & biheestis. whos ben
þe fadir & of whiche is cōt aft⁹
þe fleishly. pat is god aboue
alle þingis. blessed i to worldis
amē. but not pat þe word of
hap falle don. for not alle pat
ben of israel. þese ben israeli
tis. neþ þei pat ben wed of abr
aham. alle ben son⁹. but i ysa
ac þe seed shal be clepid to pee.
pat is to seie not þei pat ben
son⁹ of þe fleishly. ben son⁹ of

C. 13.

And whiche he iustifiede:

A

god: but þei pat þen sou? of
biheest: bē denied i þe seed
ffor whi þis þi is þe word
of biheest: aftir þis tyme þ
shal come: & a sone shal be
to sare: & not ouely shē: but
also rebecca hadde twei son?
of o lugging by of þat our
fadir: & whāne þei wēre not
yt bān: ney hadden don ony
þing of good ey of þuel: pat
þe purpos of god shulde dw
elle bi electiō: not of werkis
but of god clepinge it was se
id to hē: pat þe more shulde
serue þe lalle: as it is writū
þ longde iacob: but þ hatide
esau: what þfore shulde we
seie: wher wickidnesse be a
neutis god: god forbode: for
he seip to moyses: þ shal ha
ue incy on whom þ hane incy:
& þ shal hane incy: on whō þ
shal hane incy: þfor it is not
ney of mā willþunge: ney vē
nyngē: but of god hanþunge
incy: & þe scripture seip to far
ao ffor to þis þing þ hane stir
id þee: pat þ shewe i þee my
vertu: & pat my name be teld
i al erpe: þfor of whō god wole
þe hān incy: & whom he wole
þe endure þāne seist þou to
me: what is souzt þit: for who
wystondy þis wille: o man

who art þou: pat anwerist to
god: wher amāad þing seip to
hē pat made it: what hast þou
maad me to: wher a potter of
clay hān uot power to make of
þe same gobet o vessel i to hono
an oy i to dyspyte: pat if god
willinge to shewe his wraþpe
& to make his power knowū:
hān suffred i grete patience vel
sels of wraþpe: able i to deep
to shew þe richessis of his glō
ie: i to vesselis of incy: whiche
he made redy i to glōrie: whiche
also he clepide not ouely of me: ^{heven} of ier
as he seip i osee: þ shal clepe
not my þuple: my þuple: & not
my lōyd: my lōyd: & not get
inge incy: getþinge incy: & it sh
al be i þe place: where it is se
id to hē: not ze my þuple: þe þei
shulde be clepid þe son? of god
ly nyngē: but þatē cēp for israel
if þe nombre of israel shal be
as granel of þe see: þe relifes
shulde be maad saaf: ffor soþe
a word makþinge an ende and
abregging i equite: for þe lord
shal make a word breggid on
al þe erpe: & as þatē bifor sei
de: but god of oostis hadde le
ft to us seed: we haddē be ma
ad as sodom: & we haddē be li
þk as gomoz: þfor what shulde
we seie: pat heþene mē þ anedē

not rȳtwiſneſſe: han gete rȳtwiſneſſe: ȝhe pe rȳtwiſneſſe p̄t
is of feip: but iſrael ſynge pe
lawe of rȳtwiſneſſe: can not
parfity i to pe lawe of rȳtwiſ
neſſe: whȳ: ffor not of feip:
but as of werkis: & pei ſpur
nedē aȳen? pe ſtoon of offēciōn:
as it is writū: loo y putte a ſto
on of offēciōn i ſyon: & a ſto
on of ſlaūdre: & eche p̄t ſhal
bilene i it: ſhal not be cōfūdi
d. **B**ripen pe wille of my
herte: & my biſeching
is maad to god for hē
in to helpe: but y bere witueſ
ſing to hē: pat pei han lone of
god: but aff kȳnyng: for pei vn
knowynge goddis rȳtwiſneſſe:
& ſekingē to make ſtedefaſt her
owne rȳtwiſneſſe bē not ſuget
to pe rȳtwiſneſſe of god: ffor pe
ende of pe lawe is c̄ſt: to rȳtwi
ſneſſe to ech mā pat bileneȳ
for moises wroot: for pe mā p̄t
ſhal do rȳtwiſneſſe pat is of
pe lawe: ſhal lyne i it: but pe
rȳtwiſneſſe pat is of bilene ſe
ip p̄n: ſeie pou not i p̄n herte
who ſhal ſtie i to heneue: p̄t is
to ſeie: to lede don cr̄iſt: or who
ſhal go don i to helle: pat is to
aȳendepe c̄ſt fro deep: but what
ſeip pe ſcripture: pe word is
up i p̄n mouȳ: & i p̄n herte: p̄n

is pe word of bilene: which we
p̄chen: pat if pou knowlechiſt
i p̄n mouȳ: pe lord ih̄u c̄ſt: & bile
nyſt i p̄n herte: pat god reſide
hi fro deep: pou ſhalt be ſaaf:
for bi herte me bileneȳ to rȳtwi
ſneſſe: but bi mouȳ knowle
ching is maad to helpe: for whi
ſcripture ſeip: eche pat bileneȳ
in hi: ſhal not be cōfūdi: &
pe is no diſtinction of iew & of
greke: for pe ſame lord of alle:
is riſe i to alle pat inwardly
clepen hi: for ech mā who enē ſhal
al inwardly clepe pe name of pe
lord: ſhal be ſaaf: how p̄nne
ſhulē pei i wardly clepe hi: in
to who pei han not bilenyd: or
how ſhulē pei bilene to hi: who
pei han not herd: how ſhulē
pei here wiȳ outen ap̄chour: &
hon ſhulē pei p̄che: but pei ben
ſent: as it is writū: hon ſaie
ben pe feet of hē pat p̄chen pe
es: of hem pat p̄chen good p̄n
gis: but not alle mē obereu
to pe goſpel: ffor p̄ſaie ſeip: lord
who bilenyde to oure hering:
p̄for feip is of hering but her
ing bi pe word of c̄ſt: but y ſe
ie: wher pei herden not: ȝhis
ſowely pe word of hē wente out
i to al pe erpe: & her wordis i
to pe endis of pe world: but
y ſeie: wher iſrael knew not:

ffir st moyses seip / p shal leede
 you to ennye. pat ze ben. no folk
 pat ze ben an vniuersal folk. p
 shal leede you i to wrappe / &
 pmaie is bold & seip / p am found
 en of me pat seke me not / opi
 ly papperide to he: pat asiden
 not me / but to israel he seip /
 alday p streyte out my hondis
 to a puple pat biempde not:
 but asenleide me

Cap.

Verfore p seie / when god
 hay put anwer his puple:
 god forbede / for y am an is
 raelite of pe seed of abrahā:
 of pe lpuage of beiamy / god
 hay not put anwer his puple:
 which he bifor knew / wher ze
 wite not. what pe scripture
 seip i elie: / hon he ppey god as
 u / israel / lord pei han slayn
 y profetis. pei han vndurdo
 un yin auteris: & y am left a
 loone. & pei seke my lif / but
 what seip goddis anwer to hi
 y haue left to me senene pou
 spndis of me: pat han not bo
 wid her knees bifor baal / so
 pfor alw i vis tyme: pe relis
 be maad saaf. bi pe chesung of
 pe grace of god / & if it be bi pe
 grace of god: it is not now of
 werkis / ellis grace: is not no
 w grace / what pāne: / israel ha
 y not getū vis pat he souzte /

but electioni hay getū / & pe ope
 ven blyndid. as it is writū / god
 sae to hē aspirit of cōpūctiōi /
 nen pat pei se not. & eris pt pei
 here not: i to vis day / & damp
 seip / be pe boord of hē maad in
 to agryu bifore hē. & i to catchig
 & i to slaudre. & i to zelding to
 hē / be pe neu of hē maad derk
 pat pei se not: & boue p' don al
 gatis pe bak of hē / pfore p seie
 when pei offendiōe to: pat pei
 shuldē falle don / god forbede but
 bi pe gult of hē. helpe is maad
 to hevene me: pat pei sie hem /
 pat if pe gult of hē ben richellis
 of pe world. & pe making lesse of
 hem. ben richellis of hevene m
 en: hou myche more pe plentoe
 of hē / but y seie to you heven
 men / for as longe as y am apos
 tle of hevene me: p shal onour
 my mynstie: if i ony man y si
 re my fleisch for to folowe: & y
 y make sinne of hē saaf: & for if
 pe lost of hē is pe reconceling
 of pe world: what is pe takunge
 up: / but lif of deede me: for if
 altil part of pat pt is tastid
 be hooly: pe hool gobet is hooly
 & if pe roote is hooly: also pe bra
 nchis hē / what if ony of pe br
 anchis ben brokū. whāne you
 were alyelde olyue tree. art
 graffid among hē. & art maad

felow of pe roote & of pe fatu
esse of pe olyue tree: nyle pou
haue glorie azen? pe braunchis
ffoz if pou gloriest: pou verist
not pe roote: but pe roote pee
pfor pou leist: pe braunchis be
brokun: yt y be graffid yu wel
for vubileue pe braunchis be
brokun: but pou stoundist bi fey
nyle pou canere hi ping: but
drede pou: for if god sparide
not pe kyndely braunchis: lest
peraventure he spare not pee
pfore se pe goodnesse & pe fer
nesse of god: zhe pe feruesse
i to he pat felden doū: but pe
goodnesse of god i to pee: if y
dwellest i goodnesse: ellis also
pou shalt be kit doū: zhe & pei
shule be set yu: if pei dwelle
not i vubileue: for god is my
ti: to sette he yu eftsoone: for
if pou art kit doū of pe kyndly
wielde olyue tree: & azen? ky
nde art set i to a good olyue
tree: hou myche more: pei pt
ben bi kynde: shule be set in
her olyue tre: but bripen y
wote not pat ze vnknoibe pis
mystie: pat ze be not wile to
zon sile: for blyndnesse hay
feld a party i israel: til yt pe ple
nte of hevene inē entreide: & so
al israel shulde be maad mas
as it is writū: he shal come

of spon pat shal delyue: and
turue away pe wickidnesse of
israhel: & pis te stamēt to hē of me:
whāne y shal do away her syn?
afte pe gospel pei ben enenmes
for zon: but pei be most derew
aze bi pe eleccion for pe fadir
& pe zift? & pe deying of god:
ben wyoutē fozpnyking & as
lityng also ze bileydē not
to god: but now ze han gete inq
for pe vubileue of hē: so & pese
now bileydē not: i to oure
inq: pat also pei getē inq
for god cloude to gide alle pig
is in vubileue: pat he hane
uici ou alle. **U**a pe heuēnesse
of richellis of pe wisdom &
of pe kunyng of god: hou in
comphensible ben hise domes:
& hise weies ben vnterchable
ffoz why who knew pe wit of
pe lord: or who was his counce
lor: or who forue zaf to hi:
& it shal be quyt to him: for
of hi & bi him & in hi: ben al
le pingis: to hym be glorie
in to worldis amen

Verfore bripen y biledhe
zon bi pe inq of god: pat
ze zine zoure bodies: alyu
yngē sacrifice: hooly plesy
uge to god: & zoure seruyse
reconable: & nyle ze be confo
urmede to pis world: but be

C. xij.

o bodi i ca /
ech ben

ze reformed in welnesse of
zoure Wit: pat ze pue which is
ye wille of god: good & wel ple
singe & parfit: for ze be ye gr
ace pat is zoun to me to alle y
ben among zou: pat ze lare not
more pan it bihoney to sanere
but to for to lare to sobrenesse
& to ech ma as god hav depar
tid ye mesur of feip: for as i o
body we han many mebris:
but alle ye mebris han not ye
same dede: so we many ben
mebris: oon of an ope: pfor
we pat han ziftis dyuysinge af
tir ye grace: pat is zoun to us
ey prophete afte ye resou of
feip: euer seruyce i mynistris
ey he pat techy i teching: he y
stury softly i monestis: he pat
ziney i synplenesse: he y is
louepn i blynesse: he pat hap
mcy i gladnesse: loue wy on
te feynug: hatyng puel: dr
awing to good: lonyng to g
dere ye charite of bryphed
ech come bfore to warshipe
ope: not slow i blynesse: fern
ent i spirit seruyng to ye lord
loynge i hope: patient i tribla
cion: bly i pyer: zynge good
to ye uedis of seyntis kepinge
hospitalite: blesse ze me y pur
sue zou: blesse ze & uyle ze
curse: for to ioye wy me pat

ioyen: for to wepe wy me pat
wepe: fele ze ye same yng to
gider: not sanerunge hy yngis
but cōsetyng to meke yng
is. **T**unle ze be prudent and
tis zou lile: to no mēzeldinge
puel for puel: but pūnepe ze
good yngis: not onely bfore
god: but also bfore alle men
if it may be doon: y pat is of
zou: haue ze pees wy alle me
ze most dere bryphen not defen
dunge zou lile: but zine ze place
to wrappe: for it is writū: ye
lord seip: to me veniaunce: & y
shal zelde: but if ym euemy
hy grip: fede pon hy: if he yrl
ty: zine pon drynke to hy: ffor
yon doyng yis yng: shalt
gadere to gidere kolis on his
heed: uyle von be oncomū of y
el: but oncome p pūel bi good
Enerp soule be shget
to hūere poweris: for
y is no power: but
of god: & yo yngis pat be of
god: ben ordeyned: pfor he pat
azeustondip power: azeuston
dip ye ordenaunce of god: & per y
azeustoden: gete to he lile day
nacion: ffor pūces ben not to
ye drede of good werk: but of
pūel: but wilt p pat yon drede
not power: do yon good yng:
& yon shalt hane pūyng of

it: for not whi he is pe mynstr
of god: to pee i to good: but if yⁿ
doist ynel: drede pon: for not
whi oute cause he berip pe sw
erd: for he is pe mynstr of
god: vernere i to wrappe: to hi
pat doir ynel: & pfor bi nede be
ze suget: not ouely for wrappe:
but also for constienc: ffor pfor
ze zine tburis: pei ben pe mynstr
of god: & seruē for pis sam
e ping: pfor zelde ze to alle men
dettis: to whom tribute: pbut
to whō tol: tol to whō drede:
drede to whom ouour: ouour
to no mā olwe ze ony ping: but
pat ze lone to gidere: for he pat
loney his neizboze: hap fulfild
pe laue: for pon schalt do no ler
cherie: pon schalt not stele: pⁿ sch
alt not stele: pon schalt not sei
e fals witnesing: pon schal n
ot couerte pe ping: of pi neizbo
re: & if yⁿ be ony ope mauidem
ent: it is mistrid i pis word: yⁿ
shal lone pi neizboze as pi silf:
pe lone of neizboze: worchip n
ot ynel: pfor lone is pe fulfild
inge of pe laue: & we knowē
pis tyme pat pe our is now:
pat we rise fro sleep: for now on
re heelp is neer: pan whanne
we bileupdē: pe myt wēte bifore:
but pe day hap neizid: pfor caste
we away pe werkis of derknē

lis: & be we clopid i pe armeris
of lizt: as i day wandre we onest
ly: not i superflu feestis & dru
kenessis: not i beddis & vichas
tices: not i stripf & i eunpe: but
be ze clopid i pe lord ihu cst: & do ze
not pe bilynelle of fleisch i desiris

But take ze asyke mā i
bileue: not i demyngis
of yonztis: for an ope
man leney pat he may ete alle
pingis: but he pat is sipl: ete
wortis: he pat etip: dispise not
him pat etip not: & he pat etip
not: deme not hi pat etip: for
god hap take hi to hi: who art
pon pat demest an ope serua
nt: to his lord he stondip oz fal
lip fro hi: but he schal stonde:
for pe lord is myzti: to make hi
parfit: for whi oon demey aday
bitwixe aday: an ope demey
ech day: ech mā encrese i his wit
he pat vndurstonip pe day:
vndurstonip to pe lord: for he
doir paucking to god: & he pat
etip not: etip not to pe lord & do
ip paucking to god: for no mā
of us lyuey to hi silf: & no mā
diey to hi silf: ffor wher we lyuē:
we lyuē to pe lord: & wher we
dien: we diē to pe lord: pfor whe
re we lyuē oz dien: we ben of
pe lord: for whi for pis ping cst
was deed & roos agen: pat he

C. anj.

& he pat etip: etip to pe lord

be lord hope of quike And of
 deed me: but what demest
 you y: broþ: or whi dispuit
 you y: broþ: for alle we schi
 len stonde bifoze pe trone of
 crist for it is writū y lyue
 seip pe lord: for to me ech
 kne schal be bowid: & eche
 tinge schal knowleche to god
 þfor ech of us: schal zelde
 resoun to god: for hi gif þfor
 no more deme we ech oþ: but
 more deme ze yis þing: pat
 ze putte not hurtug or sla
 ndre to a broþ: **I** woot &
 triste i pe lord ihu: pat no þing
 is vndene bi hi: no but to hi
 pat demey ouy þing to be un
 clene: to hi it is vndene: & if
 y: broþ be maad soþ i cōstien
 ce for mete: now you walkist
 not aft charite: nyle you vor
 ow: y: mete lese hi: for who
 est diēde: þfor be not oure go
 od þing blaspemyd: for whi
 pe reime of god is not me
 te & drink: but rytwisnesse
 & pees & ioye i pe hooly goost
 & he pat i yis þing seruey cō:
 plely god: & is pned to me:
 þfor sue we po þingis pat be
 of pees: & kepe we to gideve
 po þingis þt ben of edificaci
 on: nyle you for mete distre
 pe werk of god: for alle yis

is ben cleue: but it is pnel to
 pe mā pat etip bi offending
 it is yuel good to not ete flesch:
 & to not drinke wyne: neþ in
 what þing y: broþ offendip:
 or is slandrīd: or is maad lyk
 you hast feip auētis y: gif:
 haue you bifoze god: blessid is
 he pat demey not hi gif: i þt
 þing pat he pney: for he pat
 demey is dāpned: if he etip:
 for it is not of feip: & al þing
 pat is not of feip: is lyue

But we saddere men
 owen to susteyne pe
 feblenesses of lyke
 men: & not plese to us gif:
 ech of us plese to his neibore
 i good: to edificaciō: for crist
 plese not to hi gif: as it is
 writū: pe repreues of men
 dispisinge yee: felden ou me:
 for what enē þingis be writū:
 po be writū to oure teching:
 pat bi pacience & cōfort of
 scripturis we haue hope: but
 god of pacience & of solace zue
 to you to vnderstonde pe same
 þing: eche i to oþe aftir ihu cō:
 pat ze of o wille wip o many
 worschipe god: pe fadir of oure
 lord ihu cō: for which þing
 take ze to gideve: as also crist
 took you i to pe onoure of god:
 for y seie pat ihu cō was any

mystre of circūstion for pe tre
nye of god: to confeme pe vihe
estis of fadiris: & hevene me
owen to honoure god for incy:
as it is writū / pfor loz y schalkn
onleche to pee among hevene
men: & y schal syuge to pi name
& eft he seip / ze hevene me be
ze glad wip his puple and eft
alle hevene me herie ze pe lord:
& alle puple magnefie ze hū
& eft pūe seip / y schal be aro
ote of ieste: pat schal rise up
to goūne hevene men. And
o hevene men schulen hope
in hū / & god of hope fulfille
zon i al ioye & pees i bilyenye:
pat ze encrese i hope & vti
of pe holy goost. **A**nd bry
en y my self am certeyn of
zon: pat also ze ben ful of lo
ne & ze ben fillid wip al kīny
ng: so pat ze mou moneste
ech oþ & bryen more bold
ly y wroot to zon aparty as
brynginge zon i to myude
for pe grace pat is zoni to
me of god: pat y be pe myu
istre of cēt ihū among heve
me & y halawe pe gospel of
god: pat pe offering of he
ven me be acceptid & halew
id i pe holy goost / pfor y ha
ne glorie i crist ihū to god
for y dar not speke ony pūg

of yo pūgis. Whiche crist dop
not bi me i to obedience of
hevene me: i word & dedis: in
vū of tokenes & grete wōdis.
i vū of pe holy goost. So y
fro ierlū bi cūpas to pe illirik
see: y hane fillid pe gospel of
crist: & so y hane pchid pi
goipel: not wher cēt was na
med: lest y bilde vpon an oþes
groun: but as it is writū / for
to whō it is not teld of hī: pei
schulē se & pei y herde not:
schulē vūdur stonde / for which
pūg y was lettid ful myche
to come to zon: & y am lettid to
pi tyme & now y hane not
fer pe place i pese cūtreis: but
y hane desyre to come to zon
of manye zeeris pat bey pac
sid / whāne y bigyne to passe
i to spayne: y hope pat in my
goung y schal se zon / & of zon
y schal be led vūdur: if y vse
zon first i party / pfor now y
schal passe for to ierlū: to my
mystre to seyntis / for macedo
nye & acarie han assayed to
make sūziste to pore me of se
yntis pat bē i ierlū / ffor it
pleside to hē: & pei ben dettours
of hem / ffor hevene me ben
maad parteneris of her gospy
pūgis: pei owen also i fleisch
ly pūgis to mymystre to hem /

Wondris

perfor whāne y hane ended
 yis pūg. & hane alligned to
 hē yis fruyt. y shal passe
 bi zōn i to spayne. & y woot.
 pat y couynge to zōn. shal
 come i to pe abūdaunce of pe
 blessing of cēt. p̄fōze brīvē
 y biseche zōn bi oure lord ihū
 crist. & bi charite of pe hooly
 goost. pat ze helpe me i zōnre
 p̄ieris to pe lord. pat y be de
 lyuerid fro pe vūserful mē
 pat bē i nīdee. & pat pe offerīg
 of my seruyce. be acceptid i
 ierlū to seyntis. pat y come
 to zōn i iōye bi pe wille of god.
 & pat y be refreischid w^t zōn
 & god of pees be w^t zōn alle amē

C. xij.

Hnd y comende to zōn
 feben oure list. whi
 ch is i pe seruyce of
 pe church. pat is at tencris.
 pat ze recceyue hū i pe lord
 wozpily to seyntis. & y^t ze hel
 pe hū. i what eue cause she
 shal nede of zo. for she helpi
 de many mē & my self. grete
 ze prista & aquyla my helperis
 i cēt ihū. whiche vndurputtid
 en her neckis for my luf. to
 whiche not y allone do panchy
 ugis. vnt also alle pe churchis
 of hevene mē. & grete ze wel
 her meynyal church. grete
 wel mariē. pe whiche hap

trauelid myche in us. grete
 wel andronyk & iulian my cosy
 us & myn euen p̄loūneris. whi
 che ben noble among pe apost
 lis. & whiche werē bīfōze me in
 cēt. grete wel ampliātē most dere
 wozp to me i pe lord. grete wel
 urban oure helpeve i cēt ihū.
 & stacche my derlyng. grete wel
 appellem pe noble i cēt. grete
 wel hem pat ben of aristoblis
 hous. grete wel erodion my co
 syn. grete wel hē pat ben of
 narcisties hous. pat bē i pe
 lord. grete wel trifenani &
 trifolam. whiche w̄ymen tra
 uelen i pe lord. grete wel per
 sida most dere wozpe wōma.
 pat hap trauelid myche in pe
 lord. grete wel rufus chosoue
 i pe lord. & his modir & myn.
 grete wel anacrete. flegonaa.
 her mē. patroban. herman.
 & brīven pat ben wīp hem.
 grete wel filologus & iulian
 & neren & his list. & olimpiad
 es. & alle pe seyntis pat bē w^t
 hem. grete ze wel to gode i ho
 oly coll. alle pe churchis of cēt.
 grete zōn wel. **B**ut brīven
 y p̄ie zōn. pat ze aspīe hem p̄t
 make distenciois & hertpugis
 bīsidis pe doctryn. pat ze han
 lerned. & boue ze awei fro hē
 for suche mē seruen not to pe

grete wel efenet lonyd to me.
 pat is pe firste of asie in crist
 ihū.

lord crist: but to her wombe & bi
swete wordis & blessingis dissep
nen pe hertis of innocent men
but youre obedience is purplif
chid i to euy place: þfor y haue
ioye i you: but y wole pat ze be
wise i good þing & synple in
puel & god of pees trede satha
nas vudir youre feet swifely
pe grace of oure lord ihu crist:
be wiþ you. **T**ymothe myn he
lpere: gretip you wel & aldis
cans & iason & solipat: my cosyn
y tercans grette you wel: pat wi
oot pis epistle i pe lord: gayns
myn oost gretip you wel: And
al pe church: or astus tresorer
of pe citee gretip you wel: and
quart? broþ: pe grace of oure
lord ihu crist: be wiþ you alle
amē: & onour & glorie be to hi
pat is myxti: to cōferme you
bi my gospel & þching of ihu crist
bi pe reuelaciō of mystrie hol
du stille i tymes enlastige: wh
ich mystrie is now maad oppyn
bi scripturis of prophetis: bi pe
comādemēt of god wiþ oute
bigynnyng & ending: to pe obedi
ence of feip i alle hevene men
pe mystrie knowū bi ihu crist
to god aloone will: to whombe
onour & glorie in to worldis of
worldis. **There endip pe**
pistle to romayns: And here

**bigynnyng pe prolog ou pe fir
ste pistle to corinthies**

Corinthies ben of acarie
And pei in lyk maner
herden of pe postle pe
word of trewe: & were peruer
tid i many maneris of false a
postlis siune weren peritid
of eloquence of filologie ful
of wordis: op: me were led i
to pe sect of lawe of iewis: pat
is: to holde it nedeful wiþ pe
gospel: pe postle depip aze pes
corinthies to very feip & wisdom
of pe gospel: & writip to hem
fro effesie: bi tymothe his dis
ciple. **pis seip ieron i his pro
loge ou pe firste pistle to corinthies**

men

Doul depid apostle
of ihu crist: bi pe
wille of god: & swa
ues broþ: to pe church
of god pat is at corinthie
to hem pat ben halewid in crist
ihū: & clepid seyntis: wiþ alle
pat i wardip depen pe name
of oure lord ihu crist: i eche pla
ce of hem & of oure: grace to
you & pees: of oure fadir: & of
pe lord ihu crist: y do pauchyng
is to my god en more for you
i pe grace of god: pat is zoni
to you i crist ihū: for i alle þing
is ze ben maad riche i hi: i ech
word: & i ech kniþing: as pe

C. p.

god

Witnesing of crist is confermyd
 i you: so pat no ying faile to you
 i ouy grace: pat abideu ye the
 wing of oure lord ihu crist: which
 also schal conferme you i to pe
 ende wyth oute cryme: i ye day
 of ye comyng of oure lord ihu
 crist: a trew god: bi whom ye
 ben clepid i to ye felouschipe
 of his sone ihu crist oure lord:
 but briþeu y biseche you bi ye
 name of oure lord ihu crist:
 pat ye alle seie pe same ying.
 & pat distencionis be not amo
 ng you: but be ye perfit i pe
 same witt: & i pe same kuny
 ng: for myn briþeu it is teld
 to me of hem pat ben at clo
 es: pat stryues ben among
 you: & y seie yf pat ech of you se
 iþ: for y am of poull & y am of
 apollo: & y am of cesar: but y
 am of crist: wher crist is depa
 rtið: wher poull was crucifi
 ed for you: eþ ye ben baptisid
 i ye name of poull: y do þanc
 kyngis to my god: pat bapti
 side noon of you: but crisþis
 & gayus: lest ouy man seie pat
 ye be baptisid i my name: & y
 baptiside ald pe hors of steph
 an: but y woot not pat y bap
 tiside ouy oþe: for crist sente
 me not to baptise: but to pre
 che ye gospel: not i wisdom

of word: pat pe cross of crist be
 not voidid awei: for pe word of
 pe cross: is folp: to he pat perisþe
 but to hem pat ben maad saaf
 pat is to seie to us: it is ye ver
 tm of god: for it is writun y schal
 distrupe ye wisdom of wise me:
 & y schal reþrone ye prudence
 of prudent me: where is ye wi
 se man: where is ye wise lawy
 ere: where is ye purchasour of
 þis world: wher god hay not
 maad ye wisdom of þis world:
 foued: for pe world i wisdom
 of god: knew not god bi wisdom
 om: it pleside to god bi folp of
 þing to make hem saaf pat
 bilenede: for iewis seken sign
 es: & grekis seken wisdom: but
 we þcheu crist crucified: to iewis
 is stundre: & to hepen men fo
 ly: but to þo iewis & grekis yf
 ben clepid we þche crist pe vtm of
 of god: & ye wisdom of god:
 for pat yf is folp ying of god:
 is wiser þan me: & pat pat is
 pe feble ying of god: is strou
 gere þan men: but briþeu se
 ye þoure cleppinge: for not many
 wise me afe ye flesch: not ma
 ny myȝty: not many noble: but
 god chees þo yingis pat be fou
 ed of ye world: to confoude wise
 me: & god chees ye feble ying
 of ye world: to confoude ye

stronge pingis / and god ches
 pe vnable pingis / & dispisable
 pingis of pe world / and so pin-
 gis pat be uot / to distynge po
 pingis pat ben pat eche mā
 hane uot glorie i his sūt / but
 of hī ze ben i cēt ihū / which
 is maad of god to us wisdo-
 & rīghtwisnesse / & hoolynesse /
 & azeubryng / pat as it is wri-
 tū he pat gloriep / hane glo-
 rie i pe lord.

And y brisen whāne
 y cam to you / cam not
 in pe hyppocresie of wo-
 rd ep of wisdom / tellinge to
 you pe witnesing of cēt / ffor
 y demede not me to kīne ou-
 y ping among you / but crist
 ihū & hī crucified / and y in
 likenesse & drede & myche
 tremblug was among you /
 & my word & my pching was
 not i lūtelly sturpuge wordis
 of mān / wisdom / but i the
 winge of spirit & of vtu / pat
 yourre feip be uot i pe wisdom
 of mē / but i pe vtu of god / for
 we speken wisdom among par-
 fit mē / but not wisdom of
 pis world / ne of pūcis of pis
 world pat ben distried / but
 we speken pe wisdom of god
 i mystē / which wisdom is hid
 which wisdom god bifor orde

ynede bifore worldis in to oure
 glorie / which noon of pe pūcis
 of pis world knew / for if pei
 hadden knowen / pei shulden
 neie hane crucified pe lord of
 glorie / but as it is writū / pat
 we saie uot / we ere herde / ne
 it stiede i to herte of mā / what
 pingis god araped / to hem p-
 lonē hī / but god shewide to
 us / bi his spirit / for whi pe
 spirit serchep alle pingis /
 the pe depe pingis of god / &
 who of mē woot / what ping
 is vō of mā / but pe spirit of
 mā pat is i hī / so what ping
 is vō of god / no mā knowip /
 but pe spirit of god / & we hā
 not resceyued pe spirit of
 pis world / but pe spirit pat
 is of god / pat we wite what
 pingis ben zomū to us of god /
 which pingis we speke also
 not i wise wordis of mān /
 wisdom / but i pe doctryn of
 pe spirit / & make a likenesse
 of spiritual pingis to gostly
 men / ffor abestly mā persey-
 ey not po pingis / pat ben of
 pe spirit of god / for it is foly
 to hī / & he may not vndersto-
 nde / for it is exampned gos-
 tly / but spiritual mā demey
 alle pingis / & he is demed of
 no mā / as it is writū / and

Em.

Who knew ye wit of ye lord: or
Who taught hym And we han
ye wit of crist.

And y brisen myzte n
ot speke to you: as spi
ritual men: but as to
fleischly me: as to lytle chylde
i crist: y zaf to you mylk dryn
ke not mete: for ze myzte not
yt: ney ze mon now: for yt
ze ben fleischly: for while stryf
is among you: where ze ben
not fleischly: & ze goen after
man: for whane sume say
y am of poule an ope but y
am of apollo: where ze be
not me: what yfore is apol
lo: & what poule: ye ben my
mstris of hi: to whom ze ha
bileded: & to ech man as god
hay joiny y plantide: apollo
moystryde: but god zaf enare
elling: yfor ney he pat plan
ty is ony pring: ney he pat
moistry: but god pat jney
enarelling: and he pat planty
& he pat moistry: ben oon: and
ech shal take his owene me
de: aft his tranel: for we be
ye helperis of god: ze ben ye
erpetalyng of god: ze ben ye
bildung of god: aft ye grace
of god pat is joiny to me: as
a wile maist carpent y settid
ye foundement: & an op bildyng

abone: but ech ma se hon he
bildyng abone: for no ma may
sette an op foundement: ontaki
pat pat is set: which is crist
ihc: for if ony bildyng on yis
foundement: gold: silu: pryncse
stoups: stichis: hey or stobil:
enery man? Werk shal be
open: for ye day of ye lord sh
al dedare: for it shal be the
wid i fier: ye fier shal pue
ye werk of ech ma: what ma
ner werk it is: if ye werk
of ony ma dwelle stille: whi
ch he bildide abone: he shal
resseyue mede: if ony man
werk breue: he shal suffre
harm: but he shal be saf:
so nepeles as bi fier. **W**rite
ze not pat ze ben ye temple of
god: & ye spirit of god dwel
ly i you: & if ony defouly ye
temple of god: god shal leese
hi: for ye temple of god is hooly:
which ze ben: no man dissey
ue hi self. **T**he ony ma amog
you is fern to be wile in yis
world: be he maad a fool: pat
he be wylf: for ye wilsdō of yis
world: is folp auentis god: for
it is writū: y shal make wile
me in her fol wisdom: And
est: ye lord knowy ye pou
tis of wile me: for ye ben ye
yu: yfor no ma hane glorie i

men for alle yngis ben zoure.
 eper pe world eper lif eper dep. eper
 yngis p'sent. eper yngis to comp
 nge. ffor alle yngis ben zoure.
 And ze ben of c't. & c't is of god

So amau gelle us. as m
 ymsteris of c't & dispen
 deris of pe mynsteries
 of god. now it is sougt here am
 ong pe dispenders: pat amau
 be foudu trewe & to me it is
 for pe leest yng pat y be demed
 of zou. or of man's day. but nep
 y deme my self. for y am no pig
 on trowpug to my self. but u
 ot i pis yng y am iustified. ffor
 he pat demep me. is pe lord. per
 fore myle ze deme before pe tyn
 e. til pat pe lord come. which shal
 al lize pe hie yngis of derk
 nessis. & shal shewe pe counse
 ls of hertis. & pane p'sing. shal
 al be to edje ma of god. And
 bryen y haue transfigurid pe
 le yngis i to me & i to apollo for
 zou. pat i us ze lurue lest on pt
 it is writu. oon azen an oper.
 be blowu wip p'de. for an oper
 who demep pee. & what haft p'
 pt p' haft not rellepyed. & if p'
 haft rellepyed. what glazest p'
 as pou haddist not rellepyed.
 now ze be fillid. now ze be ma
 ad riche ze regne wip outen
 us & y wolde pat ze regne. pt

Also we regne wip wip zou &
 y gelle. pat god shewe us pe
 laste apostlis. as ilk pat bey se
 ut to pe dep. for we be maad a
 spectacle to pe lord world and to
 angelis & to men. we foolish
 for c't. but we ze prudent i c't.
 we like. but ze stronge ze noble.
 but we vnable. til i to pis our.
 we hūgren & pirsten & be uakid.
 & be luptu wip buffatis. & we
 ben vustable. & we trauelen
 working wip oure hondis.
 we ben cursid. & we blesse. we
 suffren persecucion. & we abi
 den longe. we be blacktempd. &
 we bisechen. as clensungis of
 pis world we be maad pe out
 casting of alle yngis til zit.
 y write not pese yngis. pat y
 cofoude zou. but y warne as
 my most der worpe sones. for
 wip it ze hau ten pouchyde of
 vndir maistris i crist. but not
 many fadris. for i c't ihu y ha
 ue gendrid zou. be ze foloweris
 of me. as y of c't. yfor y sente
 to zou tymothe. which is my m
 oste der worpe sone. & feiful
 i pe lord. which shal teche zou
 my weyes. pat be i c't ihu. as
 y teche eny where i ech churche
 as pou y shulde not come to
 zou. so sume be blowu wip
 p'de. but y shal come to zou

bi pe gospel. yfor
 bryen y pie zou

done if god wole: And y shal
knowe not pe word of hē yt
ben blown wip pde. but pe
vertu / ffor pe reuine of god
is not i word: but i vtū. Wh
at wole ze: shal y come to zo
n i Azerde: or i charite. And i
spirit of myldenesse

I Al man fornicaciō is he
rd among you. And shich for
nicaciō whiche is not among
hepene mē: so pat sūmā haue
pe wyf of his fadir: & ze bē blo
wn wip pde: & not more hadde
weyunge. pat he pt dide pis
werk be takū aweye fro pe
myddil of you & y absent i bo
dy but p̄sent i spirit: now ha
ue demyd as p̄sent hi pat hay
pus wrouzt / Whāue ze bē gad
erid to gidere i pe name of ou
re lord ihū c̄st. & my spirit wip
pe vtū of pe lord ihū: to take
sich a mā to cathanas. i to pe pe
rishing of fleish. pat pe spi
rit be saaf i pe day of oure lord
ihū c̄st / zoure gloryping. is not
good / Witē ze not pat althi our
doun a peprey al pe gobet: den
se ze out pe old soun doun: pt ze
be newe spryngunge to gidere.
as ze bē perf: for c̄st offrid: is
oure pask / p̄fōze ete we. not i
old soun doun: ney i soun doun
of malice & weywardnesse /

but in perf p̄ngis of der nesse
& of treupe / y wroot to you i a
pistle: pat ze be not meddli w
leachouris / not wip leachouris
of pis world. ne conetouse mē.
ne rauenouris. ne wip men
serupunge to inauuetis: ellis
ze shulden haue go out of pis
world but now y wroot to you.
pat ze be not meynd. but if he
pat is named abroþ among
you. & is alechour. or conetouse.
or serupunge to ydolis or a curser.
or ful of drūkenesse. or araueny
nour. to take no mete wip such
ffor what is it to come: to deme
of hem pat bē wip oute fory:
whēp ze demē not of p̄ngis pt
bē wip yne fory: for god shal
deme hē pt bē wip oute fory.
do ze a wey yuel fro you lile

D Ar ony of you pat hay
cause azen an ope:
be demed at wickid
men & not at holy mē: where
ze witen not: pat seyntis shulē
deme of pis world: & if pe wor
ld shal be demyd bi you: be ze
unworpi to deme of pe leeste
p̄ngis: Witē ze not pat we sh
ulē deme aūgelis: hou myche
more worldly p̄ngis / p̄fōr if ze
han worldly domes: ordeyne
ze yo cōtemptible mē pat ben
i pe churche to deme / y seie to

make you ashamed, so per is
 not ony wise man: pat may de
 me bitwixe abrop & his broper
 but abrop wip brop stryuey in
 dou: & pat amog vuseyful in
 eu: & now trespas is algaht
 you: for ze han domes among
 you: whi rap take ze no wrong:
 whi rap suffre ze not dislept:
 but also ze doeu wrong: & don
 fraude: & pat to brisen wher
 ze witeu not pat wickid men
 shulen not weelde pe kingdō
 of god: nyle ze erre: ney lech
 our: ney me pat seruen ma
 wmetis: ney auouteris neper
 lechouris azeu kynde: neper
 pei pat don lecherie wip me:
 ney peus: ney auerouke men:
 ney ful of drūkenesse: ney cur
 seris: ney rauenours: shule
 welde pe kingdom of god: &
 ze were sityme yese yingis
 but ze be waisthū: but ze beu
 halewid: but ze beu insted:
 i pe name of oure lord ihū cft:
 & i pe spirit of oure god. **A**lle
 yingis be leueful to me: but
 not alle yingis beu spedeful
 alle yingis beu leueful to me:
 but y shal not be brouzt dou
 vudir ony man's power: me
 te to pe wombe: & pe wombe
 to metis: & god shal distripe
 bope yis & pat: & pe body not

to fornicaciō: but to pe lord: &
 pe lord to pe body: for god reside
 pe lord: & shal reside us bi his
 vtu. **W**iteu ze not pat zoure
 bodies be menbris of crist: shal
 y pāue take pe menbris of crist:
 & shal y make pe menbris of
 an hoore: god forbede: wher
 ze wite not: pat he pat cleuey
 to an hoore: is maad o body: for
 he seip: y shule be tūeyne i o
 fleish: & he pat cleuey to pe lo
 rd: is o spirit: fle ze fornicaci
 on: al syue what eue syue a
 ma doir: is wip out pe body:
 but he pat doir fornicaciō:
 syuey azeu his body: wher
 ze wite not: pat zoure menbris
 be pe temple of pe holy goost: y
 is i you: whi ze han of god: &
 ze beu not zoure owne: for ze
 beu bouzt wip greet pris glo
 rifie ze and bere ze god in
 zoure body

But of yilke yingis
 pat ze han write to
 me: it is good to an
 swer to touche not a wōman:
 but for fornicaciō: ech man
 hane his owne wipf: & ech
 wōma hane hir owne hōse
 bonde: pe hōsebonde zelde det
 te to pe wipf: & also pe wipf
 to pe hōsebonde: pe wōman
 hap not power of her body:

C. viij.

but pe hōsebonde / And pe hōse-
 bonde hay not powder of his body.
 but pe wōmā / nyle ze defraude
 eche to ope. but peraventure
 of cōsent to a tyme: pat ze zine
 tent to p̄per / & eft turne ze a-
 en to pe same ping: lest sathan
 as tempte you for youre vncō-
 uence / but y seie pis ping as y
 nys leue: not bi cōmandemēt
 et / for y wole: pat alle mē be
 as my self / but ech mā hay his
 propre ziste of god / oon yus:
 & an oþ yus / but y seie to hē pt
 hē not weddid & to widewis
 it is good to hē: if pei dwelle
 so as y / & if pei cōteyne not hē
 self: be pei weddid / for it is be-
 tere to be weddid: pan to be
 breut / but to hē pat be ioyued
 i mātrouye: y cōmaūde / not
 y but pe lord: pat pe wif de-
 parte not fro pe hōsebonde &
 pat if she depart: pt she
 dwelle unweddid: or be recon-
 ciled to her hōsebonde / & pe hōse-
 bonde for sake not pe wif / but
 to ope y seie: not pe lord / if ony
 broþ hay an vuseful wif: &
 she cōsēty to dwelle wif hi:
 leue he hir not / & if ony wōmā
 hay an vuseful hōsebonde:
 & pis cōsēty to dwelle wif
 hir: leue she not pe hōsebon-
 de: for pe vuseful hōsebonde

is halewid: bi pe feipful wōmā:
 & pe vuseful wōmā is halewid
 bi pe feipful hōsebonde / ellis
 youre childrē werē vudeue:
 but now pei ben hooly: pat if
 pe vuseful depart: departe
 he / for whi pe broþ or sist̄ is not
 lūget to seruage i sidje / for god
 hay clepid us i pees / & wherof
 woost you wōmā: if you shalt
 make pe mā saaf: or wher of
 woost y mā: if y shalt make
 pe wōmā saaf: but as pe lord
 hay departid to eche / & as god
 hay clepid ech mā: so go he / as
 y teche i alle churchis / amā cir-
 cūcidid is clepid: bringe he not
 to pe p̄pucie / amā is clepid in p̄-
 pucie: be he not circūcidid / cir-
 cūcision is nouzt: & p̄pucie is
 nouzt: but pe keeping of pe cō-
 māndementis of god / ech mā
 i what cleping he is clepid: in
 pat dwelle he / you seruaūt art
 clepid: be it no charge to pee
 but if y maist be fre: pe rape
 vse you / he pat is a seruaūt:
 & is clepid i pe lord: is a fre mā
 of pe lord / also he pat is a fre
 mā & is clepid: is pe seruaūt
 of crist / wif priys: ze be bouzt
 nyle ze be maad seruaūtis of
 mē / yfor eche mā i what ping
 he is clepid a broþ: dwelle he
 i pis anētis god / but of v̄gyns

y haue no comaundement of god
but y zine counsel. as he y^t has in
ercy of pe lord: pat y be trewe
y^t for y gelle y^t p^ris yung is good.
for pe p^rsent uede: for it is good
to a ma to be so: pou art boundu
to a wyf: nyle y^t seke vnbund
pug: pou art vnbundu fro a
wyf: nyle pou seke a wyf:
but if pou hast taku a wyf: y^t
hast not spued: & if a maidu
is weddid: she spuede not: ue
peles she schuld haue tribulaci
on of fleisch: but y spare zon
y^t for bryden y seie p^ris yung: pe
tyme is schort: an o^r is p^ris: pat
pei pat han wyues: beu as po
u: pei haddē none: & pei pat we
pen: as pei wepen not: & pei y^t
ioyē: as pei ioyedē not: & pei
pat biē: as pei haddē not: and
pei pat v^rsen p^ris world: as pei
pat v^rsen not: for whi pe figure
of yis world passy: but y wole
le pat ze be wyf out bispueste
for he pat is wyf out wyf: is
bisy what yungis beu of pe lo
rd: hou he schal plese god: but
he pat is wyf a wyf: is bisy wh
at yungis beu of pe world hou
he schal plese pe wyf: & he is de
partid: & a womā vnbweddid &
maydū penky what yungis
beu of pe lord: pat she be hoo
ly i body & spirit: but she pat

is weddid penky what yungis
beu of pe world: hou she schal
plese pe hoseboude. And y seie
pese yungis to oure profat: not
pat y caste to zon a suare but
to pat pat is honest: & pat
ziney espueste wyf oute let
ting to make p^reris to pe lord
& if ony ma gelly hi self to be
seyn foule on his v^rgyn: pat
she is ful wo^ru: & so it biho
nep to be doon: do she pat y^t
she wole: she spney not: if
she be weddid: for he pat orde
pued stabli i his herte: not ha
uunge uede: but haunge po
wer of his wille & hay demed
i his herte: p^ris yung to kepe his
v^rgyn: do y wel: y^t for he pat ioy
ney his v^rgyn i matrimonye: do y
wel: & he y^t ioyney not: do y vete
pe womā is boundu to pe lawe:
as lōge tyme as her hoseboude
tyney: & if her hosebode is deed:
she is detynerid fro pe lawe
of pe hosebode: be she weddid
to whom she wole: ouely i pe
lord: but she schal be more blec
sid: if she dwellip y^t aft^r my
counsel: & y wene pat y haue
pe spirit of god

But of pese yungis y^t
beu sacrificed to idola:
we witen: for alle we
han künnyng: but künnyng

C. viij.

blowip: charite edefiey: but if o
ny mā geſſy p^r he kan ony pūg.
he hap not 3it knowe hou it biho
ney hi to kīne: & if ony mā lon
ey god: p^ris is knowū of hūn
but of metis pat ven offrid to
idols: we writē pat an idol is no
pūg i pe world: & pat p^r is no
god: but oon: for pouz per ven
lūme pat bē leid goddis: ep in
he neuē ey i er-pe: as p^r ven mā
ny goddis & many lordis: nepe
les to us is o god: pe fadir of
whō bē alle pūgis: & we i hi
& o lord ihū c^rist: bi whō bē alle
pūgis: & we bi hi: but not in
alle mō is kīlūg: for lūuen
wip cōſcience of idol: til now
eten as pūg: offrid to idols:
& her cōſcience is defoulid: for
it is lyk: mete comēdip us u
ot to god: for ney we ſchulen
fayle: if we eten not: ney if
we eten: we ſchulē hane plen
tee: but ſe ze leſt perauētū:
p^ris joure leue: be maad hir
tyng to ſike mē: for if ony mā
ſchal ſe hi pat hap kīnūg:
etunge i a place wher idols bē
worſhipid: wher his cōſcience
ſipen it is ſike ſchal not be ede
fied to ete pūgis offrid to id
ols: & pe ſif broþ for whom
crist diede: ſchal periſhe i pi
kūnūg: for yus ze ſynuge

zeuue briſen: and ſynpunge
her ſike cōſcience: ſyuen age
ny crist: wherfor if mete mān
dry my broþ: y ſchal neuē ete
fleſch: leſt y ſlandre my broþ

Wher y am not fre: am
y not apoſtle: wher
y ſay not c^rist ihū oure
lord: wher ze ven not my werk
i pe lord: & pouz to oþe y am not
apoſtle: but nepeles to you y am
for ze bē pe litle ſigne of myn
apoſtlehed i pe lord: my deſce
to hē pat k^reu me: p^ris: wher
we hau not power to ete and
drinke: wher we hau not pow
er to lede aboute a wōmā aſſt:
as alſo oþe apoſtles & briſen
of pe lord & ceſas: as y aloone
& barnabas: han not power
to worche peſe pūgis: who tū
elip ony tyne wip hiſe owne
wagis: who plaitip a vynege
rd: & etip not of his fruyt: who
kepip a flock: & etip not of pe
mylk of pe flock: wher aft
mā y ſeie pe pūgis: wher al
ſo ye laibe ſey not peſe pūgis:
for it writū i pe lawe of moſes:
pat pou ſhalt not bynde pe mo
up of pe oxe pat preiſthip: wher
of oxū is charge to god: wher
for us he ſey peſe pūgis: for whi
po ven writū for us: for he y
erip: owip to ere i hope: & he

pat preistly: in hope to take
fructis: if we soude spiritual
pungis to you: it is it grete if
we repen youre fleisly pig?
if ope be partyners of youre
power: whi not ray we: but
we vse not pis power: but
we suffre alle pungis: pt we
yne no lettynge to ye euangel
e of est: wite ze not pt pei pt
warthen i ye temple: eteu po pi
ngis pat be of ye temple: and
pei pat serue to ye aut: beu
partyners of ye aut: so ye
lord ordeynede to he pat telle
ye gospel: to lyue of ye gospel
but y vside noon of yeste pig?
sopely y wroot not yeste pigis:
pat po be doon so i me: for it
is good to me ray to die: yau
pat ony ma auoyde my glorie
for if y pche ye gospel: glorie
is not to me: for nedelich y m
ot don it: ffor wdo to me: if y
pche not ye gospel: but if y do
pis ping wilfully: y haue me
ede: but if agen my wille:
dispendung is bitakn to me:
what paine is my meede: pat
y pchunge ye gospel: putte ye
gospel wy oute oyes cost: pt
y vse not my power i ye gosp
el: for whi whane y was fre
of alle me: y made me serua
nt of alle me: to wyne ye mo

men: and to iewis y am maad
as a iew: to wyne ye iewis: to
he pat be vndur ye lawe: as y
were vndur ye lawe: whane y
was not vndur ye lawe: to whi
ne he pat were vndur ye lawe:
to he pat were wy out laue:
as y were wy out ye laue: wha
ne y was not wy out ye laue
of god: but y was i ye laue of
crist: to wyne he pat weren
wy out laue: y am maad like
to syke me: to wyne like men:
to alle me y am maad alle yy
ngis: to make alle me saaf: but
y do alle pungis for ye gospel: pt
y be maad parten of it: witen
ze not pt pei pat reneu i a furlog:
alle reneu: but oon taky ye pis:
so reue ze: pat ze cacche: erly ma
pat stryney i fyt: absteynen hi
fro alle pigis: & pei take a cor
ruptible crowne: but we han
vncorrupt: pfor y reue so: not
as i to vnteyn ping: pus y fi
te not as betpuge ye ew: but
y chastise my body & bryuge it
i to stryng: lest per anecture
whane y pche to opere: y my
alf be maad repronable

Bripen y nyle pat ze vi
kuowe: pat alle oure
fadiris were vndur
cloude: & alle passide ye see: &
alle were baptisid i moyles.

C. F.

in þe cloude and in þe see / and
 alle eeten þe same spiritual mee-
 te: & alle drunke þe same spiri-
 tual drynke / þei drinke of þe spi-
 ritual stou: folowinge he: & þe
 stou was crist / but not i ful ma-
 ny of he: it was wel pleant
 to god / forwhi þei were cast
 dou i desert / but þese þing be
 don i figure of us: þat we be
 not couerteris of yuel þingis.
 as þei couertide / neþ be ze maad
 ydolatreis as liue of he: as
 it is writun þe puple sat to ete
 & drynke: & þei rise up to pleie
 neþ do we fornicacioun: as liue
 of he didn fornicacioun: & þre
 & twenty thousand were dede
 i o day / neþ tepte we crist: as li-
 ue of he teptiden: & perischi-
 de of serpentis / neþ grucche
 ze as liue of grucchiðe: and
 þei perischiðe of a distrier: &
 alle þese þingis sellide to he
 i figure / but þei ben writun
 to oure amēdyng: i to whiche
 þe endis of þe worldis be com-
 mū / þfore he þat gessip hi þt
 he stoudey: so he þat he falle
 not / teptacioun take not þou:
 but mān teptacioun / for god
 is trewe which schal not suf-
 fre þou to be teptid: aboue
 þt þat ze mon / but he schal
 make wiȝ teptacioun also pur

uuaice: þat ze mon suffre /
 wher for ze most der eweþe
 to me: fle ze fro worshipping
 of mannetis / as to prudent
 me y speke: deme ze þou self
 þat þing þat y seie / wher þe
 cupe of blessing which we ble-
 ssen: is not þe comynyng of
 cristis blood: & wher þe breed
 which we breken: is not þe ta-
 king of þe body of þe lord: for
 we manye be o breed & o body:
 alle we þat take part of o
 breed & of o cupe / se ze israel
 aft þe fleisch / wher þei þat
 eeten sacrifices be not parte-
 neris of þe aut: what þfor
 seie y þat a þing þat is offrid
 to ydols is ouy þing: or þat þe
 idol is ouy þing: but þo þing
 is þat hevene me offre: þei
 offere to deuēis & not to god
 but y uyle þat ze be maad felo-
 wis of fendis / for ze mon not
 drynke þe cupe of þe lord: &
 þe cupe of fendis / ze mon
 not be parteneris of þe boord
 of þe lord: & of þe boord of fe-
 ndis / wher we han enye to þe
 lord: wher we be strege þan
 he: alle þingis be leueful to
 me: but not alle þingis ben
 spedeful / alle þingis be leeful
 to me: but not alle þingis ede-
 fien / no mā seke þat þing þt

is his owne: but pat ping pat
is of an ope: al ping pat is sold
i pe bocherie ete ze: a finge no
ping for cōstience: pe erpe & pe
plente of it: is pe lordis: & if o
ny of oup of hevene me clepy
zon to soper: & ze wole go: al ping
pat is set to zon ete ze: a finge
no ping for cōstience: vnt if o
ny mā seip yis ping is offrid
to pōols: nyle ze ete for hi pat
sche wile & for cōstience: & y seie
not pi cōstience: vnt of an ope
but wher to is my freedom de
med of an ope mān? cōstience:
pfore if y take part wip grace:
what am y blaſſempd: for pat
pat y do pauckingis: pfor whe
p ze eten or dryuken: or don oup
op ping: do ze alle pingis i to
pe glorie of god: be ze wip ou
te standre to ielwis & to hepe
me & to pe churche of god: as y
bi alle pingis plese to alle me
not selunge pat pat is profi
table to manpe men: pat pei
be maad lark

Be ze my folerweris: as
p am of cōst: & bryuen
y pise zon: pat bi alle
pingis ze beu myndeful of me:
& as y bitok to zon my coman
dementis: ze holdē: but y wole
pat ze wite: pat crist is heed
of ech mā: but pe heed of pe

wōman: is pe man: & pe heed of
cōst: is god: ech mā ppinge or pro
fciapinge: whāne his heed is hi
lid: defoulyp his heed: but ech
whōmā ppinge or profciapinge
whāne hir heed is not holid: de
foulyp hir heed: for is oon: as
if sche were pollid: & if a wōmā
be not kenerid: be sche pollid:
& if it is foul ping to a wōman
to be pollid: or to be maad val
lid: hile sche hir heed: but a mā
shal not hile his heed: for he is
pe ymage & pe glorie of god: but
a wōmā is pe glorie of mā: for
a mā is not of pe wōmā: but
pe wōmā of pe mā: & pe mā is
not maad for pe wōmā: but
pe wōmā for pe mā: pfor pe
wōmā shal hane an helyng
on hir heed also for angelis:
nepeles ney pe mā is wip oute
wōmā: ney pe wōmā is wipont
mā i pe lord: for why as pe wō
mā is of mā: so pe mā is bi pe
wōmā: but alle pingis ben of
god: deme ze zon silt: bise my
it a wōmā not helid on pe heed
to pie god: ney pe kynde it silt
techy us: for if a mā nurche
longe heer: it is shensstipe to
hi: but if a wōmā nurche lon
ge heer: it is glorie to hir: for
heer is be zomū to hir: for kene
ryng: but if ony mā is seyn

to be ful of stryf. We han nou
liche custō. ney pe churche of god
but pis ying y comaunde. not pi
linge. pat ze come to gide not in
to pe bette. but i to worse. first
for whāne ze come to gidere in
to pe churche. y here pat distēci
ōis beu ē i party y bileue. for
it bilouep eresies to be. y pei
pat be preued beu oppuly kno
wū i zōu. y for whāne ze comen
to gidere i to oon. now it is not
to ete pe lordis soper. for whi
ech mā bifor talup his soper to
ete. ē oon is hūgry. ē an oye
is drūken. wher ze han not ho
uise to ete ē drynke. or ze disp
ise pe churche of god. ē cōfōide
he pat han none. What schal
y seie to zōu. y pise zōu. but he
re pu y pise zōu not. **E**ffor y ha
ue takū of pe lord. pat ying
which y hane vitakū to zōu. for
pe lord ihū. i what myzt he was
bitraied. took breed ē dide pa
nkyngis ē brak ē seide. take
ze ē ete ze. pis is my myode whi
ych schal be bitraied for zōu.
do ze pis ying i to my myode.
also pe cuppe. aft pat he hadd
soud. ē seide. pis cuppe is pe
newe testamēt i my blood. do
ze pis ying. as ofte as ze schu
len drynke i to my myode. for
as ofte as ze schule ete pis bre

ed. and schulen drynke pe cuppe.
ze schule telle pe dep of pe lord.
tal pat he come. y fore who en
etip ye bread. or drynke ye cup
pe of pe lord vūworpily. he sch
al be gilty of pe body ē of pe blo
od of pe lord. but preue amā
hi sif. ē to ete he of pe ilke bre
ed. ē drynke of pe cuppe. for he
pat etip ē drynky vūworpily.
etip ē drynky doom to hi. not
wisely demyuge pe body of pe
lord. y for among zōu many be
like ē feble. ē many slepen. ē
if we demede wisely us sif.
we schulde not be demyd but
while we be demed of pe lord.
we be chastid. pat we be not
dāpnyd wip pis world. y for
my bryen whā ze comen to
gide to ete. abide ze to gidere
if ony mā hūgry. ete he at
home. y ze come not to gide
i to doom. and y schal dispo
se ope yingis. whāne y come
But of spiritual ying
is. bryen y nyle pat
ze vūknowe. for ze
witen pat whāne ze weren
hevene mē. hou ze were led
goyng to doumbe malyne
tis. y for y make knowū to
zōu. pat no man spekinge
i pe spirit of god. seip depar
ting fro ihū. ē no mā may

seie ye lord ihu: but in ye ho-
ly goost & dyuise graces y ben:
but it is al oon spirit & diuise
seruyces y be: but it is al oon
lord & diuise woerdingis y be:
but al is oon god pat woerdy
alle yingis i alle yingis & to
ech ma pe shewing of spirit
is zomū to profit ye word of
wisdom is zomū: to oon bi spi-
rit to an op ye word of kiny-
ng: bi ye same spirit ffeiy
to an op: i ye same spirit to
an ope: grace of heelpis in o
spirit to an ope: pe woerdyg
of vtues to an op: profecie
to an op: verry: knowyng of
spiritis to an op: kyndis of la-
ugagis to an op: expownyng
of woerdis & oon & ye same spi-
rit woerdy alle yese yingis:
departunge to ech bi hem self
as he wole: for as y is o body:
& hay many mebris: & alle ye
menbris of ye body: whāne
yo ben manye: be oo body: so
also is: for i o spirit: alle we
be baptisid i to o body: ep: i ely
is: ep: hevene: ep: seruauntis: ep:
free: & alle we be fillid wip
drupk i o spirit: for ye body is
not o membre: but manye: if
ye foot seiy: for y am not ye ho-
nd: y am not of ye body: not
yf for it is not of ye bodye: & if

ye ere seiy: for y am not ye ze:
y am not of ye bodi: not yf for it
is not of ye body: if al ye body
is ye ze: where is heryng: & if
al ye body is heryng: where is
suellyng: but now god hay sett
mebris: & ech of he i ye body as
he wolde: yf it alle were o membre:
where were ye bodi: but now
y ben many mebris: but o body:
& ye ze may not seie to ye hond:
y haue no uede to pi werkes: or
ech ye heed to ye feet: ze be not
necessarie to me: but myche more
yo yf ben seyn to be ye lowere
mebris of yo body: be more ne-
desul: & yillie yf we gessen to be
vnderwyer mebris of ye body:
we zine more hono to he: & yo
mebris pat be vnuerst: han
more honeste: for oure honest
mebris: han nede of noon:
but god tēperide ye body: ziny-
uge more woerdyng to it to whō
it faillide: pat debate be not
i ye body: but pat ye menbris
be bi i to ye same ying ech for
ope: & if o membre sufferi ouy-
yng: alle mebris sufferi y wip:
ep: if o membre ioyey: alle men-
bris ioyen to gidere: & ze ben
ye body of ch: & mebris of m-
embre: but god sette sinen
i ye churche: first apostolis: ye
seconde tyne prophetis: ye

pride techen. Afterward vnto
 es: afterward graces of heeling
 is: helpungis: goynailis: kynd
 is of langagis: interpretaciounis
 of wordis: wher alle apostolis:
 wher alle profetis: wher alle
 techen: wher alle vntes: wher
 p alle me han grace of heeling
 is: wher alle speken wip lan
 gagis: wher alle expownen:
 but sue ze ye bete gostly ziftis
 & zit y shewe to you amore
 of collett weie

C. xiiij.

If y speke wip tūgis of me
 & of aūgis: & y haue not cha
 rite: y am maad as bras sou
 upnge: or a synbal tympuge:
 & if y haue prophecie: & knowe
 alle misteis: & al künnyng: & if
 y haue al fey: so pat y mene
 shiles fro her place: & y haue
 not charite: y am nougt: & if
 y departe alle my goodis i to ye
 metis of pore me: & if y bitake
 my body: so pat y breue: & if y
 haue not charite: it profity
 to me no ying: charite is paci
 ent: it is beynpugne: charite en
 pey not: it dory not wickidly:
 it is not blowū: it is not cone
 itouse: it sekyp not po yingis
 pat beu hise owne: it is not
 stirid to wrappe: it penyky
 not puel: it iopp: iopey not
 on wickidnesse: but it iopey

to gidere to trenpe it: sufferip
 alle yingis: it bileuey alle yy
 ingis: it hopey alle yingis: it
 instepney alle yingis: charite
 fallip neue don: wher profeci
 es shulē be voidid: & langa
 gis shulē ceesse: & science sh
 al be distried: for aparty we
 knowe: & aparty we profeciē:
 but whāne pat shal come yt
 is parfyt: pat ying pat is of
 party shal be anoidid: whāne
 y was alitil child: y spak as
 alitil child: y vnderstood as a
 litil child: y pouzte as alitil child:
 but whāne y was maad amā:
 y anoidide po yingis pat were
 of a litil child: & we seen now
 bi anyrrour: i derknesse: but
 pāne face to face: now y kno
 we of parti: but pāne y shal
 knowe: as y am knowū: and
 now dwellē fey hope & chari
 te: pese pre: but ye moost of
 pese is charite

C. xlv.

Sue ze charite: lone ze
 spiritual yingis: but
 more pat ze yphicien:
 And he pat speky i tūge: spe
 ky not to me but to god: for
 no mā heriy: but ye spirit
 speky misteis: for he pat pro
 feciēy: speky to me edificaciōn
 & monestryng & cōfortyng: he
 pat speky i tūge: edefiēy hi

self but he pat profecie: edefi
 ep pe churche of god: & y wole pat
 alle ze speke in tūgis: but more
 pat ze profecie: for he pat profe
 cie: is more pan he pat spekip
 i langagis: but peraneture he
 expowne: pat pe churche take
 edificacōn: but now bripe if
 y come to you & speke i langages:
 what shal y profite to you: but
 if y speke to you: ep i reuelacōn:
 ep i science: ep i profecie ep i te
 ching: ffor yo pūgis pat ven
 wipouten soule: & zuey voices:
 ep pipe ep harpe: but yo zinen
 distinction of soundis: hou
 shal it be knowū pat is tūgi:
 ep pat pat is trūpid: ffor if a
 trūpe zine an vucteyu soue: wh
 o shal make hi self redy to ba
 tel: so but ze zine an oppn word
 bi tūge: hou shal pat pat is
 seid be knowū: ffor ze shulen
 be spekyng i veyn: y ven ma
 ny kyndis of langages i vū
 world: & no pūg is wipouten
 vois: but if y knowe not pe ver
 tu of a vois: y shal be to hi to
 whom y shal speke abarbar
 ik: & he pat spekip to me: shal
 be abarbarik: so ze for ze ven
 loneris of spiritis seke ze pat
 pat ze be plētenouse: to edifi
 cation of pe churche: & pfor he
 pat spekip i langage: pie pat

he expowne: ffor if y pie i tūge:
 my spirit piep: my vnderston
 ding is wipoutē fruyt: what
 pane: y shal pie i spirit: y shal
 pie i mynde: y shal seie salu
 i spirit: y shal seie salu also i
 mynde: for if y blest i spirit:
 who fillip pe place of an idiot:
 hou shal he seie amē on pi blef
 sing: for he woot not what pon
 seist: for you doist wel pauck
 yngis: but an ower man is u
 ot edefied. **C**y paucke my god:
 for y speke i pe langage of alle
 you: but i pe churche y wole spe
 ke fyne wordis i my writ: pat
 also y teche of me: pā ten ponty
 dis of wordis i tūge. **B**ripen
 nyle ze be maad childre i wit
 tis: but i malice be ze childre:
 but i wittis: be ze par fit: for i
 pe lawe it is writū: pat i ope
 tūgis & ope lūpis y shal speke
 to vū puple: & nep so vei shule
 here me: seip ye lord: pfor langa
 ges ven i tokene not to feipful
 me: but to me ont of pe feip:
 but profecies be uot to men
 ont of pe feip: but to feipful
 me: pfor if al pe churche come
 to gode i to oon: & alle me speke
 i tūgis: if idiotis ep me ont
 of pe feip entre: wher vei sh
 nle not seie: what be ze woode:
 but if alle me profeten: if

ony vnseipful man or idiot ent
re: he is conyct of alle: he is
wisely demed of alle: for pe hið
þingis of his hert ben knowū
⁊ so he schal falle don on pe face:
And schal wex þise god ⁊ sche
we vily: pat god is i zow wylt
þane brypen: wthane ze come
to gode: ech of zow hay a salm:
he hay teching: he hay apocali
ps: he hay tuge he hay expoun
yng: alle þingis be þei doon to
edificaciō: wheþ a man spekū
i tuge: bi twei me ep þre at pe
mooste: ⁊ bi parties: pat oou
interpte: but if þ be not an in
terptour: be he stille i pe church
e: ⁊ speke he to hi self ⁊ to god:
prophetis tweyne or þre seie:
⁊ oþe wisely deme: but if ony
þing be schewid to a lister: pe
forme be stille: for ze mou profe
cie alle: ech bi hi self: pat alle
me lurne: ⁊ al moneste: ⁊ pe spi
ritis of profetis: ven sugēt to
profetis: for wyl god is not of
distenciō: but of pees: as in
alle churchis of hooly men y
teche. **W**þme i churchis ven
stille: for it is not sufferid to
hem to speke: but to be sugēt
as pe lawe seiþ: but if þei wole
ony þing lurne: at home afe
þei her hocubondis: for it is fulle
þing to a womā: to speke i chir

che: wheþer of zow pe word of
god cam forp: or to zow aloone it
cam: if ony man is seyn to be a
prophete or spiritual: knowe
he þo þingis pat y write to zow:
for þo be pe comandementis of
pe lord ⁊ if ony man knowiþ: he
schal be vnknowū: þfor brypen
loue ze to profesie: ⁊ nyle ze for
bede to speke i tuge: but be al
le þingis doon ouestely and bi
one ordre in zow

Bripen y make pe gospel
knowū to zow: which
y haue þchid to zow: pe
which also ze han takū: i which
ze stonde: also bi which ze schil
be stand: bi which resou y haue
þchid to zow if ze holden: if ze han
not vilenyð þodely: for y bitok to
zow at pe bigynnyng: pat þing
which also y haue receyued: pat
crist was deed for oure synis: bi
pe scripturis: ⁊ pat he was buried
⁊ pat he roos agen i pe þridde
day aft' scripturis: ⁊ pat he was
seyu to celes: ⁊ aft' þese þingis
to enlunene: aftward he was
seyu to mo þan fyue hundrid
brypen to gode: of which ma
nye lunde 3it: but liue be deed
aftward he was seyn to iames:
⁊ aftward to alle pe apostles:
⁊ laste of alle he was seyn also
to me: as to a deed born chad:

for y am ye leste of apostles. y am not worthy to be clepid a
 postle: for y purseyde ye church
 of god but by ye grace of
 god y am pat ping pat y am
 & his grace was not voide in
 me: for y trauelide more ple
 tenuously pan alle pei but not
 y: but ye grace of god wip me
 but wher y or pei so we han p
 chid: & so ze han bileyde & if
 crist is pchid. pat he roos azen
 fro deep: hou seuen summe am
 ong you. pat ye azenrising
 of deed me is not: & if ye aze
 rising of deed me is not: ney
 crist roos azen fro deep: & if
 crist roos not: oure yching is
 veyn. oure fey is veyn and
 we be founden false witnesis
 of god: for we han seid witu
 essing azen god. pat he reis
 de crist. whom he reiside not:
 if deed me risen not azen for
 why if deed me risen not aze:
 ney crist roos azen & if crist roos
 not azen: oure fey is veyn &
 zit ze ben i zoure syn: & pane
 pei pat han diede i crist: han
 perished: if i vis luf ouely
 we ben hopinge i crist: we be
 more wretched pan alle me
 but now crist roos aze fro deep:
 ye firste fruct of deed men
 for dey was bi amā. & by am

an is azenrising fro deep and
 as i adam alle me dien: so i crist
 alle me shal be quykenyd
 but ech mā i his ordre. ye firste
 fruct crist. aftward pei pat ben
 of crist. yf bileyde i ye conyuge
 of crist aftward an ende: whāne
 he shal bitake ye kingdom to
 god & to pe fadir: whāne he shal
 al a voide al puched & power
 & vtu but it bihouey hi to reg
 ne: til he pinte alle hise enemy
 es vnder hise feet & at ye laste
 dey ye enemye shal be distried
 for he hay maad suget alle yin
 gis vnder hise feet & whāne
 he seip. alle yingis ben suget
 to hi. wip oute doute out take
 hi pat sugetide alle yingis to
 hi & whāne alle yingis ben
 suget to hi: pane ye sone of
 hi self shal be suget to hi. pat
 maade suget alle yingis to hi
 pat god be alle yingis i alle yin
 gis: ellis what shal pei do
 pat be baptisid for deed men:
 if i no wise. dede me rise azen
 wherto ben pei baptisid for hē
 & wherto ben we i perel euy
 ourech day y die for zoure glaz
 ie vryen: which glazie y hane
 i crist ihu oure lord if aft man
 y hane souste to beestis at cefes:
 what profitit it to me. if deed
 me risen not azen: ete we &

drynke we: for we schulen die
 to morowe / yple ze be disceryned
 for puel spechis distrien good
 pe wis / awake ze inst me. & yple
 ze do spue / for sume hau ig
 norance of god: but to reuen
 ce y speke to you **B**ut sume
 seip / hou schule deed me rise
 agen: oz i what man body sch
 ule pei come / vnwise ma. pat
 ping y^t y^t lowist is not anyke
 nyd: but it die first / and pat
 ping pat you lowist. you low
 ist not pe body pat is to come:
 but a nakid coen as of whete
 oz si ope seedis / & god ziney to
 it a body as he wole: & to ech
 of seedis a propir body / not
 ech fleisch is pe same fleisch:
 but oon is of me. an ope is of
 beestis. an ope is of briddis.
 an ope of fishis / & henely bo
 dyes ben: & ervely bodies be
 but oon glorie is of henely
 bodies: & an oy is of ervely
 an ope clerenesse is of pe same.
 an ope clerenesse is of pe mo
 one: & an oy clerenesse is ster
 ris / & a sterve dynly fro a sterve
 i clerenesse: & so ye agenrisig
 of dede me / it is lowu i cor
 npcion: it schal ryse i vncor
 npcion / it is lowu i vnabley:
 it schal ryse i glorie / it is low
 u i i fermyte: it schal rise i

vertu: it is so wū a beestly bo
dy: it shal vyle a spiritual body
if þ is a beestly body: þ is also
a spiritual body: as it is wri
tū: þe first mā adam was mā
ad i to a sonle lyuyng: þe laste
adam i to a spirit quyknyng
but þe first is not yt þat is a spi
ritual: but þat yt is beestly
aftyward: yt þat is spiritual
þe first mā of erpe: is erpely
þe secōde mā of henene: is
henēlych / such as þe erpely mā
is: suche bē þe erpely mē / and
such as þe henēly mā is: suche
bē also þe henēly mē / þfore as
we han boze þe ymage of þe
erpely mā: bere we also þe ym
age of þe henēly / bryþen: y
seie þis þing / þat flesch & blo
od moū not welde þe kyngdō
of god / neþ corrupciōn shal
welde vncorruptiōn / so y seie
to 3on þypte of hooly yig? / & alle
we shulē rise azen: but not
alle we shulē be chāngid / in a
mōmēt i þe tūpuklyng of au
re: i þe laste tūpe / for þe tū
pe shal solue: & deed mē shu
len rise azen wip onte corrupci
ōn: & we shulē be chāngid / for
it bihoney þis corruptible þing
to clope vncorruptiōn: & þis ded
ly þing to putte awei vūdeedly
uēlle / but whāne þis dedly þis

shal clope vnderlynesse: pāne
shal pe word be don pat is wri
tū dep is copū up i victorie: dep
where is pi victorie: dep whei
is pi pricke: but pe pricke of
dep: is syne: & pe vertu of syne
ne: is pe laue: but do we pāne
kingis to god: pat zat to us vic
torie: bi oure lord ihu cū: pfor
my deueloꝝe bryen: be ze
stidfast & vumouable: beyng
plētenouf i werk of pe lord en
more wityuge pat zoure tra
nel is not ydel i pe lord

But of gaderyngis of
monep pat ven ma
ad i to seyntis: as y
ordeynede in pe churchis of
galathie: so also zou do ze oday
of pe wouke: eche of zou kepe
at hūm self: keping pat pat
plecy to hi: pat whāne y com
e pe gaderyngis be not maad:
& whāne y shal be p̄sent: whi
che mē ze p̄uen: y shal sende
hē bi epistlis to bere zoure
grace i to ierlū: pat if it be
woꝝpi: pat also y go: pei shu
lē go wip me: but y shal com
e to zou: whāne y shal passe
bi macedoupe: forwhi y shal
passe bi macedoupe: but per
anētūre y shal dwelle at zou:
or also dwelle pe wynt: pt ze
lede me whidur enē y shal

go: and y wole not now se zou
i my passing: for y hope to dw
elle wip zou awhile: if pe lord
shal suffre: but y shal dwelle
at efely: til to witsūtide: ffor
agrete doze & an oppū is ope
up to me: & many adūsaries:
& if tymothe come: se ze pat
he be wipout drede wip zou:
for he wozchip pe werk of pe
lord: as y: pfor no mā dispise
hi but lede ze hi foz i pees: pt
he come to me: ffor y abide hi
wip bryen: but bryen y ma
ke knowū to zou of apollo: pt
y p̄iede hi myche: pt he shulde
come to zou wip bryen: but it
was not his wille: to come now
but he shal come: whāne he
shal hane leysen. **W**alke ze
& stonde ze i fey: do ze manly:
& be ze confortid i pe lord: & be
alle zoure yūgis don i charite:
& bryen y biseche zou: ze kno
wē pe honoꝝ of stephan: & of
fortuati: & acaci: for pei be
pe fūste fruptis of acaci: &
i to mynistie of seyntis pei
han ordeyned hē self: pt also
ze be sugetis to suchē: & to
ech wozchise to gidere & tra
nelinge: ffor y hane ioie i pe
p̄sence of stephan: & of fortu
nate & acaci: for pei fillide
pat yūg pat failide to zou.

for þei han refreischid bope my
spirit & þoure p̄fōre knowe ze hē
pat bē luche man iūē alle þe
churche of alie; greten þou w
el aquila & prista wip her hom
ely churche gretē þou myche in
þe lord: at þe whiche also þam
herboad; alle bryen greten
þou wel grete ze wel to gidere.
i holy cos; my gretynge bi þou
lis hond if ony mā loney not
oure lord ihū c̄st: be he cursid
maria uat̄ha; þe grace of oure
lord ihū c̄st: be wip þou; my cha
rite be wip þou alle i c̄st ihū
oure lord amē.

*There endy
pe firste pistle to corinthies &
here bigynnyng a prologe on
pe secunde pistle to corinthies.*

Her p̄uauce doon:
poul writy to corin
thies apistle of confo
rt fro troade bi titus; and he
p̄lsey hem: & ex̄it̄y to bete pi
ugis; and shewy þat þei we
ren maad woꝝp: but amen
did. *Jerom in his prolo
ge on his pistle: seip þis:*

Poul apostle of ihū
crist: bi þe wille of
god: & tyme the br
oper: to þe churche
of god þat is at cor̄th̄y wip
alle sep̄tis þat bē i al ac̄nē.
grace to þou & pees of god on

re fadir: and of þe lord ihū crist
blessid be god & þe fadir of oure
lord ihū c̄st: fadir of in̄ciēs and
god of al confort; which confort
ty us i al oure tribulaciō: þat
also we moni confortē hē. p̄t ven
i al dis̄se: bi þe monest̄ing by
which also we ben monest̄id of
god; for as þe passiōis of crist
bē plentenouse i us: so also bi
c̄st oure confort is plētenouse
& whēp we bē i tribulaciō: for
þoure tribulaciō & heelpē; ever
we bē cōfortid: for oure confort
ēp we bē monest̄id: for oure
monest̄is & heelpē; which wor
chyp i þou þe suffring of þe sa
me passiōis whiche also we
suffren: þat oure hope be sad
for þou; writunge for as ze ben
felowis of passiōis: so ze sh
ulē ben also of confort: for
bryen we wolē þat ze wite: of
oure tribulaciō þat was don
i alpe; for on mān we weren
griued ouer myzt: so þat it a
noyde us zhe to lyne; but we
i vs s̄it̄ haddē answer of dey:
þat we tr̄ste not i us but i god
þat reis̄y deed mē which dely
ueride us: & delyuerip fro so
grette perelis: i to whom we
hopen; also z̄it̄ he sh̄al delyue:
while also ze helpē i p̄ier for
us; þat of þe perlonēs of ma

ex̄it̄y

C. p.

ny faces: of pat ^{myng} p^{ing} pat is i
us: pauckingis ben don for us
bi many me to god: for oure gl
orie is pis: pe witnesing of
oure conscience: pat i symplewel
se i clenece of god: i not i fleshy
ly wisdom: but i pe grace of god.
we ly nedē i pis world: but mo
re plētenonssly to you: i we wri
ten not oye p^{ing}is to you: pan
po pat ze han red i knowe: i y
hope: pat i to pe ende ze shulde
knowe: as also ze han knowe
us aparty: for we ben zoure
glorie: as also ze ben oure i pe
day of oure lord ihu cst: i in
pis tristenyng: y wolde first
come to you: pat ze shulde hane
pe secoude grace: i passe bi you
i to macedoyne: i est fro mace
doyne come to you: i of you be
led i to indee: but whāne y wol
de pis p^{ing}: wher y vnde vnt
idastuette: i ey po p^{ing}is pat
y penke: y penke aff pe fleshy:
pat at me be: it is: i it is not:
but god is trewe: for oure word
pat was at you: is i is not: is
not i iue: but is: is mit: for whi
ihu cst pe sone of god: which is
p^{ch}id among you bi us: bi me
i alman i tymothe: i was not
i hi is i is not: but is was in
hym: for whi: hon many enebē
bi heestis of god: i pilke is ben
fulfillid

And p^{for} bi hym we seieu amen
to god: to oure glorie: sovely it is
god pat cōfermey us wip you in
crist: i pe which god anoyntide
us: i which markide us: i ias
erues of pe spirit i oure hertis:
for y clepe god to witnesse agen
my soule: pat y sparynge you
am not ou to coruith: not pat
we ben lordis of zoure ioye:
but we ben helperis of zoure
fery: for yozou vilene ze stoude
ud y odayne pis p^{ing}
at me: pat y shulde
not come eftsoone in
henynesse to you: for if y make
you sorp: who is he pat glady
me: but he pat sorful of me:
i pis same p^{ing} y woot to you:
pat whāne y come: y hane not
sorewe ou sorewe: of pe which
it bihofte me to hane ioye: i y
triste in you alle: pat my ioye
is of alle you: for of myche tū
lacion i anglystly of herte: y
woot to you bi many teeris: n
ot pat ze be sor: but pat ze wite:
what charite y hane more plen
tenonssly in you: ffor i ony
man hap maad me sorful:
he hap not maad me sorful:
but aparty pat y charge not
you alle: pis blamyng pat is
maad of manye: sufficiy to hi
pat is liche oon: so pat agen

C. 4.

ward: ze ray forzme & conforte
 lest perauenture he pat is such
 aman ma: be sopunp bi moze
 grete & heynesse: for which
 ying y biseche you: pat ze cofe
 me charite i to hi: for whi per
 for y wroot yis: pat y knowe
 youre pue. Wher i alle yingis
 ze be obedient: ffor to who ze
 han forzme oup ying: also y
 hane forzme: for y pat pty for
 zat: 3if y forzat oup ying: ha
 ne zomū for you i pe persone
 of crist: pat we be not discepi
 ed of sathanas: for we knowe
 hile pouztis: but whāney was
 comū to troude for pe gospel
 of cft: & adaze was openyd to
 me i pe lord: y hadde not veste
 to my spirit: for y foud not
 my broy tite: but y seide to hē
 fare wel: & y passide i to ma
 cedonie: & y do panchingis to
 god pat eue moze maky us
 to hane victorie i cft ihu: And
 shewy bi us pe odour of his
 knowyng i ech place: for we
 ben pe good odour of cft to god
 among pese pat ben maad sa
 af: & among pese pat perishe
 to ope sopely odour of deep m
 to deep: but to pe ope we ben
 odour of luf i to luf: & to pese
 yingis: who is so able: ffor
 we ben not as many pat don

anontie bi pe word of god: but
 we speken of clēesse: as of god
 bifore god in crist

Begynen we yfore oft so
 one to pise us luf: &
 wher we neden as
 sinen pistis of pylinge: to
 you or of you: ze be oure pistle
 writū i oure hertis: which is
 knowū & red of alle mē: and
 maad oppn for ze be pe pistle
 of cft: mynistrade of us: & w
 itū not wipenke: but bi pe
 spirit of pe lynyng god: not
 i stouyn tablis: but i fleschly
 tablis or herte: for we han ad
 trist bi cft to god: not pat we
 ben sufficient to penke oup
 ying of us as of us: but ou
 sufficiency is of god: which
 also made us able mynstris
 of pe newe testamet: not bi
 lettre but bi spirit: for pe lett
 re sleep: but pe spirit awyke
 ney: & if pe mynstracion of
 dey wryte bi lettis i stouyns:
 was i glorie: so pat pe childre
 of israel mytē not biholde i
 to pe face of moyses: for pe
 glorie of his cheer: which is
 anoidid: hon shal not pe my
 nistracion of pe spirit be moze
 i glorie: for if pe mynstraci
 on of dāpnacion was i glori:
 myche moze pe mynstric of

ritywisse. is platenouise in
 glorie: for nep̄ pat y^t was deer:
 was glorified i yis part for pe
 excellēt glorie: & if pat y^t is a
 noydyd was bi glorie: myche in
 ore y^t pat dwellyp stille. is in
 glorie: p̄fōre we pat han siche
 hope: vlen myche trist: & not as
 moyses leyde a veyl on his face:
 pat pe childre of israhel schuld
 not biholde i to his face: which
 veyl is anoydyd: but pe wittis
 of hē ben astoyed: for i to yis
 day: pe same veyl i reding of
 pe olde testamēt dwellyp: not
 shewid: for it is anoydyd i cōt:
 but i to yis day whāne moyses
 is red: pe veyl is put on her
 hertis: but whāne israhel schal
 be cōitid to god: pe veyl schal
 be doon away: & pe spirit
 is pe lord: & where pe spirit
 of pe lord is: pe is freedom: &
 alle we pat wip oppn face
 seen pe glorie of pe lord: ben
 transformed i to pe same ym
 age: fōr clerenesse i to clere
 nesse as of pe spirit of pe lord
 Therefore we pat hane yis
 admynistricōn: aft̄ yis y^t
 we han getū in cō: faile
 we not: but do we away pe
 shynnyngis of schame: not
 walkinge i stitil gile neyver
 doyng anoutwe bi pe word

of god: but in shewing of pe
 trewe comēdinge us self to ech
 cōscience of mē: bi fōr god: for
 if also oure gospel is kynerid
 i pece pat perishe it is kyne
 rid: i which god hap blend pe
 soules of vnseipful mē of yis
 world: pat pe lyztynge of pe gos
 pel of pe glorie of cōt which is
 pe ymage of god: schyne not:
 but we p̄che not us self: but
 oure lord ihū cōt: & us zoure
 seruauntis bi ihū: for god pat
 seide lūt to schyne of derknes
 tis: he hap zone lūt i oure her
 tis to pe lyztynge of pe science
 of pe clerenesse of god i pe face
 of ihū cōt: & we han yis tresor
 i britil vessels: pe y^t pe worpi
 nesse be of goddis vtu: & not
 of us: i alle yngis we suffre
 tribulaciō: but we be not an
 gwyshed oz annoyed: we be
 maad pore: but we lacken
 no yng: we suffre persecu
 ciōn: but we be not fescakū
 we ben maad lowe: but we be
 not confoundid: we ben cast don:
 but we perisheu not: & enē in
 ore we beyn aboute pe cleyng
 of ihū i oure body: pat also pe
 lif of ihū be shewid in oure
 bodies: for enē more we y^t lyue:
 ben takū i to dey for ihū: pat
 pe lif of ihū: be shewid in

oure dedly fleisch; þfor deep wor-
 chy i us: but lif i zon: & we ha-
 ve same spirit of fey: as it is
 writū: þ hane bileyd: þ hane
 spoke: & we bilene: wer for al
 so we speken: wittinge þ the
 pat reside ihu: shal rise reise
 us wip ihu: & shal ordeyne us
 zon: & alle þingis for zon: pat a
 plētenous grace by many pa-
 nkingis: be plētenous i to pe
 glorie of god: for which þing
 we faulen not: but youz oure
 utter mā be corruptid: nepeles
 pe yner mā is renewid fro da-
 y to day: but pat list þing of
 oure tribulaciō pat lastip no
 is but as it were by amomet
 worcher i us ouer mesure an
 enlastinge birpen i to pe hyz-
 esse of glorie: while pat we bi-
 holden not þo þingis pat be
 seyn: but þo pat beu not seyn
 for þo þingis pat beu seyn: be
 but duryns for a short tyme
 but þo þingis pat beu not se-
 yn: beu enverlastinge

C. 6.

And we witen: pat if
 oure erpely hous of
 þis dwelling be disso-
 lued: pat we han abiding of
 god: an hous not maad bi hon-
 dis enlastinge i hevenes: for
 whp i þis þing we mozne: co-
 uertunge to be clopid aboue

wip oure dwelling which is of
 heuene: if nepeles we be foundū
 clopid: & not nakid: forwhi we
 pat beu i þis tabernacle: soze
 wen wyppue: & be henped for
 pat we wolē not be spoild:
 but be clopid aboue: pat pe ilke
 þing pat is dedly: be copilup
 of lif: but who is it þ makip
 us i to þis same þing: god: pat
 gaf to us þe erues of þe spirit
 þfor we be hardy al gatis & wi-
 ten pat we þe while we beu i
 þis body: we goen i pilgimage
 fro þe lord: for we walken bi
 fey: & not bi cleer sūt: but
 we be hardy & han good wille-
 more to be i pilgimage fro þe
 body: & to be p̄sent to god: and
 þfor we stryue: wher absent
 wher p̄sent: to please hi: for
 it bihoney us alle: to be sthe-
 wid bifore þe troue of est: pat
 eny mā telle þe propre þingis
 of þe body: as he hay doon: ep
 good ep yuel: þfor we wittinge
 þe drede of þe lord: coucelen
 me: for to god we beu oppn:
 & þ hope pat we beu oppn also
 i zon consciencis: we comēden
 not us silf est soone to zon:
 but we jine to zon occasiō to
 hane glorie for us: pat ze hane
 to hē pat glorien i þe face: and
 not i þe herte: for ony we bi iny

nde passen: to god: eiper we ben
 sobre: to 3ou: for pe charite of
 crist dryuep us: gessing: pis pi
 ng: pat if oon dyed for alle:
 pane alle were deed: & est died
 for alle: pat pei yt lyue: lyue not
 now to he self: but to hi pat die
 de for hem: & roos azen: pfor we
 fro pis tyme knowu no man
 aft pe flesch: **W**ou: we knowe
 est aft pe flesch: but now we
 knowu not: pfor if oup newe
 creature is i est: pe elde ping
 ben passid: & lo alle ping be of
 god: which reconselede us to hi
 bi est: & zaf to us pe serupce of
 reconseleing: & god was i crist
 reconseleynge to hi pe world:
 not rettyng to hem her gil
 tis: & putide i us: pe word of
 reconseleing: pfor we vten m
 ellage for est: as if god monel
 ty bi us: we biseche for est: be
 ze reconseled to god: god pe fa
 der made hi lyue for us: whi
 ch knew not lyne: pat we sh
 ulden be maad rytwisnesse
 of god in hym

But we hepinge monel
 ten: pat ze velleue not
 pe grace of god i veyn:
 for he seip: in tyme wel pleesin
 ge y hane herd pee: & i pe day
 of heelp y hane helpid pee:
 lo now atyme acceptable: lo

now aday of helpe: zine we to
 no ma oup offencio: pat oure
 serupce be not repned: but i alle
 pingis zine we us self as ye my
 nistris of god: i myche paciēce:
 i tribulacio: i nedis: i angwic
 chis: i betingis: in psonis: in
 dissencio: in wip me: in tranelis:
 i wakings: in fastings: i chaf
 tite: i iunpug: i long abidyng:
 in swetnesse in pe hooly goost:
 in charite not feyned i pe word
 of treupe: i pe vtu of god: by
 armeris of rytwisnesse on pe
 ryt half: & on pe lefthalf: bi
 gloze & vnoblei: by puel fame &
 good fame: as dissepneris and
 trewe men: as pei pat ben vn
 knowu: & knowu: as me diyu
 ge: & lo we lyuen: as chafid:
 & not maad deed: as sozeisful:
 ene more ioping: as hanpge ne
 de: but makinge many me riche:
 as us ping hanpge: & weldyn
 ge alle pingis: **A** ze corinthis
 oure mony is oppu to 3ou: oure
 herte is alargid: ze be not ang
 wischid i us: but ze be angwic
 ched i 3oure iwardnesse: & p
 seie as to sou: ze pat han pe sa
 me reward be ze alargid: nyle
 ze vere pe 3ok wip vnfeyful
 me: for what parting of ryt
 wisnesse wip wickednesse: or
 what felonshipe of list to der

Wille i he & p
shal

¶ viij.

kneelis & what according of it
to belial or what part of ascript
ul: wip ye vntersful & what con
sent to ye temple of god wip in
ammetis & ze ben ye tēple of ye
lynyng god: as ye lord seip ffor
p shal walke among hem & p
shal be god of hē: & pē shule
be apnle to me: for which yis
go ze out of ye myddil of hem:
& be ze departid seip ye lord &
tonche ze not vndene ying: &
p shal ressepye you & shal be
to you i to a faoir: & ze schulen
be to me in to sones & dourtr
is seip ye lord almyty

Verfore most dere woerpe
bryen. we pat han pese
bihestis: clese we us fro
al filpe of ye fleisch & of ye
spirit. doynge holpnesse i
ye drede of god take ze us.
we han hirt no mā. we han
apeyrid no mā. we han vigil
id no mā. y seie uot to zoure
coudepyng. ffor y seide bifore.
pat ze ben i zoure hertis: to di
e to gidere & to lyue to gidere.
myche trist is to me auentis
zon: myche glorypng is to me
for zon. y am fillid wip confort.
y am plētenouse i ioye in al
oure tbulacion: for whāne
we were couni to macedonye.
oure fleisch hadde no veste.

but we suffriden al tbulacion.
wip out ffor fastyngis: & dredid
wip pue: but god pat conforti p
meke me: confortid us in ye
comynge of tite: & not ouely
i ye comynge of hi: but also i
ye confort bi which he was con
fortid i you: tellinge to us zoure
desire. zoure wepyng. zoure
lone for me: so pat y ioiede more
for zon. ponz y made zon soz i
apistle: it rewip me uot. ponz.
it rewide. seynge pat ponz pilke
pistle made zon soz at an hour:
now y hane ioye: not for ze wer
en maad sozenful. but for ze
weren maad sozenful to pena
nce: forwhi ze ben maad soz
aff god: pat in no ying ze suf
fre peiremet of us: for ye soze
we pat is aff god: woerchp pe
uani i to stidfast heelp: but
soze we of ye world: woerchp dep
ffor lo yis same ying. pat ze be
sozenful aff god: hon myche
bisyneesse it woerchp i zon. but
defending. but idignacion. but
drede. but desire. but lone. but
veniaunce: in alle yingis ze han
zoni zon sif to be vnde foulid
i ye cause: pfor ponz y wroot
to zon: y wroot uot for hi pat
dide ye iurrie: ney for hi pat
suffride: but to shewe onre
bisyneesse which we han for zon

bi for god: per for we ben confort
id: but i zoure confort more ple
tenon fly: we iopedē more on pe
iour of tite: for his spirit is ful
fillid of alle zoi: & if y gloriēde
on y pīng anentis hi of zoi: y
am not cōfōndid: but as we ha
n spoke to zoi alle pīngis: so al
so oure gloriē pat was at tite:
is maad treupe: & pe mwardn
esse of hi be more plētenon fly
i zoi: whiche hay i munde pe
obediēce of zoi alle: hou wt
dred & treblpug ze resseynedē
hym: y hane ioye: pat in alle
pīngis y triste in zoi.

But brīpen we make kn
owū to zoi pe grace of
god: pat is zoi in i pe
chirchis of macedonie: pat in
myche alayng of tribulaciō:
pe pleutee of pe ioye of hem:
was: & pe hēste point of hem:
was plētenon fly i to pe richel
sis of pe sympleuēce of hem:
for y bere witueſſing to hem:
aft' myzt & a bone myzt pei we
ren wilful: wip myche monel
tyng biſechinge us pe grace &
pe compung of mynſtrige:
pat is maad to hooly men: &
not as we hopidē: but pei za
nen hē ſiſ firſt to pe lord: af
tirward to us: bi pe wille of
god: so pat we pīeden tite: y

as he bigan: so also he parfom
me i zoi pīs grace: but as ze
aboūdōū i alle pīngis: i feip: &
word & kīnping: & al biſpneſſe:
more on & i zoure charite into
us: pat also i pīs grace ze abo
ūde: y ſeie not as comādinge:
but bi pe biſpneſſe of ope mē:
apprenyng also pe good wit of
zoure charite: & ze witē pe gra
ce of oure lord ihū cīt: for he
was maad neddy for zoi whā
ne he was richē: pat ze ſhul
den be maad richē bi his neddy
neſſe: & y zīne cōſel i pīs pīng
for pīs is profitable to zoi:
pat not onely han bigūne to
do: but also ze bigūne ta hane
wille fro pe former zeed: but
now perfourme zec i dede: y
as pe diſtrecciō of wille is
redy: so be it also of parfom
myng of pat y ze han: for if
pe wille be redy: it is acceptid
aft' y pat it hay: not aft' pat
y it hay not: & not pat it be
remyſſiō to ope mē: & to zoi
tribulaciō: but of enēneſſe: i
pe pīent tyme: zoure abūda
ūce fulfille pe myſe of hem:
pat also pe abūdaūce of he:
be a fulfilling of zoure myſe
iſe: pat enēneſſe be maad: as
it is writū: he pat gaderide
myche: was not encreſide: &

he pat gaderyde litil hadde not
 leld: & yoo pynckungis to god. pat
 gaf ye same bypuefle for you in
 ye herte of tite: ffor he vellepue
 de exortacion: but whāne he w
 as bysher: bi his wille. he wete
 ffor to you: & we seten wy hym
 abrope. whos pising is i ye gos
 pel bi alle churchis: & not onely:
 but also he is ordeyned of chir
 chis. ye felowe of oure pāgri
 mage i to vis grace pat is my
 instrid of us to ye glorie of ye
 lord: & to oure ordeyned wille
 esthepyng vis pūg. pat no m
 an blame us. i vis plente pt
 is myinstrid of us to ye glorie
 of ye lord: ffor we purneie go
 od pūg. not onely byfor god:
 but also byfor alle mē: for we
 senten wy hē also oure brope:
 whom we han pūed i many
 pūgis ofte. pat he was bys
 but now much bysher: for my
 che tte i you: ep for tite pat is
 my felowe & helpere i you: ep
 oure bysher apostlis of ye chir
 chis of ye glorie of ch. pfor she
 we ze i to hē i ye face of church
 is: y^t she wyg pt is of youre
 charite. & of oure glorie for you
 or of ye mynstrie pat
 is maad to hooly mē:
 it is to me of plente
 to write to you: for y knowe

your wille: for ye whiche p ha
 ne glorie of you auentis mace
 douyes: for also acarie is redy
 for azeer passid: & your lone
 hay stiriū fin manye: & we ha
 n sent bysher. pat vis pūg pt
 we glorieu of you: be not auoi
 did i vis party: pat as y seide
 ze be redy: lest whāne macedo
 nyes comē wy me. & fpyden
 you vnredy: we be shamed. y^t
 we seie you not i vis pūg sub
 stance: pfor y gettēde necessaie
 to pie bysher: pat pei come bi
 fore to you: & make redy vis bi
 hūt blessing to be redy: so as
 blessing & not as auerise: for
 y seie vis pūg: he pat lowy
 scarcely: shal also reue scarce
 ly: & he pat lowy in blessingis:
 shal reue also of blessingis
 ech mā as he castide i his her
 te: not of heynesse or of ne
 de: for god loney a glad zme
 re. **A**nd god is myty: to
 make al grace aboude i you:
 pat ze i alle pūgis eue more
 han al sufficiency: & aboude
 i to al good werk as it is wri
 til: he delpde abrood. he gaf
 to poze mē: his ryzwifuelle
 dwellip wy outē ende: & he
 pat mynstrie seed to ye low
 ere: shal zme also breed to
 ete: & he shal multiplie your

seed: and make myche pe encre
of fructis of youre
rightwisnesse: pat i alle ying?
ye maad riche: waze plente
nous i to al simplenesse: whi
ch worchip bi us: doyng of
paukingis to god: for ye my
nistrie of his office: not ouely
falliþ po yingis pat failen to
holy me: but also multipli
ey many paukingis to god:
bi ye doyng of his mynist
rie: whiche glorificen god in
ye obedience of your knowle
ching i ye gospel of crist: i in
simplenesse of comynycaciõ
i to hem i to alle i in ye bi
seching of he for you pat desi
ren you for ye excellent grace
of god i you y do paukingis
to god of ye first yste of him:
pat may not be told

And y my self þoul bi se
che you bi ye myldeu
esse i softnesse of crist
whiche i ye face am meke am
ong you: i y absente este you
for y þie you: pat lest y þlent
be not bold bi ye trist i whiche
y amgeffid to be bold in to
liue pat deme us: as if we
wandren aft ye flesch: for
ye arumris of oure knyght
od ben not fleschly: but my
ty bi god to ye distructiõ of

for we walking i flesch: fiste
not aft flesch)

strengþis: and we distriem co
nsele i al hynesse pat hizey it
self azen? ye science of god: i
doyne in to castite al vudur
stounding i to ye seruyce of crist
i we hau redy to venge al un
obedience: whane youre obedi
ence shal be fullid: se ze ye yin
gis pat ben aft ye face: if ouy
ma trist to hi self: pat he is
of crist: þenke he his ying est
auentis hi self: ffor as he is
crist: so also we: ffor why if y
shal glorie ouy ying more of
oure power whiche ye lord gaf
to us in to edifiyng: i not i
to youre distructiõ: y shal
not be shamed: but þt y be
not gellid: as to feve you bi
epistlis: for whi þei seien: þt
ye epistlis ben greuous i str
onge: but ye þsence of ye body
is febel: i ye word wazpi to be
disceid: he pat is such eoon:
þenke his: for such as we ab
sent be i word bi pistlis: such
we ben þsent i dede: ffor we
dore not: putte us among: or
comparisone us to liue pat
comemende hem self: but we
mesure us i us self: i compari
son us self to us: for we shule
not haue glorie on mesure:
but bi ye mesure of ye reule
whiche god mesurede to us: ye

me hire pat stretchip to you for
we on stretchen not for us as
not stretchinge to you for to you
we came i ye gospel of crist
not gloriynge on mesure i ope
men's tranelis for we han hope
of youre fey pat we shal in
you to be magnified bi oure
venle i abundaunce also to pche
i to po pingis pat ben bi zen
dis you: not to hane glorie i
ope man's venle i pese ping
is pat be maad redy he pat
gloriep: hane glorie i ye lord
for not he pat comendip hi
self is pypd: but whom god
comendip

C. 11.

V Wolde pat ze wolden suff
re altil ping of myn vnyf
dom: but also supporte ze me
ffor y lone you bi ye lone of
god for y hane sponlid you
to oon heles boude: to zelde a
chast virgyn to crist but y dre
de lest as ye serpent disseyn
ede eue wip his subtil fraude:
so youre wittis ben corrupt
falle don fro ye symplemet
se pt is i crist for if he pat com
ey pchyp an op crist who we
pchiden not: or if ze take an
op spirit who ze token not:
or an op gospel which ze rel
seynede not: viztly ze schulde
suffre for y wene pat y hane

don no ping lesse than ye grete
apostlis for pou y be vnterid
i word: but not i knyng for
i alle pingis y am oppyn to you
or wher y hane doon synne me
kinge my self: pat ze be enhaun
sid for frely y pchide to you ye
gospel of god: y made nakid
ope churche: f y took lowde to
your serupce f whan y was
among you f hadde neede: y
was chargeouse to no man
for bribe pat came fro macedo
nye fulfildde pat pat failde
to me f i alle pingis y hane
kept f schal kepe we wip oute
charge to you pe treupe of crist
is i me: for vis glorie schal not
be brokun i me i pe cutreis of
ararie why: for y lone not you:
god woot for pat pat y do: f
pt y schal do is pt y litte away
ye occasioun of hē: pat wole occa
sion pat i ye ping i which ye
glorie: pei be foundū as we for
liche false apostlis ben treche
rouse werk me f transfigur
yn hē i to apostlis of crist f no
woundur ffor sathanas hym
self transfigurip hi i to an
angel of lgt pfor it is not
gret: if his mynistis ben
transfigurid as ye mynistis
of ryztwiuelte whos ende
schal be after her werkis est

y seie: lest ony man gesse me
to me unwise: ellis take ze me
as unwise: pat also y haue glorie
in altil what: pat pat y speke:
y speke not after god: but as
i unwise: i yis substance
of glorie: for many me glorie
after pe fleisch: & y schal glorie
for ze suffer gladly unwise in
en: whanne ze self ben wise:
for ze suffer yf ony man dry
nep you i to seruage: if ony man
denoury: if ony man taky
if ony man is enhansid: if ony
man synnyt you on pe face: bi
vnablely y seie: as if we were
like i yis party: in what ying
ony man dar: i unwise y seie:
& y dar: pei ben ebreis: & y
pei ben israelitis: & y pei
ben pe seed of abraham: & y
pei ben pe mynistris of crist: &
y as lesse wist y seie: y more
in ful many trauels: i psonis
more plenteously: i woundis
abone mane: in depris ofte
tymes: y respyrned of pe ier
is: fyue tydes forty strokes:
don lesse: yries y was betn yst
zerdis: onys y was stonyd:
yries y was at ship breche:
anyt & a day y was i pe depy
nesse of pe see: in weies ofte:
i perelis of floodis: i perelis
of yemis: in perelis of kyn.

in perelis of hevene me: in pe
relis i citee: i perelis i desert: i
perelis i pe see: in perelis amo
ug false bryden: in trauel &
nedynesse: i many wakigis
i hungur in yist: i many fast
tingis: i cold: & nakidnesse:
wip oute po yingis pat be wt
out forp: myn eche dayes tra
ueling: is pe bysynesse of al
le churchis: who is lyk: & y
am not lyk: who is mauid
rid: & y am not brent: if it
bihouey to glorie: y schal glo
rie in po yingis pat ben of
myu ifirmyte: god & pe fa
dir of oure lord ihu crist: yt
is blessid i to worldis: woot
pat y lie not: pe pnost of da
mack: of pe king of pe folk
arethie: kepte pe citee of da
mascenes to take me: & bi a
wyndow i asleep y was lator
don bi pe wal: and so y astay
pide hise hondis

If it bihouey to haue glo
rie: it spedy not: but y
schal come to pe visions
and to pe reuelacions of pe
lord: y woot a man i crist pat
bifore fourtene zeer: wher i
body: wher out of pe body y
woot not: god woot: yt sich
aman was ransyd til to pe
pridde hevene: & y woot sich

C. xii.

man. wher in body or out of
 body. y noot god woot: y^t he
 was ransched i to paradys
 & herde pryuy wordis: whi
 che it is not leueful to man
 to speke: forliche maner y
 ugis y shal glorie: but for
 me no ying. no but i myn
 i firmytes: for if y shal w
 lue to glorie: y shal not be
 vniuersal: for y shal seie treu
 ye: but y spare. lest ony ma
 gelle me on pat ying y^t he
 seep i me or herip ony ying
 of me: & lest ye greetenelle
 of reuelacions enhaunce me
 i p^rde: ye prick of my fleis
 ch an angel of sathanas is
 zoun to me. pat he vuffate
 me: for which ying pries y
 p^ride ye lord: pat it shulde
 go a wey fro me: & he seide
 to me: my grace sufficiy to
 pee: for vtu is parfity ma
 ad i infirmyte: y^t for gladly
 y shal glorie i myn i firmy
 tees: pat ye vtu of c^rst dwelle
 i me: for which ying y am
 plesid i myn i firmytes. i
 disciplyngis in uedis. i perse
 cucionis. i anguyshis for c^rst
 for whane y am like: pan
 y am wyrti: y am maad vn
 witty: ze coustreynede me
 for p^rouynte to be comendid of

zon: for y dide no ying lesse
 pan ye: pat ben apostlis a
 boue man: pouz y am nougt:
 neyeles ye signes of my ap^o
 flehed ben maad on zon in al
 patience. & signes & grete wo
 udis & vtues: & what is it
 pat ze hadden lesse pan ope
 churche: but pat y myn self
 greyde zon not: for me ze
 to me yis wrong. **T**o yis
 pridde tyme y am redy to co
 me to zon: **N**e y & y shal not
 be greuous to zon: for y seke
 not po yingis pat ben zoure:
 but zon: for ney sonis ouen
 to tvelour to fadir & modir:
 but ye fadir & modir to ye so
 nes: for y shal zine moost wil
 fully: & y myn self shal be zoun
 abone for zoure soulis: pou y
 more lone zon: & ze lesse lonyd
 but be it y greyde not zon: but
 whane y was until y took zon
 wip gile: wher y disseynede
 zon. bi ony of he which y sente
 to zon: y p^riede tite: & y sente
 wip hi abrope: wher tite bigli
 de zon: wher we zede not in
 ye same spirit: wher not in
 ye same steppis: **A**t tyme ze
 wenē pat we shuld excuse us
 anentis zon: bifore god in c^rst
 we speken: & moost dere bri
 den: alle yingis for zoure edi

fyring: but y drede lest whā
ue y come: y schal fynde you
not suche as y wole. & y schal
be foundū of you. suche as ye
wole not: lest parauēture
stryuynge. enyus. strydynes.
distencionis & detractionis.
þuy spechis of distord volunty
is bi yde. debatīs ben among
you: & lest eftsoone whāne y
come. god make me low anē
tis you: & y biwede manye of
hem yat bifore spuedē & didē
not penance ou pe vucēnesse
and fornicaciō. and vndyast
ite yat pei han don

Ho vis priddy tyme: y
come to you: & in pe m
ony of tweyne oz of
pre wituellis: eny word schal
stonde: y seide bifore & seie bi
fore as p̄sent t̄wies & now ab
sent: to hē yat bifore han sp̄
ued & to alle oʒe: for if y come
eftsoone: y schal not spare
whēp ze speken pe p̄f of yt
rist pat spekiy i me: which
is not febel i you: for you he
was crucified of i fūmyte:
but he lyuey of pe v̄tu of god
for why also we ben lyk i hym:
but we shūle lyne wiy hy of
pe v̄tu of god i us: alāie you
sūf if ze ben in pe feip: ze you
sūf p̄ne: whēp ze knowē not

sūf: for crist ihū is in you: but
i hap ze ben rep̄nabile: but y ho
pe yat ze knowē. pat we be n
ot rep̄nabile: & we p̄ien pe lord:
yat ze do no ping of ynel: not
yat we seme p̄ned: but yat ze
do yt yat is good: & yt we ben
as rep̄nabile: for we mon no
ping. azen? treuē: but for pe
treuē: for we iopen whāne
we ben like: but ze ben m̄p̄ti
& we p̄ien vis ying zoure per
feciōn: p̄for y absent write
yete yingis: yat y p̄sent do
not hardere: bi pe power whi
ch pe lord gaf to me i to edificaci
ōn: & not in to zoure destructi
ōn. **W**ripen hēn? forward
iope ze. be ze parfit. efate ze
vnderstonde ze i pe same yig
hane ze pees: & god of pees
& of loue schal be wiy you: gre
te ze wel to gidere i hooly cos
alle hooly men greten you wel
pe grace of oure lord ihū c̄st.
& pe charite of god. & pe comy
nyng of pe hooly goost: be w̄t
alle you amē.

**Here endy
pe secunde pistle to corinthis:
& here bygyneþ pe prologe
on pe pistle to galathis:**

Galathis ben grekis
pei token first of pe
postle: pe word of
treuē: but aftir his going

alwey þei weren temptid of
false apostles: þat þei wære
turned i to labe & carciacio
ii / pe postle Azen clepiþ hem
to pe feip of treupe: & writ
ip to he fro effelnes. **C**etero

i his prologue to galatians' i:1-14

m m
C. p. **D**onle ye apostle n
ot of mē ne bi m
au: but by ihū cēt
f god ye fadir. yt
reicid hym fro dey: f alle pe
bripen pat ben wip me: to pe
chirchis of gl: galathie grace
to you f pees of god ye fadir:
f of pe lord ihū cēt pat 3af hī
sile foz oure synes: to deliui
us fro pe pēnt wickid world
bi pe wil of god f oure fadir:
to whom is wurschip f glorie
i to woldis of woldis amen

Ay wonder pat pe come so to
one ze be yns moued fro hi
pat clepide 3on i to pe grace
of crist: i to an oþ euāgelie
whiche is not an oþe: but pt
yer ben come pat troublly
3on: & wolen mysturie pe
euāgelie of crist: but pouz we
oz an aṅgel of heuene pchid
to 3on biwidis pat pat we ha
pchid to 3on: be he accusid
as y hane seid bifoz: & now
oftsoone y seie: 3if ony pre
che to 3on biwidis pat pat ze

Ihan vudir fongen: be he acur
 tid for now wher conſeil y me
 or god: wher y ſeche to pleſe
 men: 7 if y pleſid 3it men: y
 were not cſt ſervant: for bri
 ven y make knowe to 3ou: ye
 euāgelie pat was pchid of
 me: for it is not by mā: ne y
 toke it of mā ne lerneðe: but
 bi reuelacion of ihu cſt: for
 ze han herd my conſacion ſi
 tyne i ye iurie: 7 pat y purſu
 ed paſſingly ye church of god.
 7 fault azen it: 7 y profytid i
 ye iurie aboue many of myn
 e ueneldes i my kynred: and
 was more abundantly a ſolewer
 of my fadiris tradicōes: but
 whāne it pleſid hi pat depar
 tid me fro my modir wombe.
 7 depide bi his grace. to ſchewe
 his ſoue i me. pt y ſchulde pre
 che hi among ye hevene: and
 on y drow me not to fleiſche
 7 blood: ne y cam to ierlū to
 ye apoſtles: pat were to for me.
 but y wente i to arabie. 7 eft
 ſooner y turned azen in to
 damak: 7 liy pre 3eer. aft y
 y cam to ierlū. to ſee pet: 7
 y dwellid wip hi fiftene day
 es: but y ſaw noon of of
 ye apoſtles: but iannes oure
 lordis broþ: 7 theſe yingis wh
 iche y write to 3ou: lo to for

god pat y lie not, aftirward
y cam i to pe coltis of sprie & ci-
licie: but y was vuknouyn bi
face to pe churchis of iudee: yt
werē i cēt: & pei hadde oonly
an herpug. pat he pat pursu-
ed us si tyme: pchid now pe
feip. azen? Whiche he fant si
tyme: & i me pei glorified god
nd si fourteen zeer
Haff. eftldones y wen-
te up to ierlm wip ba-
rnabas: & took wip me tite: y
wente up bi reuelacion & spa-
ke wip hem pe euāgelie: whi-
che y pche among pe heven: &
bi hē sūf to pese pat semeden
to be siwhat: lest y rīne oz
hadde rīne i veyne: & uoper
tite pat hadde be wip me whi-
le he was hevene: was comp-
ellid to be circūsidid: but for
falle bripen pat wer brougt
ine. Whiche enterid to aspie
oure freedom. Which we han
i ihu cēt: to bryng us i to ser-
nage: but we zine no place to
subiectiō: pat pe trenpe of
pe gospel schulde dwelle wip
jou. **B**ut of pese pat semede
to be siwhat: Whiche pei wer-
en si tyme. it per tenuy not to
me: for god taky not pe perso-
on of man: for pei pat semede
to be siwhat: zane me no ying

but azenward. Whāne pei had
de seyn. pat pe euāgelie of ipu-
cie was zoned to me: as pe euā-
gelie of circūsiōn was zoni
to petir: ffor he pat wrougte
to petir i apostelhed of circū-
siōn: wrougte also to me among
pe heven: & whāne pei hadde
knowe pe grace of god yt was
zoned to me: iames & pet: and
ioon which werē seyn to be pe
pilered. pei zanen rythau of
felouschip to me & to barnabas:
pat we among pe heven: & pei
i to pe circūsiōn: oonly pat
we hadde mynde of pore mē.
pe whiche ying: y was fulbi-
sy to doon: but whāne petir
was comē to antioche: y azen
stood hi i pe face: for he was
worpi to be vndir nō mē: ffor
bifor pat per camē sūmē fro
iames: he eete wip pe heven
men: but whāne pei weren
comē he wip drowz & depart-
id hi: dredynge hē pat were
of circūsiōn: & pe op ierwis
assentid to his feynyg: so pat
barnabas was drawē of hē i to
pat feynyg: but whāne y sa-
we pat pei walkide not rytly
to pe trenpe of pe gospel: y se-
ide to petir bifor alle mē: zif
y pat art aiew. lynesst hepi-
nlich: & not ierlich: hon constre

ynest you hepen men to become
iustis: we iustis of kynde &
not synful men of pe x. hepen.
knowen pat aua is not iusti-
fied of pe werkis of lawe: but
bi pe feip of ihu crist: & we bilen
en i ihu crist. pat we ben iusti-
ed of pe feip of crist: & not of pe
werkis of lawe: wherfor of
pe werkis of lawe: eche fleisch
shal not be iustified: & if we se-
chen to be iustified i crist: we
oure self ben founden synful m-
en. wher crist be mynst of syne:
god forbede: & zif y bilde azen
pungis yt y hane destruyed:
y make my self a trespassour
for by pe lawe. y am dede to pe
lawe: & y am fastid to pe crosse:
pat y lyne to god wip crist. And
now lyne not y: but crist lyney
i me: but pat y lyne now i fleis-
ch: y lyne i pe feip of goddis
loue: pat louede me: & zaf hi
sile for me: y caste not away
pe grace of god: for if rixtful-
nesse be porou lawe: panne
crist died wip out cause

iii. iij.

Ounvittit galathians:
to for whos zen ihu
crist is exiled: & is an-
cristed in you: who hay distepned
you: pat ze obeyen not to tren-
pe: pis ouely y wilue to lerne
of you: wher ze han vudir-fon

ge pe spirit of werkis of pe lawe:
or of hering of bilene: so ze be
foolis. pat whane ze han bigu-
ne i spirit: ze ben endid in fle-
ische: so grete pungis ze han suf-
ferid wip out cause: zif it be
wip out cause: he pat zimey to
zon spirit & wordship vtues ion:
wher of werkis of pe lawe: or
of hering of bilene: as it is
writu: abraham bilened to
god: & it was rettid to hi to r-
tfulnesse: & pfor knowe ze pat
pes pat ben of bilene: ben pe
sones of abraham: & pe scriptu-
re seyng afer pat iustified pe
hepen: of bilene told bifore to
abraham. pat i pee al pe hepe
shule be blessed: & pfor pese yt
be of bilene: shule be blessed
wip feipful abraham: for alle
pat ben of pe werkis of pe
lawe: ben vudur curs: for
it is writu: ech ma is cursid
pat abidy not i alle pingis
pat ben writu i pe book of
pe lawe: to do po pingis: & yt
no ma is iustified i pe lawe
bifor god: it is oppn: for arixt-
ful ma lyney of bilene: but
pe lawe is not of bilene: but
he pat doip yo pingis of pe
lawe: shal lyne i hem: but
crist azenbouzte us fro pe cur-
se of pe lawe: & was maad a

cursid for us. for it is writun
 ech man is cursid pat hangry
 i pe tree: pat among pe hepe
 ne pe blessing of abraham:
 were maad i crist ihu. pat we
 vnderfong pe hys bihest of spi
 rit: poruz bileue: brisen y se
 ie aft amā: no mā dispilip
 pe testamēt of amā yf is con
 firmed: or ordeyned abone
 pe biheestis weren seid to ab
 raham: & to his seid: he seip
 not i seedis as i many: but
 as i oon. & to pi seed pat is
 crist: but y seie pis testament
 is cōfirmed of god: pe lawe
 pat was maad aft foure
 hundred & pritty zeer: ne ma
 ky not pe testament veyn. to
 a voide away pe bihest: for zif
 heritage wer of pe lawe: it
 were not now of biheest: but
 god graūtide to abraham:
 poruz biheest: what pāne pe
 lawe: it was sett for trespass
 sing: til to pe seed come to wh
 om he hadde maade his bihe
 este: whiche lawe was ordey
 ned bi angelis: i pe honde of
 a mediator: but a mediator
 is not of oon: but god is oon:
 is pāne pe lawe azen pe bihe
 estis of god: god forbode ffor
 zif pe lawe were zoven pat
 myzte anykene: vily were

ristfulnesse of lawe: but ap
 ture hay conduid alle pigis
 vnder syne: pat pe biheest of
 pe seip of ihu crist. wer zine to
 hem pat bileue: & to fore pat
 bileue cam: pei wer kept un
 der pe lawe: enclosed i to pat
 bileue pat was to be shewid:
 & so pe lawe was oure vnder
 maist i crist: pat we ben iustifi
 ed of bileue: but aft pat bile
 ue cam: we ben not now vnder
 dir pe vnder maist: for alle ze
 ben pe children of god poruz
 pe bileue i ihu crist: ffor alle ze
 pat ben baptisid: ben cloid
 wip crist: y is no ielwe ne greke:
 no bondma ne fre mā: no ma
 le ne female: for alle ze ben
 oon i ihu crist: & zif ze ben oon i
 ihu crist: pāne ze ben pe seed of
 abraham: & eires bi biheest.

But y seie as longe ty
 me. as pe eiv is alitil
 child: he dynsiy no pi
 ng fro a seruaunt. Whāne he
 is lord of alle yngis: but he is
 vnder keepers & tutores: i to
 pe tyme deturped of pe fadir:
 so we whāne we wære litil chil
 dren: we serued vnder elem
 entis of pe world: but aftir
 pat pe fulfilling of tyme cam:
 god sente his sone maad of a
 wōman maad vnder pe lawe:

¶. iij.

pat he schulde azenbie hem pat
 weren vndir pe lawe: pat we
 schulde fonge pe adepcion of so-
 un? & for ze ben goddes sones: god
 sente his spirit i to zoure hertis.
 syng abba fadir: & so y is not
 now a seruaunt but a sone: & zif
 he is a sone: he is an eir bi god
 but pāue ze vnkowinge god:
 seruedē to hem pat i kinde we
 ren not goddis but now we whi-
 āue ze han knowe god: & ben
 knowē of god: hou ben ze tur-
 ned eft sones to pe febil and
 ned y elemētes: to pe whiche
 ze wolen eft serue: ze taken
 kepe to dayes & monedis & ty-
 mes & zeres: but y drede zon:
 lest wip out cause y hane tra-
 neled among zon: be ze as y:
 for y am as ze: bryen y biseche
 zon: ze han hurt me no ying:
 but ze knowē pat bi i firmyte
 of fleisch y hane pchid to zon
 now bifoze: & ze dispiseden not
 ney for soken zoure tēptaciōn
 i my fleisch: but ze resceyvedē
 me as an āngel of god: as cōst-
 i hū: wher pāue is zoure blessy-
 ng: for y vere zon witnesse: yt
 zif it myzte hane be doon: ze
 wolde hane put out zoure zen:
 & hane zynen hem to me: au y pā-
 ne maad an enmy to zon: seipng
 to zon pe sope: per lonē not zon

Wel: but per wolen exānde zon yt
 ze sien hem: but sine ze pe good en-
 more i good: & not oonly whan y
 am pēnt wip zon: my smale chil-
 dren: whiche y bere eft soones
 til pat crist be fourmed i zon:
 and y wolde now be at zon: and
 change my voyce: for y am confo-
 uid among zon: seie to me ze yt
 wil be vndir pe lawe: ze hane
 not red pe lawe: for it is wri-
 ten pat Abraham hadde tibo so-
 nes oon of a seruaunt: & oon of
 a fre wōmā: but he pat was of
 seruaunt: was bōū aft pe fleisch:
 but he pat was of pe fre wōmā:
 bi abiheeste pe whiche yingis
 ben seid bi an opir vndir stand-
 ing: for pese ben tibo testamē-
 tis: oon i pe hille of synay: gen-
 der is i to seruage: whiche is
 agar: for syna is an hille pat
 is i arabie: whiche hille is ioy-
 ned to it pat is now ierlū: & ser-
 wip hir children: but pat ierlū
 pat is aboue is fre: whiche is
 oure modir: for it is witten
 be glad y bareyn: pt berist n-
 ot brek out & crie: pat brigist
 fory no childrē for many son?
 ben of hir: pat is left of hir ho-
 sebonde: more pan of hir pat
 hay an hosbonde: but bryen
 we ben sones of biheeste: aft
 a saac: but now as yis is pat

was born after the flesh: pursued
 he that was after the spirit. so
 now, but what say ye septu-
 cast out the servant: & his sonne
 for the sonne of the servant shall
 not be our: but the sonne of the free
 wyfe: & so bryden we be not
 dones of the servant: but of the
 free wyfe: by which freedom:
 we have made us free

Stoude ye þfor: & myle
 ye eft soones be holde
 in the yok of servage
 loo þ poule seie to you. þat if
 if ye ben circūcidid: it shall
 no þing profite to you and y
 witnesse eft soones. to ech mā
 þat circūcidid hi self: þat he is
 dettour of alle the lawe to be
 doon: & ye ben voidid away fro
 crist: & ye þat ben iustified in the
 lawe: ye han fallē away fro
 grace: for we poure the spirit
 of bilene: abide the hope of ry-
 tfulnesse: ffor in ihu crist neþ cir-
 cūciōn is ony þing worþ nper
 preþencie: but the bilene þat
 worchþ by charite: ye rūnen
 wel: who lettide you þat ye ob-
 eyde not to treuþe: consente
 ye to no mā: for þis counsel is
 not of hi þat hay clepid you
 altil soure donz: Aþeþriþ al
 the gobet: þ trust on you in omre
 lōd: þat ye shulde vudn sto

nde noon opere þing: and who
 þat disturblid you: shall bere do-
 om: who enie he be: & bryden if
 y þche if circūciōn: what
 suffre y if persecuciōn: yāne
 the standre of the crosse: is avoi-
 did: y wolde þat þei were kyt a-
 weye þat disturblen you: for bry-
 den ye ben clepid in to freedom:
 oonly þme ye not freedom in to oc-
 cāsiōn of fleisch: but by charite
 of spirit serue we ye to gūdere
 for eny lawe is fulfilled in oo word
 þou shalt loue þi neiþboze as
 þi self: & if ye bite & eete ech oþ:
 se ye lest ye ben wastid eche from
 oþ: & y seþ you in crist: walke ye in
 spirit: & ye shulde not per form
 e the desires of the flesh: for the
 fleische conetip azen the spirit:
 & the spirit azen the flesh: ffor
 þes ben adūsaried to gūder: þt
 ye doon not alle þingis þat ye
 wille: þat if ye be led by spirit:
 ye be not vudn the lawe: & the wer-
 kis of the fleische ben open: whi-
 che ben fornycatiōn: v vndēn-
 esse: vuchastite: lecherie: seruy-
 ce of falle goddis: witchcraftis:
 enmytees: stryngis: indig-
 naciōs: wrappis: chidþngis:
 distenciōs: sectis: enyþes: ma-
 nclanþrig: dronkenesses: vi-
 measurable eetingis: & þingis
 lyk to þese: which y seþe to you

bifore: as y haue tolde you to
fore: for yei pat doonliche pui
gis: shule not haue ye king
dom of god: but ye fruyt of
pe spirit: is charite: roye: pe
es: patience: long abiding:
beingnrite: goodnesse: myld
nes: fey: teperance: contin
ence: chastite: azenliche pig
is no lawe: & yei pat ben of
crist: han crucified her flesch
wip vices & conetungis: if
we lyue bi spirit: walke we
bi spirit: be we not maad co
uetous of veynglorie: stirp
nge ech oþ to wraype: or ha
npunge ennye ech to oþ

C. vi.

Briperen: if aua be
occupied in ony gilt:
ze pat ven spiritual
enforme ze liche oon i spirit
of softnesse: biholding yu li
f: lest pat you be teptid:
ech bere oþe chargis: & so ze
shule fulfille ye laue of crist:
for who pat trowip pat he be
ouzt: whane he is nouzt: he
begilip hi luf: but ech man
pne his owne werk: & so he
shal haue glorie i hi luf: & not
i an oþ: for ech man shal bere
his owne charge: he pat is
tauzt by word: comie he wip
hi pat techip hi i alle goodis:
nyle ze erre: god is nouzt stoz

ned: for po pingis pat aua
lowip: po pingis he shal reye:
for he pat lowip i hi flesch:
of pe flesch he shal reye cor
ruption: but he pat lowip in
pe spirit: of pe spirit he shal
repe enlastinge luf: & doynge
good: faile we not: for in his
tyme we shal reye: not faily
ng: þfor while we han tyme:
wordje we good to alle men:
but most to he pat ven homy
liche of pe fey: se ze what in
an lettes y haue write to you:
wip my owen honde: for who
en wil plese in pe flesch: yis
constreynen you to be crucid
onely: pat yei suffre not pe
persecucion of cristis crosse: for
ney yei pat ven crucidid: ke
pen ye laue: but yei wole pat
ze be crucidid: pat yei haue glo
rie i your flesch: but fer be it
fro me to haue glorie: no but
i pe croosse of oure lord ihu crist:
bi whom pe world is crucified
to me: & y to pe world: for i ihu
crist: ney crucidid is ony ping
wozy: ne ppucie: but ane we
creature: & who else denen
yis reule: pees on hem & nly:
& ou israel of god: & here aft
nomā be hely to me: for y be
re i my body: pe tokenes of
oure lord ihu crist: pe grace of

oure lord ihu crist: be wip zoure
spirit brisen. and **There**
endip ye epistle to galathies:
& here bigynen a prologe on
ye pistle to effesies:

Ephesians ben men
of alpe: pese whane
pei hadden receyved
ye word of trewe: abide sted
fastly i ye feiþ: ye apostel wysse
hem: writyng to he fro rome
out of þisoun: bi thitatis pe
dekene.

Jerom i his pro
loge on pis pistle: seiþ pis:

Doule ye apostle of
ihu crist bi ye wille
of god: to alle sep
utis pat ben at ef
fesy: & to ye feiþful men i ihu
crist: grace be to you & pees of
god oure fadir: & oure lord ihu
crist: blessid be god & ye fadir
of oure lord ihu crist: pat hap
blessid us i alle spiritual bles
sing i henely þingis i crist: as he
hap chosen us in hi self: bifor
ye making of ye worlde: þat we
weren hooly & wip oute wein
i his list i charite: whiche hap
bifore ordeyned us i to adopci
on of son: bi ihu crist i to hi: bi
ye purpos of his wille: i to ye
heriyng of ye glorie of his fa
ce: in whiche he hap glorified
us i his derworpe sone: i whid

we han redempcion bi his blo
od: forziuelles of synes: after
ye riches of his grace: pat
aboundide gretly i us i al wiid
& proude: to make knowe to
us pe sacramet of his wille: bi
ye good plesance of hi: pe whi
che sacramet he purposid i hi:
i ye dispensacion of pleute of
tymes: to custore alle þingis i
crist: whiche ben i heuenes &
whiche ben i erpe i him: in whi
om we ben clepid bifor: bifor
ordeyned bi ye purpos of hi
þat we worship alle þingis: bi ye
counseil of his wille: pat we be
i to ye heriyng of his glorie:
we pat han hopid bifor in crist:
i whom also ze weren clepid:
whane ze herden ye word of
trewe ye gospel of zoure heelp:
i whom ze bileuyng be merkid:
wip ye hooly goost of biheest:
whiche is ye erues of oure eri
tage: i to redempcion of purcha
sing in to heriyng of his glo
rie. **¶** þerfor y heriyge zour
feiþ pat is i crist ihu: & ye lone
i to alle seputis: ceesse not to
do þanckmyngs for zour makinge
mynde of zour i my þeris: pat
god of oure lord ihu crist ye fadir
of glorie: zine to you ye spirit
of wisdom & of reuelacion i to
ye knowyng of him: & pe zen

of youre herte lyztyned: pat ze
 wite which is ye hope of his de
 pyng. & which be ye n richel
 sis of ye glorie of his eritage
 i seyntis & which is ye excellēt
 greetnesse of his vtu i to no vt
 han bilened bi ye worthing of
 ye myzt of his vertu: which
 he wronzte i cēt: reisyng him
 fro deep: & settynge him on h
 is rythalf i heuenly yngis:
 abone ech pūcipat & potestat
 & vtu & domynacion: & abone
 ech name pat is named: not
 onely i pis world: but also in
 pe world to comynge: & made
 alle yngis suget vndir his
 feet: & zaf hi to be heed on al
 ye chirche pat is ye body of
 hi: and ye plente of hi which
 is alle yngis i alle pis fulfild

C. ij.

How whāne ze weren
 deed i youre giltis &
 syn. i which ze wan
 dride sūtyme: aft̄ ye cours of
 pis world. Aft̄r pe pūce of ye
 power of pis eir. of ye spirit
 pat worchit now i to ye sonis
 of vnbilene: i which also we
 alle lyueden sūtyme i ye desi
 ris of onre fleisch: doyng
 ye willis of ye fleisch & of po
 nztis: & we weren bi k̄ pe son
 of wrappe: as ope men: but
 god pat is riche i mcy: for his

kynde

ful myche charite i which he lo
 uede us: zhe whāne we were
 dede i syn. & mykemyde us to
 gidere i cēt. bi whos grāce ze
 ben sanyd: & azenreide to gode:
 & made to gode to sitte i heuenly
 yngis. i cēt ihū: pat he scholde
 stheue i ye worldis abone comyn
 ng: ye plenteuousse richestis
 of his grace i goodnesse on us
 i cēt ihū: for bi grace ze be san
 yd bi feip: & pis not of zon: for
 it is ye gifte of god: not of wer
 kis: pat no man haue glorie:
 for we be ye makinge of hym:
 maad of nougt i cēt ihū i good
 werkis: which god hay ordey
 ned: pat we go i po werkis
 for which yng be ze mydefail:
 pat sūtyme ze weren hevene
 i fleisch: which were sūd p
 pūcie: fro pat pat is seid circū
 cision maad bi hond i fleisch
 & ze weren i pat tyme wip out
 cēt: aliēned fro ye lyuynge of
 israel & gestis of testamentis
 not hanynge hope of biheest:
 & wip oute god i pis world: but
 now i cēt ihū: ze pat were sūtyme
 me fer: ben maad n̄ i pe blo
 od of cēt: for he is onre pees:
 pt maad hope oon: & vnbrynd
 ynge ye myddil wal o alwal w
 out mæter enemytes i his fle
 isch: & a voide ye laibe of ma

ndementis. bi domes: pat he m
ake twey i hi self i to o newe m
an making pees: to reconcile
bope i o body to god bi pe cross.
clepunge ye enemites i hi self
i he compunge schid. pees to
zon pat weren fer: i pees to he
pat were nyz: for bi hi we bope
han nyz comyng: i o spirit to
ye fadir: yfor now ze be not
gestis i strangeris: but ze be
citefens of seyntis. i hounchol
mepnee of god: Aboue bildid
ou ye foundemet of apostlis
i of profetis: vpon pat lyeste
corner stoon i ihu in whom
ech bilding maad: we fix i to
an hooly temple i ye lord: i who
also be ze bildid to gidere i to
ye habitade of god i ye hooly
or ye grace. **G**ooft
of pis ying y ponl ye
boundu of i ihu for
zon hepeue men: if neveles ze
han herd ye dispensacioun of
goddis grace pat is zoun to
me i zon: for bi revelacioun ye
sacramet is maad knowu to
me. as y aboue wroot i schort
ying: as ze movde rede i vndu
r stonde my prudence i ye myn
stie of i ihu: which was not kno
wu to ope genacioun to ye son
of men: as it is now schewid
to his hooly apostlis i profe

tis. in ye spirit: pat hepeue me
ben enen eiris. i of o body: i
parteneris to gide of his bihe
est i i ihu bi ye eligeliu: whose
mynstre y am maad bi ye zifte
of goddis grace: which is zoun
to me bi ye worching of his vtu
to me leest of alle seyntis. pis
grace zoun to yche among he
peue men. ye ser vnscherable
richellis of i ihu: i to liztene
alle me which is dispensacioun
of sacramet hid fro woldis
i god: pat maad alle yngis
of nouzt: pat ye myche fold
wisdom of god be knowu to
pnces i potestatis i heuenly
yngis. bi ye churche: bi ye bi
fore ordonance of woldis whi
ch he made i i ihu oure lord
i whom we han trist i nyz
comyng: i tristenyng bi ye
feyr of hi: for which ying y
axe: pat ze faile not i my tri
bulacioun for zon which is
zoure glorie for grace of pis
ying y boive my knees to ye
fadir of oure lord ihu i ihu: of
whom ech fadirhed i heuen
es i i erpe is named: pat he
zune to zon aft ye rycheellis
of his glorie: vertu to be stre
ngid bi hi spirit i ye yner
man: pat crist dwelle bi fey:
i zoure hertis pat ye rootid

his

And groundid i charite: moſt com
phende wiþ alle ſeyntis: which
is þe breede & þe lengþe & þe hy
neſſe & þe depneſſe: alſo to wi
te þe charite of cʃt more exʃcel
lent þan ſcience: þat ze be fillid
i al þe plente of god: & to lym
þat is myſti to do alle þingis in
ore plenteuouſly þan we ſen
or vnderſtoudi bi þe v̄tu þat
worchip i us: to hi be glorie in
to alle þe genaciōis of þe wor
ld of worldis amen

pe church & i cʃt
in
C. iij.

Verfor y boūdi for þe lord
biſeche you: þat ze walke
worþily i þe cleping i which
ze ben clepid: wiþ al meken
eſſe & myldeneſſe: wiþ patie
nce ſupportinge ech oþ i chari
te: biſy to kepe vnyte of ſpirit:
i þe boond of pees: o body & o
ſpirit: as ze ben clepid i oon ho
pe of ʒoure cleping: o lord o fe
iþ: o baptiſm: o god & faðir of
alle: which is aboue alle men
& bi alle þingis: & i us alle: but
to ech of us grace is ʒoun: bi þe
meſure of þe ʒing of cʃt: for
which þing he ſeiþ: he ſtiþge
an hy: ledde carite carite: he
ʒaf ʒiftis to mē: but what is
it þat he ſtiþge up: no but þat
alſo he cam don firſt i to þe lo
were partiſ of þe erpe: he it
is þat cam don & þat ſtiþge ou

alle heuened: þat he ſthiþd fille
alle þingis: & he ʒaf ſime apoſt
lis: ſime profetis: oþe euāgel
iſtis: oþe ſheppardis & techenis:
to þe ful endyng of ſeyntis: i to
þe werk iuſtyſtie: i to edificati
on of cʃtis body: til we rēnue al
le i to vnyte of feiþ & of knowy
ng of goddis ſone: i to aparfit
mā aſt þe meſure of age of
of þe plente of cʃt: þat we be
not now litle childrē monyge
as walwis: & be not bozi aboute
wiþ ech wynd of teching: in þe
weibardneſſe of mē: i ſthiþt
to þe diſſeyng of errour: but
do we trenpe i charite: & weþe
i hi bi alle þingis þt is cʃt oure
heed: of whō al þe body ſet to
gidere & boūdi to gidere bi ech
ioyncture of vnder ſeruyng:
bi worchinge i to þe meſure of
ech membre: makyng creceſſy
ng of þe body i to edificatiō
of it i ſelf i charite: þfor y ſei
& witneſſe þis þing i þe lord:
þat ze walke not now: as heþe
ne men walkē i þe vanyte of
her wit: þat han vnderſtondy
ng derkned wiþ derkneſſis &
be aliened fro þe liſt of god: bi
ignorance þt is i hem: for þe
blyndneſſe of her herte: which
diſſeyng bi tokē hem ſelf
to vnchaſtite: i to þe worchinge

of al vncleynesse in conuetyse,
but ze han not so lerd ch. if
nepeles. ze herden hi. & be taryt
i hi. as is trewe i ihu. do ze a
wey bi pe elde lynyng pe elde m
an pat is corrupt bi pe desirid
of errour. & be ze renewid i pe
spirit of zourre soule. & clope ze
pe new man. which is maad
aft god i ryztyfnesse & holyn
esse of trewe. for which yung
pntte ze alwey alwey loefing.
& speke ze trewe. ech ma wip
his neyboze. for we beu men
brið ech to oþ. be ze wroþ. &
nyle ze do spye. pe sune falle
not don ou zourre wrappe. ny
le ze zune stide to pe deuel. he p
shal. now stele he not. but more
trawelo he i wozchinge wip
his hondis pat. pat is good.
pat he haue wher of he shal zine
e to ned. ech yuel word go not
of zourre mouþ. but if any is good
to pe edificaciõ of fery. pat it
zine grace to me pat hery. &
nyle ze make pe holy goost of
good soþ. i which ze beu mar
kid i pe day of redempciõ. al bit
tuesse & wrappe and indignaci
õ. And cry & blasfemye. be ta
kũ alwey fro zou. wip al mali
ce. & be ze to gidere benygne.
merciful. forzynge to gidere.
as also god forzaf to zou i crist

Verfor be ze folowaris of
god. as most dere wozpe
sones. And walke ze i loue.
as ch. lonyde us. & zaf hym
sulf for us an offeryng & an of
feryng & a sacrifice to god. i to
pe odour of swetnesse. & forny
caciõ & al vncleynesse. or auerice
be not named among zou. as
it biouney hooly men. euer al
pe or foly speche or harlatre
pat pertoyney not to profit.
but more domge of pandy
ngis. for wite ze pis & vnder
stonde pat ech lechour. or vñ
cleue ma or conuetyse. pat
seruey to maynetye. hay
not heritage i pe kyngdom
of ch. & of god. no ma dissey
ne zou bi veyn wordis. for
why for pe se yungis. pe wra
pye of god cam ou pe sonis
of vubylene. yfor nyle ze be
maad parteneris of hem.
for ze wereu sityme derkn
essis. but now lizt i pe lord.
walke ze as ye son of lizt.
for pe fruyt of pe lizt is i al
goodnesse & ryztyfnesse &
trewe. & preue ze what yig
is wel plesinge to god. and
nyle ze comye to vnfryto
use werkis of derknessis.
but more repue ze. for what
yngis be don of hem i þuy.

C. 8.

it is foule zhe to speke / and alle
 þingis þat be repued of þe list:
 ven oppynly shewed / for whi al þi
 ng þat is shewed: is list / for whi
 ch þing he seip / rise þou þt slepist
 & rise up fro dey: & cñt shal listue
 zee. **T**þfor brise se ze hou war
 ly ze shule go / not as vniuers
 me: but as vñe me asenþyng
 tyme: for þe dayes ven þuele / þ
 for nyle ze be maad vniuers: but
 vñdur stōdunge which is þe wille
 of god / & nyle ze be drūku of vp
 u: i which is leccherie: but be ze
 filled wip þe hooly goost / & speke
 ze to 3ou silf i salmes & þunnes &
 spiritual songis: singinge: & sei
 þunge salu i 3oure hertis to þe
 lord / eñe more doynge þaucti
 gis for alle þingis i þe name of
 oure lord ihu cñt: to god & to þe fa
 dir / be ze suget to gidere i þe dre
 de of cñt. **W**þmen be þei suget
 to her hōsebōndes: as to þe lord
 for þe mā is heed of þe wōmā:
 as cñt is heed of þe churche: he
 is sauyour of his body: but as
 þe churche is suget to cñt: so wþ
 men to her hōsebōndis i alle
 þingis. **M**en loue ze 3oure
 wþnes: as cñt loude þe churc
 e / & 3af hi silf for it: to make
 it hooly / & deuse it wip þe
 waisting of wat: i þe word
 of lif: to 3ine þe churche glōri

ouse to him silf: þat it hadde no
 wem ue rþuelyng: or ony lūde
 þing: but þat it be hooly & vñde
 foulið / so & mē shule louen her
 wþnes: as her owne bodies / he
 pt loney his wif: loney him silf
 for no mā hatide en his owne
 fleish: but murþur & fostur it:
 as cñt doir þe churche / & we ven
 meubris of his body: of his fle
 ish & of his boons / for þis þing
 amā shal forsake his fadir and
 modir: & he shal drawe to his
 wif: & þei shule be twēue i o
 fleish / þis sacramēt is gret zhe
 þ seie i cñt & i þe churche / neþeles
 ze alle: ech mā lone his wif
 as hi silf / and þe wif: drede
 hir hōsebōnde

Sones obesthe ze to 3our
 fadir & modir: in þe
 lord / for þis þing is ri
 tful: ououre þou þi fadir & þi
 modir þat is þe firste māndem
 ent i biheest: þat it be wel to þee:
 & þat þou be long luyge on þe erþe
 & fadir nyle ze terre 3oure sou?
 to wrappe: but murche ze hem i
 þe teching and chastising of
 þe lord. **S**eruantis obesthe ze
 to fleishly lordis wip drede and
 treublung: i synpleuēlle of
 3oure herte as to cñt / not seru
 uge at þe iñe as þlesing to me:
 but as seruantis of cñt / doynge

pe wille of god bi discrecion wip
good wille: seruyge as to pe lord:
f not as to men. Writunge p^r ech
ma. what eue good ping he sh
shal do: he shal resceyue pis of
pe lord. Whep seruaut Wheper
fre man / f ze lordis do pe same
pingis to he: forziunge man
cis / writunge pat hope her lord
f zoure is i henenes: f pe tak
puge of perloones is not a no
utis god / her affward bripen
be ze cofortid i pe lord: f i pe m
yzt of his vtu / clope zou wip
pe armere of od god: pat ze m
ou stonde azen? aspiyngis of pe
denel / for whi steynyng is not
to us azen? fleish f blood: but
aZen? pe pures f potestatis. aze
n? goumours of pe world of pe
se derknessis azen? spiritual
pingis of wickidnesse: i hene
uly pingis / pfor take ze ye armur
of god: pat ze mou azenstonde i ye
ynel day: f i alle pingis stonde per
fit / pfor stonde ze f be girt aboune
zoure leendis i fast sayfastnesse:
f clopid wip pe haburion of rzt
wisnesse: f zoure feet sthood in
making redy of pe gospel of pe
es i alle pingis take ze pe sthew
of seip: i which ze mou quenche
alle pe firy dartis of pe wæste
f take ze pe helm of helpe: f pe
werd of pe goost. pat is pe word

of god / bi al p^rier f biseching. p^rie
ze al tyme i spyt: f i hy m wak
nige i al bispynesse f biseching.
for alle hooly me f for me p^r word
be zouni to me i openyng of my
moup: Wip trist to make knold
i pe mystie of pe gospel for whi
ch y am set i messsage i achayne / so
pat i it y be hardy to speke: as
it bihoney me / f ze write. what
pingis ben aboute me. what y
do: titic? my most dere broper.
f trewe mynistr i pe lord. shal
make alle pingis knowi to zou
whom y sente to zou for pis sam
e ping: pat ze knowe what pin
gis be aboute us: f p^r ze coforte
zoure hertis / pees to bripen. f
charite wip seip of god oure
fadir. f of pe lord ihu crist / gra
ce wip alle me: pat loue oure
lord ihu crist i vncorruptioun. a
men. p^r is so be it.

There
endip pe pistle to effelies: f her
bigynep pe ploge on pis pistel to philippis:

Philippis be of macedoyne
pese whane pei haddē re
ceyued pe word of trewe
stode stedfastly i pe seip: f pei rece
yued not false apostlis / pe a
postle preysley pese: writyn
ge to hem fro rome out of
prison. bi opafrodite /
Jerom seip pis

C. p.



Paul And tymothee ser-
uantes of ihu crist: to
alle ye holy men in
crist ihu pat ben at
philipis. wyb bishoppis & dekenes:
grace & pees to you of god oure
fadir. & of pe lord ihu crist / y do
paukyngis to my god & al myn-
de of you eny more i alle my pri-
eris for alle you wyb ioye: &
make abisecching on youre co-
mynyng i pe gospel of crist fro
pe firste day til now / tristey-
nge yis ilke ying pat he pat
bigan i you a good werk: shal
poursuue it til i to pe day of
ihu crist / as it is iust to me: to fe-
ele yis ying for alle you / for
pat y hane you i herte & i my
boodis. & i defendyng & cōfer-
myng of pe gospel: pat alle ze
be felowis of my ioye / for god
is awitnesse to me: hony come
ite alle you. i pe bowelis of
ihu crist / & yis ying y pri: pat
your charite be plentuous
more & more i kynyng & in al
wit / pat ze pue ye bete ying:
pat ze be cleue & wyout offe-
nce i ye day of crist / fillid wyb pe
frynt of rytywinesse bi ihu
crist: i to pe glorie & pe heritynge
of god / for bryen y wole pat
ze wite. pat ye yingis pat be
aboute me: han comen more to

ye profit of ye gospel: so pat
my boondis weren maad kno-
wn i crist: i ech moot halle & in al
le ope places / pat mo of bryen
tristunge i pe lord more pleten
only for my boondis: durste
wyb out drede speke pe word
of god / but liue for eny &
strif / liue for good wille pre-
chen crist & liue of charite.
witynge pat y am put i pe de-
fense of ye gospel / but liue
of strif stheide crist. not de-
uely. geuynge hem to reise
tribulacion to my boondis / but
what ye while on al maner
of bi occasion of bi trenpe.
crist is stheide: & in yis ying
y hane ioye. but also y shal
hane ioye / & y woot pat yis
ying shal come to me in to he-
lpe: bi your prier & pe vndur-
mystryng of pe spyt of ihu
crist. bi myn abiding & hope / for
i no ying y shal be shamed. but
i al trist as eny more & now. crist
shal be magnified i my body.
of bi lyf. of bi deep. for me to
lyue is crist: & to die is wyng-
pat it to lyue i fleisthe. is frynt
of werk to me: lo what y shal
chese. y knowe not / but y am
constrayned of twey yingis.
y hane desire to be dissoluyd:
& to be wyb crist / it is myche more

betere but to dwelle i fleisch:
is nedeful for you: & p trustunge
ping: woot pat p schal dwelle.
& partly dwelle to alle you to
your profit & ioye of feip: pt
your prauing abou i crist ihu
i me. bi my comyng eftsoone
to you: ouely i pue ze worpily
to pe gospel of crist: pt wher
whane p come & se you ep absen
t: p here of you: pat ze stonde
en i o spirit. of o wille: tran
linge to sidere to pe feip of pe
gospel: & i no ping be ze aferd
of aduersaries: which is to he
cause of perdition: but to you
cause of heelp: & pis ping is
of god: for it is youn to you
for crist. pat not onely ze biden
en i him: but also pat ze suf
fren for hi: harynge pe same
strif: which ze saie i me: &
now ze han herd of me

Verfor if ony confort is
i crist. if ony solace of ch
arite. if ony felonshipe
of spirit. if ony inuardon
esse of my doyng: fille ze
my ioye: pat ze vnderstonde
pe same ping: & haue pe sam
e charite. of o wille: & feelyn
pe same ping: no ping bi stri
pf. ne bi veyn glorie: but i
mekenelle. demynge eche
oy to be hyer pan hi self: not

biholdinge ech bi him self: wh
at pingis ben hise owne: but
po pingis pt beu of ope men:
& fele ze pis ping i you: which
also i crist ihu: pat whane he
was i pe forme of god: demyde
not raneyn. pt hi self were ene
ne to god: but he lowide him
self: takynge pe forme of a ser
uant: & was maad i to pe lick
uesse of me: & in abite was fou
nd as a man: he mekide hym
self & was maad obedient to
pe deap. zhe to pe deap of pe
crosse: for which ping god en
hantide hi: & gaf to hi a name
pat is a bone al name: pat i
pe name of ihu: ech kne be
bowid. of heuely pingis of
erely pingis. & of hellis: &
ech tuge knowleche: pat pe
lord ihu crist i is i pe glorie of
god pe fadir: pfor my moost
dere worpe bryden as enere
more ze han oberstid not i
my presence onely: but my
che more now i my absence.
worche ze wip drede & trem
blyng your heelp: for it is
god pat worchip i you hope
to wilne. & to parfoume
for good wille: & do ze alle
pingis. wipout grutchyngis
& doutyngis: pat ze be wip
out playnt: & symple as pe

sones of god wipout repref:
 i ye myddil of althrewid uaci
 on i alweilward. Among whic
 he ze sthyneu as iueris of list
 i ye world: & holde ze to gidere
 ye word of list to my glorie i
 ye day of cft: for y haue not
 riunū in vepu: ney y haue tra
 uelid i vepu: but pouz y be of
 freid or clayn ou ye sacrifice &
 seruyce of zoure fey: y haue
 ioye & y panch zou alle: & ye sa
 me ping haue ze ioye: & pandie
 ze me: & y hope i ye lord ihu: pat
 y schal sende tmuothe soone to
 zou: pat y be of good confort:
 whāne po pingis beu knowū
 pat beu aboute zou: for y haue
 no mā so of o wille: pat is bisp
 for zou wip clene affection: for
 alle mē seken po pingis pat
 beu her owue: not po pat beu
 of cft ihu: but knowe ze ye afa
 ie of hi: for as alone to ye fad:
 he hap seruyde wip me in ye
 gospel: pfor y hope pat y schal
 sende hi to zou: auoon as y se
 what pingis be aboute me: &
 y triste i ye lord: pat also my li
 fe schal come to zou done: & y
 geelde it nedeful: to sende to
 zou epafrodite my brop & ene
 ne worchere & myn enene kny
 it: but zoure apostle: & ye my
 mistre of my nede: for he desir

ide zou alle: and he was sorene
 ul: pfor pat ze herde pt he was
 list: for he was list to ye dep:
 but god hadde myc on hi: & not
 ouely on hi: but also on me: lest
 y hadde heynuelle on heynue
 lle: pfor more hastily y sente
 hi: pat whāne ze han seyn hy
 ze haue ioye est: & y be wipout
 heynuelle: pfor restepue ze hi
 wip al ioye i ye lord: & haue ze
 siche wip al onour: ffor ye werk
 of cft he wente to dep: iuyuge
 his list: pat he schulde fulfille:
 pat pat failde of zou anen
 tis my seruyce

Herewithward my bryp
 en haue ioye i ye lord
 to write to zou ye same
 pingis: to me it is not clow: &
 to zou it is necessarie: se ze hon
 dis: se ze yuele werk mē: se ze
 dmy sion: for we be circucisou:
 whiche bi spirit serue to god
 & glorie i cft ihu: & han not
 trist i ye fleisthe: pouz y haue
 trist zhe i ye fleisth: if ony ope
 mā is seyn to triste i fleisth: y
 more: pat was circucisid in ye
 egypte day: of ye kyn of israel:
 of ye lynage of beniamyn: an
 ebrew of ebrews: bi ye lawe:
 asarisee: bi loue pursuyng
 ye churche of god bi rystwines
 se pat is i ye lawe: lynyng

wipout playnt / but whicher ping /
 were to me wynnigis: yhaue
 demed pese aseyt: pingis for crist
 nepeles y gelle alle pingis to be
 peirement: for pe deer science
 of ihu crist my lord / for whom
 y made alle pingis peirement
 & y deme as dreyt: pt y wpyne
 crist & pat y be foundu i hi: not
 hanyuge my rixtwisnesse pat
 is of pe lawe / but pat pt is of
 pe feip of crist ihu. pat is of god
 pe rixtwisnesse i feip: to knowe
 e hi: & pe vtu of his rising aze.
 & pe feloushepe of his passion
 & to be maad lyk to his deip:
 if on my ony man y come to pe
 resurrecciu pat is fro deip / not
 pat now y haue taku: or now
 am parfit: but y me if i ony
 man y copheude: i which ping
 also y am cophendid of crist ihu
 bryen y deme me not pat y
 haue coprehendid / but o ping
 y forzete po pingis pt ben bihy
 ndid: & strecheu fory my lif to
 po pingis pt ben bifoze & pur
 sue to pe ordeyued meede of pe
 hi: cleping of god i crist ihu: per
 for who enie we ben parfit:
 feele we pis ping: & if ze vndur
 stonde i ope mane ony ping:
 pis ping god shal shewe to zou
 nepeles to what ping we han
 comu: pat we vndur stonde pe

same ping. And pat we parfity
 dwelle i pe same reule / bryen
 be ze my folowerys: & waite ze
 hem pat walken so: as ze han
 oure fozme / for many walken:
 which y haue seid ofte to zou
 but now y wepyuge seie: pe ene
 myes of cristis croos / whos ende
 is deip: whos god is pe wombe
 & pe glozie i confusiu of hem:
 pat sauer e erpely pingis / but
 oure lyupuge is i henenes / fro
 whenes also we abide pe lany
 our oure lord ihu crist: which shal
 al reforme pe body of oure me
 kenesse: pat is maad lyk to pe
 body of his clerenesse: bi pe wor
 ching bi which he may also ma
 ke alle pingis suget to hym
Verfor my bryen moost de
 re worpe & most desirid my
 ioye & my cozoum: so stode
 ze i pe lord most dere brye
 y pie encodiam: & biseche sy
 tecem: to vndurstode pe same
 ping i pe lord / Also y pie & pee
 german felow: helpe pou pe
 ilke wpymen pat tranliden wt
 me i pe gospel / wip dement &
 ope myn helperis: whos na
 mes ben i pe book of lif: ioye
 ze i lord enie moze: eft y seie ioye
 ze / be zoure patience knowu
 to alle me: pe lord is up: be ze
 no ping bisy: but i al pier &

C. iij.

biseching wiȝ doyns of pand
pungis. be zoure aȝpungis knowi
at god. & pees of god yat passip
al wit: kepe zoure hertis & vi
dur stondingis i cēt ihū. fro hē
nȝ forȝ bryȝen. what enē yū
gis bē sope. what enē yūgis ch
ast. what enē yūgis iust. wh
at enē yūgis hooly. what enē
yūgis able to be loned. what
enē yūgis of good fame. if
ony vti. if ony piding of dis
cipline: peuke ze pe se yūgis.
yat also ze han lerd. & take
& herd & lērn i me. do ze pe se
yūgis: & god of pees shal be
wiȝ zon. but p iopedē gretely
i pe lord: yat sūtpne aȝ aȝ
ward ze flouredē aȝen to feele
for me. as also ze feelidē. but
ze weren occupied: y seie not
as for nede. for y haue lerd
to be sufficient: i whiche yū
gis y am. & y can also be low
id: y can also haue plēte. eny
wher & i alle yūgis: y am tan
zt. to be fillid. & to hūgre: & to
aboude & to suffre myseiste. y
may alle yūgis: i hi yat con
forty me. nepeles ze han doon
wel: comynge to my tribu
lacion. for also ze filipens. wi
ten yat i pe bigynnyng of pe go
spel. whāne y wente forȝ fro
macedoupe: no churche comy

nede wiȝ me i resō of yūng
zoni & takū. but ze aloone.
whiche sentē to tēstalonpk: o
my & tūpes also i to vll to me.
not for y seke zifte: but y redre
fempt aboudeinge in zoure veso
ū. for y haue alle yūgis: & abou
de. y am fillid wiȝ po yūgis ta
kū of epafrodite. whiche zē sen
ten i to odour of swetnesse ac
ueuable sacrifice pletinge to god.
& my god fū alle zoure desire.
bi hī se richellis i glorie i cēt ihū.
but to god & onre fadur: be glo
rie i to worldis of worldis am
eu. grette ze wel enery hooly
man i cēt ihū. po bryȝen yat
ben wiȝ me grette zon wel. alle
holy mē grette zon wel: moost
lovely pei yat ben of pe emper
oures hous. pe grace of our
lord ihū crist be wiȝ zoure
spirit amen. **There endy**
pe pistle to filipens: & her bigy
ney pe plogē on pe pistle to coloces.
Aolocensis ben also la
dicensis: pe se ben of
Asia: & pei hadden be
decepued bi false apostles. pe
apostel hī lēte cam not to hem:
but he bryȝep hem aȝen to
correction bi epistle. for pei had
den herd pe word of archipus:
yat hadde vnderfonge pe my
nistre i to hē. pfore pe apostel.

now bounden wroot to hem fro
in ephesie: bi tithingis pe delene
and onesimus pe adolyt.

Jerom seip vis

Poule apostel of crist
ihū. bi pe wille of
god. & tyniothe br
oper. to he pat be
at colose. hooly & feipful bri
pen i crist ihū: grace & pees to
zon of god oure fadir. & of pe
lord ihū crist. we don pancking
is to god & to pe fadir of oure
lord ihū crist: eile more pynges
for zon heringe zoure feip in
crist ihū. & pe loue pat ze han to
alle hooly me: for pe hope pat
is kept to zon i heuenys. whi
ch ze herden i pe word of treu
pe of pe gospel pat cam to zon:
as also it is i al pe world. and
makyn fruyt & wefyn as zon
fro pat day. in whiche ze her
den & knewen pe grace of god
i treupe. as ze lurnyden of
epafraas oure felawe moost
dere worpe: which is a trewe
mynstre of ihū crist for zon/
which also shewide to us: zo
nre lonyng i spirit. pfor we
fro pe day i whiche we herden:
cessen not to die for zon & to
aze. pat ze be fillid wip pe ku
owing of his wille: i al wiso
om & gootly vnderstanding p

ze walke woepely to god plesinge
bi alle yngis. & make fruyt i
al good werk. & wefe i pe stience
of god. & be confortid i al vtu
bi pe myst of his clereuesse:
i al paciēce & long abiding
wip ioye. pat ze don panycty
gis to god & pe fadir: which m
ade zon worpi i to pe part of
eritage of hooly me i lizt. whi
ch deluyneride us fro pe power
of derknesse: & thilclatide in to
pe kingdom of pe loue of his
lonyng. in whom we han aze
ubryng & remysion of synis.
which is pe ymage of god vny
sible: pe firste bygetil of ech
creature. ffor in hi alle yngis
ben maad. i heuenes & in erpe:
visible & vnyssible. ep trones
ep domynacionis. ep pucehod
es ep poweres. alle yngis
ben maad of nouzt bi hi & in
hi: & he is before alle. & alle
yngis ben i hi. & he is heed
of pe body of pe church. whi
ch is pe bygyng. & pe firste
bygetil of deed men. pat he hol
de pe firste dignyte i alle yngis.
for i him it pleside al plente
to i habite: & bi hi alle yngis
to be recoulsid in to hi. & made
pees bi pe blood of his croft:
po yngis pat ben i erpis. ep
pat ben i heuenys. & whane

ze weren sithme aliened and
 enemies bi wit i yuele werk
 is: now he has reconciled you
 i pe body of his fleisch bi deye
 to have you holy & unweymd:
 & wipout vepes bifor hi: if ne
 peles ze dwellen i pe feip: fou
 didt stable: & vumouable fro
 pe hope of pe gospel pat ze ha
 n herd: which schid i al creat
 ure: pat is vndur heuē: of w
 hich y poull am maad mynistr:
 & now y hane ioye i passion for
 you: & y fille you yingis pat fai
 len of pe passion of crist i my
 fleisch: for his body pat is pe
 church: of which y poull am
 maad mynistr bi pe dispensa
 cion of god pat is zomē to me i
 you: yf y fille pe word of god:
 pe pnyte yf was hid fro wold
 is & genacionis: but now it is
 shewid to his seyntis: to whi
 che god wolde make knowū
 pe richellis of pe glorie: of his
 sacrament i hevene me: which
 is crist i you: pe hope of glorie:
 whō we shewē: repnyge ech
 mā: & techinge ech mā i al wis
 dom: yf we offere ech mā persit
 i crist ihu: i which yis also y fiele
 i stryng: bi pe worchig of hi:
 yf he worchip in me in vertu

m. 11.
 C. 11.

But y wole pat ze wite.
 What bisynesse y hane

for you
 A

And for hem pat ben at laodice: &
 which eue sauen not my face i
 fleisch: pat her hertis ben con
 fortid: & pei ben taught i charite:
 i to alle pe richellis of pe ple
 tee of vndur stoupyng: i to pe
 knowing of mystrie of god pe
 fadir of ihu crist: i whō alle pe
 tresouris of wisdō & of sciēce
 ben hid: for yis yng y seie: pat
 no mā discerne you i heipe of
 wordis: for you y be absent in
 body: bi spirit y am wip you:
 ioyunge & seynge zoure ordre:
 & pe sadnesse of zoure bilene
 yf i crist: yf for as ze han takū
 ihu crist oure lord: walke ze i hi:
 & be ze rootid & bioldid aboue i
 hi: & confermyd i pe bilene as
 ze han lerned: haboundinge i hi
 i doing of pancknyngis: se ze yf
 no mā discerne you: bi filosofie
 & veyn fallace: aft pe tradicion
 of mē: aft pe elemētis of pe
 wold: & not aft crist: for in hi
 dwellyn bodiliche al pe fulnesse
 of pe godhed: & ze ben fillid in
 hi: yf is heed of al pncipat &
 pouwer: in whō also ze ben ar
 cūcidid: i arcūcion not maad
 wip hond i disposinge of pe bo
 dy of fleisch: but i cūcion of
 crist: & ze be buried to gode wip
 hi i baptysm: i whō also ze han
 risen agen bi feip of pe worchig

of god. pat reſide him fro
dey. & whāne ze werē deed i
giltis & in ye prepuſie of zour
fleſch. he quykenyde to gidere
zon wip hi. forzūpge to zon al
le giltis. doynge away pat wr
ityng of decre. pat was aſu
us. pat was cōtrarie to us.
& he took away pat fro ye my
ddil purhinge it on ye croos.
& he ſpylde pūcipatis & pow
eris. & ledde out triſtly. opp
uly oncomynge hē in hi ſilf.
pfor no mā ینگe zon i mete or
i drynk or i part of feeste day
or of ueomenpe or of labotis.
whiche ben ſhadowe of yng
to comynge for ye body. is
of cōt no man diſſeyne zon
wallynge to teche i mekenesse
& religion of aūgels po yng.
which he hap not ſeyn walky
nge. veynly bolued wip wit
of his fleſch & not holdinge
ye heed. of which. al ye body
bi boondis & iopnygis to gide
re vndur mynſtrid & maad.
weſip i to eucreeſſing of god
for if ze ben deede wip cōt fro
ye elemētis of viſ world. wh
at hit ad mē lypnge to ye w
orld demē ze. pat ze touche
not ney taſte ney trete wip
hondis po yngis. whiche alle
ben i to dey bi ye ilke viſ. af

ter pe comāndementis and to
chynge of men. whiche han
areſon of wiſdom i veyn reli
gion & mekenesse. & not to ſpa
re ye body. not i ony honour
to ye fulfilling of ye fleſch.
Verſe if ze han riſn to gide
wip criſt. ſeke ze po yngis
pat ben abone. wher cōt is
ſittynge i riȝthalf of god. ſa
nere ze po yngis pat bē abo
ne. not po pat ben on ye erpe.
for ze bē dede. & zour liſt is hid
wip cōt i god. for whāne cōt al
al aſpere zour liſt. pāne alſo
ze ſhulē aſpere wip hi inglorie.
pfor ſe ze zour mēbris whi
che ben on e ye erpe. fornic
cion vndeneſſe. lecherie. ynel
conetice. & auarice. which is
ſeruple of maſmetis. for whi
che yngis. ye wrappe of god
cam on ye ſones of vnbilene
in whiche alſo ze walkiden
ſittynge. whāne ze lypden i
hem. but now put ze away alle
yngis. wrappe i dignacion.
malice. blaſſemye. & ſoule
word of zour moupe. uſe ze
liē to gidere. ſponple ze zon
fro ye elde mā wip his dedis.
& clope ze ye newe mā. p̄t is
maad newe aſeyn i to ye kno
wpyng of god. after pe ymage
of hi pat maad hi. where is

C. iii.

not male and female. he pene
ma & iewe. circuncision & ppuce.
barbarus & scita. boude ma &
fre man: but alle yungis & i
alle yungis est. pfor ze as pe ch
ofene of god. holy & longd do
pe zon wip pe entrails of m
cy. benygnyte & mekenesse.
teperance patience & suppor
te ze ech on op. & forzine to zon
sile. if oup ma azen9 oup hav
aquerele. as pe lord forzaf to
zon: so also ze & vpon alle yese
yungis haue ze charite: pat is
pe boond of perfection. & pe pe
es of est: eniope i zoure hertis
i which ze ben clepid to body:
& be ze kynde. pe word of crist
dwelle i zon pleutenuosly in al
wisdom. & teche & moueste
zon sile i calmes & ymynes &
spiritual songis i grace. yu
ginge i zoure hertis to pe lo
rd. al yung what eue yung
ze don i word or dede: alle
yungis i pe name of oure lo
rd ihu crist. donge yanchy
ngis to god & to pe fadir bi
hym. wyuen be ze sugret
to zoure ho sebondis: as it
bihoney i pe lord. me lone
ze zoure wyues: & nyle ze
be bitte to hem. somis: ob
eie ze to zoure fadir & mo
dir bi alle yungis. for yis

is wel plesinge i pe lord. fad
ris nyle ze terre zoure sonis
to idignacion: pat pei be not
maad febel hertid. seruantis:
obeie ze bi alle yungis to fle
istly lordis. not sernyuge
at ze: as plesinge to men.
but i sympleuette of herte.
dreding pe lord. what eue
ze doeu: worche ze of wille.
as to pe lord: & not to men.
witinge: pat of pe lord ze
shule take zeldunge of erra
ge. serue ze to pe lord crist.
for he pat doy i iurie: shal
relleyne pt pat he dide yue
le. And acceptioun of perloo
nes. is not auentis god
Iordis zine ze to seru
auntis pat pt is in
& eueue witinge:
pat also ze han a lord i heue
ne. be ze busy i pier: & wal
ke i it i doing of yanching
is & pie ech for op & for no:
pt god opene to us pe dore of
word. to speke pe mynistie
of est for which also y am bo
ndu. pat y scheibe it: so as
it bihoney me to speke. wal
ke ze i wisdom to he pat be
wipouten fory: azenbyunge
tyue. zoure lord word be
sauerd i salt eue more in
grace. pat ze wite: hou it

bihoney you to answer to
ech man, titicus most dere br
oper & feipful mynstre and
my felawe i pe lord: what ma
ke alle pingis knowu to you
pat ben aboute me: whom y
sent to you: to vis same ping:
pat he knowe what pingis
ben aboute you: & conforto to
ure hertis: whi on esyme m
oost dere & feipful broper:
which is of you: which schul
en make alle pingis pat vo
dou here: knowu to you: ar
istark plover whi me: gre
tis you wel: & mark pe cōsyn
of barnabas: of whom ze
han take maudemētis: if he
come to you: receyue ze him
& ihs p^r is seid iust: which
ben of circūciōn pei aloou
e ben myn helperis i pe kyn
dom of god: pat weren to
me i solace: epafraas pat is
of you pe seruānt of ihu c^r:
gretis you wel: eue bisy for
you i pieris: pat ze stonde per
fit & ful i alle pe wille of go
di & p bere witnelling to hi:
pat he hap myche trauel for
you: and for hem pat ben at
laodice: and pat ben at ier
apolyun: iuk pe leche moost
dere & demas: greten you
wel: grete ze wel pe bryen:

pat ben at laodice: and pe wōm
an nyntam: & pe chirche pat is
i hir hous: & whilane pis pistle
is red among you: do ze pat it
be red i pe chirche of laodicesis:
& rede ze pat pistle pat is of la
odicensis: & seie ze to archippus
se pe mynstre pat you hast ta
ku i pe lord: pat you fille it
my salutanōn: bi pe hond of
poul: be ze myndeful of my bo
ondis: pe grace of pe lord ihu
be wi you amē. *There endip
pe pistle to coloces: & here bi
gynen pe prologe on pe firste
pistle to thessalonians:*

Thessalonians ben
macedonys: in ihu
c^r: whane perhadde
recepted pe word of trewe:
pei stode stedfastly i pe feip
& also i persecucion of her ow
ne cyteleyus: fer pmore pei
recepted not false apostles: ne
yo pingis p^r were seid of false
apostles: pe se pe apostel p^rlyp:
writing to hem from atheni
ys: bi titicus & onesimus
herō i his prologe: seip al pis

Poul and siluan and
thymothe: to pe chir
che of thessalonien
sis: i god pe fadir &
in pe lord ihu c^r: grace & pees
to you: we don panching to god

6. p.

enere more for alle 3ou. And we m
aken mynde of 3ou i oure prieris
wip oute wessing. haryng my
nde of pe werk of 3oure fey &
trawel & charite & abiding of pe
hope of oure lord ihu crist before
god & oure fadir. ze louyde bri
pen of god. we wityng 3oure
cheking. for oure gospel was
not at 3ou i word onely. but
also i wtu & i pe hooly goost & i
myche plentye as ze wite. whi
che we weren among 3ou for
3ou & ze ben maad foloweris
of us & of pe lord. resceyvinge
pe word i myche tribulacion w
ioye of pe hooly goost so pat ze
ben maad ensample to alle m
en pat biene. i macedoyne &
i acarie. for of 3ou pe word of
pe lord is pnylichid. not one
ly i macedoyne & acarie. but 3ou
re fey pt is to god. i ech place
is goifory. so pat it is nede to
us for to speke ouy ying. for
pei stherwe of 3ou. what man
entre we haddē to 3ou. & hou
ze ben comitid to god fro mawm
etis. to serue to pe lynyng go
d & very. & to abide his lone fro
henenes. Whō he reiside fro der.
pe lord ihu pat delpyneride us
fro wrappe to comyuge

not

C. 11.

For brypen ze witen oure
entre to 3ou. for it was

not veyn but first we suffrid
& were pnyssid wip wrong
is as ze witen i filippis. And
haddē trust i oure lord. to spe
ke to 3ou pe gospel of god i my
che wysnesse & oure exortaci
on. is not of errour. ney of
vncleuesse. ney i gile. but as
we ben preued of god. pat pe
gospel of god schulde be taki
to us. so we speken. not as ple
tinge to me. but to god pat p
ney oure hertis. for ney we
were ouy tyme i word of glo
sing. as ze wite. ney i occasio
n of anerise. god is witnesse.
ney sekinge glorie of me. ney
of 3ou ney of oye. whā we
as cristis apostlis myzte hane
be i charge to 3ou. but we we
ren maad litle i pe myddil of
3ou. as if aunrthe fostre her
sou. so we desiringe 3ou w
greet loue. woldē hane bita
ke to 3ou. not onyly pe gospel
of god. but also oure lynes.
for ze ben maad moost dere
worpe to us. for brypen ze
ben myndeful of oure trawe
le & werpnesse. we wæchide
nyxt & day. pt we schulde not
strene ouy of 3ou & pchiden
to 3ou pe enāgelie of god.
god & ben witnessis. hou
holpli & maly. & wip outen

playnt we weren to you pat bi
lenyden. as ze witen. hou we
pieden you & confortiden ech of
you as pe fadir his son. & we
han witten. pat ze shulen
go worpily to god: pat depide
you i to his kingdom & glorie.
pfor we don pauckingis to go
d: wip oute cessing. for whā
we ze hadde take of us pe wo
rd of pe herpug of god: ze to
ken it not as pe word of me.
but as it is verily pe word of
god: pat wordhy i you p^t han
bilenyde. for bryen ze ben in
aad foloweris of pe churchis
of god pat ven i indee i c^t ihu.
for ze han sufferid pe same pig
is of youre euene lynagis: as
pei of pe iewis. whiche slowe
hope pe lord ihu & profetis: &
pursuyde us: & pei plesen not
to god: & pei ben aduersaries to
alle me. forbedinge us to spe
ke to hevene men: pat pei be
maad saaf. pat pei fille her
syn⁷ ene more for pe wrappe
of god cam ou hem: in to pe
ende. & bryen we desolat fro
you for a tyne bi mony. & in
biholding but not i herte: ha
nyed more plentifully to se
your face wip greet desire.
for we wolden come to you.
zhe y poul onys & eftsoone:

but sathanas lettide us. for whi
what is oure hope: or ioye or
crowen of glorie: wher ze ben
not bifoze oure lord ihu crist:
in his comyng: ffor ze ben ou
re glorie and ioye

E or which ping we suffer
iden no lenger: and it
plese to us to dwelle
aloone at atenys. & we senten
tymothe oure broy. & mynstre
of god i pe euangelie of c^t: to
you to be confermyd. & to be taut
for youre feip: pat no man be
mouyd i pece tribulaciōis. ffor
ze sulf witen: pat i pis ping we
ben sette. for whāne we were
at you. we bifoze seiden to you
pat we schulde suffer tribulaci
ōis. as it is don: & ze wite. pfor
p poul no leuger abiding: se
nte to knowe youre feip. lest
peraueture he p^t tepty temp
te you: & youre trauole be maad
veyn. but now whāne tymothe
shal come to us fro you: & telle
to us youre feip & charite. and
pat ze han gode nyude of us:
ene desirynge to se us. as we
also you. pfor bryen we ben
confortid i you i al oure nede
& tribulaciōis: bi youre feip.
for now we lye: if ze stonde
i pe lord. ffor what doyng of
pauckingis. moou we zelde

C. m.

to god for you: in al ioye. in wh
ich we ioyen for you. bifore ou
re lord: nyxt & day. more plente
uously prayge: yt we se youre
face. & fulfille yo pringis pat
faileu to youre feip: but god
him self & oure fadir & pe lord
ihū cʃt: dresse oure weie to zo
u: & pe lord multiplie you: and
make youre charite to be plen
tenous of eche to oye & in to
alle mē. as also we i you: pat
your hertis ben conferrid.
wip oute plasut i holynesse
bifore god & oure fadir: in pe
comynge of oure lord ihū cʃt
wip alle his leyutis amen

C. iij.

Verfor bryen fro hēnefor
ward we pien you: and
bisechen i pe lord ihū: pat
as ze han resceyued of us.
yon it bihouep you to go &
to plese god: so walke ze yt
ze aboude pe more: for ze
witen what comādemē
tis y hane zomū to you: bi
pe lord ihū: for pis is pe wil
le of god. youre holynesse:
pat ze absteyne you fro for
nyccaciō: pat ech of you
kūne welde his velle: in
holynesse & honour: not i
passiō of lust: as hepen
e men pat knowū not
god: & pat no man on go:

neper disseyne his brōper: i chaf
faring: for pe lord is vengere
of alle yese pringis: as we bifo
re seiden to you. & han writte
lid: for god clepide not us i to
viciēesse: but i to holynesse
yfōr he pat dispisip yese pringis:
dispisip not not mā. but god yt
also gaf his hooly spirit in
us. **B**ut of ye charite of bry
perhed: we hadden no nede
to write to you: ze self han
lerned of god: pat ze loue to
gidere: for ze don pat i to alle
bryen i al macedonpe: and
bryen we pien you: pat ze
habūde more & take kepe: yt
ze be quyet: & pat ze do youre ne
de. & worche wip youre hondis: ze
as we han comādid to you: &
pat ze wandre honestly to he
pat ben wipoute forp: & pat
of no mā: ze desyre oup pring:
for bryen we wolen not pat
ze vuknowe. of mē pat dien:
pat ze ben not sorowful as oye
pat han not hope: for if we bi
lenen pat ihc was deed & roos
azen: so god schal lede wip hi
hem pat ben dede bi ihū: and
we seien pis pring to you: i pe
word of pe lord: pat we pat
lyuen pat ben left i ye com
ynge of pe lord schulē not co
me bifor hem pat ben dede:

for ye lord hym self shal come
don fro heuene: in ye comaund
emet & i ye void of an archa
gel: & in ye tyme of god: & ye
dede men pat ben i est: shule
rise azen first: afterward we pat
lynen pat ben left: shulen be
ranschid to gidere wip hem i
clondis: metunge est i to ye eir
& so ene more we shule be wip
ye lord: perfor be ze comforted
to gidere: in yese wordis

But bryen of tymes &
momētis: ze nedē not
pat y write to zon: for
ze self write diligently: pat ye
day of ye lord shal come as
a peef i ye nyzt: for whāne pei
shule seie pees is & sikirnesse:
pāne sudenly dep shal come
on hem: as sorowe to a wōmā
pat is wip childe: & pei shule
not shape: but bryen ze beu
not i derknessis: pat ye ilke
day as a peef cacche zon: for
alle ze bē ye son of lizt: and
sones of day we beu: not of
nyzt: ney of derknessis: pfor
clepe we not as ope: but wa
ke we & be we sobre: for yei p
clepen: clepen i ye nyzt: & pei
pat ben drūkn: ben drūkn
i ye nyzt: but we pat ben of
ye day: ben sobre: clopid i ye
haburiowu of feip & of dja

rite: and in ye helu of hope of
helpe: for god puttide uot us i to
wrappe: but i to ye purchasunge
of heelp bi oure lord ihu est: p
was dede for us: pat whē we
waken: whē we clepe: we ly
ne to gidere wip hi: for which
ping comforte ze to gidere: and
edefie ze ech op: as ze don: & brye
we pīen zon: pat ze knowe hem
pat trauelen among zon: & bē
coneyns to zon i ye lord: & techē
zon: pat ze han hē more abūd
antly i charite: & for ye werk
of hē: hane ze pees wip hem
& bryen we pīen zon: repue
ze vupelible mē: comforte ze mē
of litle herte: vellepne ze like
mē: be ze patient to alle men
se ze pat no mā zelde yuel for
yuel to ony mā: but ene more
sue ze: pat p is good ech to ope
& to alle mē ene more iope ze:
wipout cēlling pīe ze: i alle
yungis do ze pauchingis: for
pis is ye wille of god in crist
ihu: i alle zon: uyle ze quenche
ye spirit: uyle ze dispise pro
fecies: but pīe ze alle yungis
& holde ze pat ping pat is go
od: abstepne zon fro al yuel
spice: & god hi self of pees m
ake zon holy bi alle yungis: p
zoure spirit be kept hool: &
coule & body wipout playut

pe furste pistle to
thessalonycensis: &
het bigynner pe
ploge ou pe seco
nde/

C. 4.

in pe comyng of oure lord ihu
crist god is trewe pat depide zo
n: which also schal do brypen:
pe ze for us grete ze wel alle
brypen i hooly cos y comre
zon bi pe lord: pat vis pistle
be red to alle hooly brypen
pe grace of oure lord ihu crist
be wip zon Amen. **Ther edip**

Ve apostle writip ve secon
de epistel to thessalonycen
sis: & makep knowu to he
of pe laste tymes: & of pe co
myng of pe adu'sarie: & of
pe prouing don of hi: he wr
itip vis epistel from athens:
bi titycus pe dekene & onesy
m: pe scolpt **vis seip iero**

Doul And siluan &
tymothe: to pe ch
urche of thessalo
nyensis in god
oure fadir: & in pe lord ihu
crist grace to zon & pees of god
oure fadir: & of pe lord ihu crist
we olden to do panchingis eue
more to god for zon brypen: so
as it is worpi: ffor zoure seip
on wexip: & pe charite of ech
of zon to ope abou'dip: so pat
we list gloriu i zon i pe chir
chis of god: for zoure pacien
ce & seip: i alle zoure persecu
cions & tribulacions: which
ze susteynen in to pe ensauple

of pe iust dom of god: pat ze
be had worpi in pe kingdom
of god: for which ze suffren:
if nepeles it is iust to fore god:
to quyte tribulacion to he pat
troblen zon: & to zon pat ben
troblid: reste wip us in pe the
wing of pe lord ihu fro heue:
wip angels of his vtu: in pe
flawme of fier: pat schal zine
veiance to hem pat knowen
not god: & pat obeyen not to
pe euangelie of oure lord ihu
crist: which schulen suffre em
stinge peynes: in perishing
fro pe face of pe lord: & fro pe
glorie of his vertu: whane he
shal come to be glorified in
his seyntis: & to be maad wo
ndirful i alle me pat biley
den: for oure wituessing is
bileyd on zon: in pat day: in
which ping also we pien eue
more for zon: pat oure god m
ake zon worpi to his clepyng:
& fille alle pe wille of his good
nesse: & pe werk of seip i vtu:
pat pe name of oure lord ihu
crist be clarified i zon & ze in hi:

But brypen we pien
zon bi pe comyng of
oure lord ihu crist: And
of oure congregacion i to pe
same comyng: pat ze be not

C. 11

monyd soone fro youre witt ne
 y be aferd neþ bi spirit neper
 bi word neþ bi epistle as sent bi
 us: as if ye day of ye lord be n
 y: no mā disseyne zon on ony
 maner but for dissencion come
 first: & ye mā of spye be sthe
 wid ye cone of perdition: yt
 is aduicarie & is enhauncid ou
 al ying pat is seid god: or yt is
 worchipid: so pat he sitte i pe
 temple of god: & sthe we hi sif
 as if he were god: whoper ze
 holden not: pat zit whāne y
 was at zon: y seide pese ying
 is to zon: & now what wiry
 holdip ze witten: pat he be sthe
 wid i his tyme: for ye purte
 of wickidnesse worchip now
 onely pat yt he pat holdip n
 ow: holde til he be do awei: &
 pāne pe ilke wickid mā shal
 be stherid: whom ye lord ihu
 shal sle wiry pe spirit of his
 mony: & shal distrie wiry list
 yng of his compung: hi whos
 compung is bi ye working of
 cathanas: i al vertu & signed
 & grete wondris falle & in al
 dissent of wickidnesse: to hem
 pat peristhe: for pat pei resse
 yuedē not ye charite of tren
 ye: pat pei shulde be maad
 laaf: & yfor god shal sende to
 hem: a working of errour:

pat pei bilene to leeling: pat
 alle be demed: whiche bileny
 den not to trenpe but consen
 tiden to wickidnesse: but briþ
 en lonyd of god: we owen to do
 go pauckingis eile more to god
 for zon: pat god chees us ye fir
 ste fruytis i to helpe i halewy
 ng of spirit & i fey of trenpe
 in which also he clepide zon bi
 onre gospel: i to getyng of ye
 glorie of onre lord ihu cft: pfor
 briþen stonde ze & holde ze ye
 tradicions pat ze han lerned:
 ey bi word eper bi onre pistle
 & onre lord ihu cft hi sif: & god
 onre fadir: which lonyde us &
 gaf eulastunge cōfort & good ho
 pe i grace: stire zomre hertis &
 conferme in al good werk & word

Briþen fro hēn? forwa
 rd þie ze for us: pat ye
 word of god reue & be
 clarified: as it is anentis zon
 & pat we be delyuerid: fro noy
 ons & yuele mē: for fey is not
 of alle mē: but ye lord is trewe
 pat shal conferme zon: & shal
 kepe fro yuele: & briþen we tristen
 of zon i ye lord: for what enē yū
 gis we comāden to zon hope ze
 in don & shule do: & ye lord dres
 se zomre hertis in ye charite of
 god: & in ye patience of cft: but
 briþen we denoucen to zon in

¶

ye name of oure lord ihu crist:
 pat ze wip drawe you from ech
 broy pat wandry out of order
 & not aft' ye teching: pat hou it
 bihoney to lie us / for we were
 not vnyessible among you: ney
 wip oute oure owne tranel. We
 eete breed of ouy ma' but it tra
 uel & verpuesse worchide usyt
 & day: pat we greupde noon of
 you / not as we hadden uot pow
 er: but pat we schulde zine us
 sif eusample to you to lie us / for
 also whane we wereu among
 you: we deuouiden pis yng to
 you / pat if ouy ma' wote not wo
 rche: ney ete he for we hau herd
 pat sime among you goon in
 reffe: & no yng worchin but do
 ou curiously / but we deuouiden
 to hem pat ben siche me: And
 bisechen i pe lord ihu crist / pt pei
 warden wip silence: & ete her
 owne breed. **B**ut nyle ze bri
 yen faile: wel doyng / pat if ouy
 ma' obeiey not to oure word bi
 epistle: marke ze hi / & couyne
 ze not wip hi: pat he be scham
 yd: & nyle ze gelle hi as an ene
 mye: but repreue ze hi as a
 broper: & god hi sif of pees:
 zine to you enlastinge pees. **E**
 i al place / pe lord be alle wip
 you / my salutacion: bi pe hon
 d of poui / which sigue in ech

epistle: y write yus / ye grace of
 oure lord ihu crist: be wip alle you
 auē. **T**here ye secōde pis
 tle to tessalonicensis: And
 here bigynney ye plogge on
 ye firste pistle to tymothee
He enformey And techy
 tymothee: of ye orde
 nance of bishopes offi
 ce: & of dekenes office: & of ene
 viche disciplyne of hooly church:
 writunge to hi from macedoyne
 bi titich pe deken. **P**is scripiero

Poul apostle of ihu
 crist: bi ye commande
 ment of god oure
 lamour: & of ihu
 crist oure hope: to tymothee
 biloued loue i pe fey: grace &
 mercy & pees: of god pe fadir &
 of ihu crist oure lord / as y priede
 pee pt you schuldif dwelle at
 effesi: whane y wente into m
 acedouye: pat you schuldif de
 nouise to sinen / pat pei schulde
 not teche of wyle: ney zine te
 ut to fablis: & genologies pat
 ben vnteyn: which zine que
 stions more pan edificacion of
 god pat is in pe fey / for ye eu
 de of comandemēt is charite
 of clene herte & good consience:
 & of fey not feyned / for fro
 which pingis sinen hau er
 rid & ben turnyd in to veyn

speche and willey to be techen
 of pe lawe: & vnderstondyn n
 ot what yingis pei afferme
 & we witten pat pe lawe is go
 od: if ony man vse it laweful
 ly: & witing yis ying. pat pe
 lawe it not sette to amst ma:
 but to vniust me & not suget
 to wickid me & to syneris: to
 cursid men & defoulid: to cle
 ris of fadir & cleeris of mo
 dur: to men cleeris & lehou
 ris: to hem pat don lecherie
 wip me: lesingmougeris: &
 forsworn: & if ony oye ying
 is contrarie to pe hoolli tech
 ing: pat is astir: pe euangelic
 of pe glorie of blessid god:
 which is bitakn to me: y do
 pauckingis to hi pat comforti
 de me i cist ihu oure lord: for
 he gellide me feyful & pntte
 me i mynsterie: pat first
 was a blafeme & apurpure
 & ful of wrougis: but y haue
 getu pe mycy of god: for y vnk
 nowinge dide i vubilene: but
 pe grace of oure lord: ou abo
 uide wip fey & lone pat is
 i cist ihu: atreide word & wor
 pi al resseyupuge for cist ihu
 cam i to pis world: to make
 synful men ras: of whiche
 y am pe firste: but pfor y ha
 ue getu mycy: pt cist ihu schu

de shewe in me first: al paci
 ence to pe eufourmyuge of he
 pat schule bilene to hi in to
 enerlastinge lif: & to pe king
 of worldis: vudedly & vubili
 ble god alone: be onour & glo
 rie in to worldis of worldis
 amen: y bitake pis comaide
 met to pee y' coue tyniothe af
 tir ye profecies pat han be he
 re to fore i pee: pat you trane
 le i hem a good tranel: hany
 uge fey & good constience: wh
 ich cumen casten a wey: & peris
 chiden aboute pe fey: of whi
 che ymene? & alisandre: whi
 che y bitook to sathanas: pat
 pei lerne to not blafeme

Verfore y biseche first of
 alle yingis pat biseching
 is: pperis: as yingis: dyug
 is of pauckingis ven ma
 ad for alle me: for kingis:
 & alle pat ven sett in hynel
 se: pat we leden aquet & a
 pelible lif i al pite & chastite:
 for pis ying is good & acceptid
 bifoze god oure sayour: pat
 wolle pat alle men be maad
 ras: & yt pei come to pe know
 ing of treuþe: for o god & a
 mediatur is of god & of me:
 amau cist ihu: pat ras hi lif
 redempcion for alle men: whos
 witueling is cōfermyd i hise

C. ij.

tymes. in which y am sett apre-
 chour & an apostle. ffor y seie
 treupe. & y lie not. pat am ate-
 cher of hevene me i feip & in
 treupe. yfor y wole pat me þie
 i al place: liftunge up. cleene
 hondis wip outen wrappe and
 strip. also wþin in conenable
 abite. wip schamefastnesse &
 sobrenesse araynge he self.
 not i wriþi heeris eper in go-
 ld. ey peerlis. ey þciouse cloþe:
 but yt pat bicomey wþmen.
 biheetinge pitee bi good werk
 is. a wōman lerne i silence
 wip al subiection. but y suffice
 not a wōmā to teche: neper to
 hane lordship on ye hosebou-
 de. but to be in silence. for a
 dam was first formed: after
 ward ene. & adam was not
 disleyned: but ye wōmā was
 disleyned i breking of ye lawe
 e. but she schal be sayd bi ge-
 naciou of children: if she dw-
 ellip perfittly i feip and lone
 & hoolynesse wip sobrenesse
 feipful word. if ouy
 man desirip abisshop
 riche: he desirip a go-
 od werk. yfor it bihoneye abis-
 chop to be wip out reþes ye ho-
 sebonde of o wipf. sobre. pen-
 dent. chaste. vtewons. holdin-
 ge hospitalite. a techeve. not

zoni myche to wþu. not a luyte-
 re but temperat. not ful of ch-
 ding. not conetouse. wel ren-
 luge his hond. & hane souþ
 luset wip al chastite. ffor if ouy
 man kan not goime his hond:
 hon schal he hane diligence of
 ye churche of god. not newe con-
 itid to ye feip. lest he be bozi
 up i to þde. & falle i to dom of
 ye denel. for it bihoneye hym
 to hane also good witnesing.
 of hem pat ben wip out fozp:
 pat falle not i to vpreet. & ni
 to ye suare of ye denel. **Also** it
 bihoneye dekenes to be chaste.
 not double tūgid. not zoni my-
 che to wþu. not luyge foule
 wþuyuge pat han ye mystie
 of feip i cleue conscience. but
 be þei preened first. & mymistre
 so: hanuge no cryme. also it
 bihoneye wþmen to be chaste.
 not bachting sobre. feipful
 i alle þingis. dekenes be hōse-
 bondis of o wipf. which gon-
 ne wel her souþ & her housid.
 for þei pat mymistre wel: schul-
 en gete a good degree to he self.
 & myche triste i ye feip. pat is
 i est ihu. lone tymothee. y wri-
 te to pee pese þingis. hopinge
 pat y schal come soone to pee.
 but if y tarie: pat you wite hon-
 it bihoneye pee to lyue in ye hond

of god: pat is pe churche of lynyng god: apiler & sadnesse of trewe & oppuly it is agreet sacrament of pitee: pat ying pt was shewid i fleisch: it is iustified i spirit: it apperide to angels: it is pchid to hevene me: it is bilevyd i pe world it is takun up in

But pe spirit glorie seip openly: pat in pe laste tymes. Synners shulen departe fro pe seip. & nyngre tent to spiritis of error. & to techingis of deuelis: pat speekin leespung i ypocrisie. & haue her consience corrupt. forbedinge to be weddid. to abyteyne fro metis whiche god made. to take wip doyng of vaukingis to feipful me & hem pat han knowe pe trenpe: for ech creature of god is good: & no ying is to be cast away. whiche is takun wip doyng of vaukingis: for it is halewid bi pe word of god & by pier: you puttyng for pe se yingis to brypen: shalt be a good mynstre of est ihu: mynstre wip wordis of seip & of good doctryne: whiche you haue gete: but esthe we you vncouenable fablis & elde wyemen? fablis: haite pi self to pitee: for bodily exortacion: is profitable to litle

ying: but pitee is profitable to alle yingis: pat haue abihieft of lif pat now is. and pat is to come. **T**at trewe word: & was pi al acceptioun: & in pis ying we trauelen & ben curid: for we hopen i lynyng god pat is sauour of alle me: moost of feipful men: comaunde you pis ying & teche: no ma dispise pi zongre: but be you ensauple of feipful me in word: i lynyng i charite: i seip in chastite: til y come take tent to redunge: to exortacion & teching: nyle you lital charge pe grace whiche is i pee: pat is zoun to pee bi profecie wip putting on pe hond is of pthod: penke you pese yingis: in pese be p: pat pi profitung be shewid to alle me: take tent to pi self & to doctryne: be bily i hem: for you doyng pe se yingis: shalt make bove pi self saaf: & hem pat heren pee: blame you not an elder man: but biledhe as a fadir: zonge men: as brypen: elde wyemen: as modris: zonge wyemen: as sistris in al chastite

Honoure you widewis: pat be very widewis: but if ouy widewe hap children of con: lerne she first to goune her hous and

C. 6.

myte to fadir and modir: for
 þis þing is acceptid before god
 & she þat is a widewe verily &
 desolat: hope i to god: & be bisp
 i bisechingis & þer is nyzt and
 day: for she þat is luyngge in
 delices: is deed: and comaunde
 þou þis þing: þat þei beu wip
 oute reproof: for if ouy man
 hay not cure of his owne: &
 moost of his houshol men: he
 hay deuyed þe fey: & is worse
 þan an vnseipful mā a wide
 we be chosū not lesse þan six
 ti zeer: þat was wyf of oon
 husebonde: & hay witnesing i
 good werkis: if she murdride
 childre: if she resseyuede poxe
 me to her boze: if she hay wa
 ishu þe feet of hooly me: if she
 iuystride to me þat suffride
 tribulaciō: if she solewide
 al good werk: but eschewe þou
 zonge widewil: for whāne þei
 han do leccherie: þei wolē be
 weddid i cēt: haupuge dāpna
 ciō: for þei han maad voide
 þe first fey: also þei idil lern
 en to go aboute housis: not
 onely idil but ful of wordis
 & curiouse: spekinge þingis
 þat bihoney not: þfor y wole
 þat zonge widewis bē wed
 did: & brunge for children:
 & beu houselwynes to zine

uoon occasiō to þe aduſarie:
 bi cause of cursid þing: for uoon
 liue beu turnyd abak aftir
 sathanas: if ouy seipful man
 hay widewis: mynistre he to
 hem: þat þe chirche be not gre
 ned: þat it suffice to hem yt bē
 wery widewis: þe þatis þat bē
 wel gounoures: beu þei had
 woxpi to double honour: moost
 þei þat trauelen i word and
 teching: for scripture seip: þou
 shalt not bridle þe mony of
 þe oxe preiſthpuge: & a werk
 mā is woxpi his hire: uyle þ^r
 resseyue acusunge azeims a
 þt: but vudur tweyne oz pre
 witnesis: but reproue þou
 men þat synen before alle me:
 þat also oþe hane drede: y þie
 bifor god & ihu cēt & his chosū
 aūgels: þat þou kepe þese þin
 gis wipoute þindice: & do no
 þing i þowinge i to þe oþe syde
 þut þou hondis to no man:
 ne þanou compue þou wip
 oþe men? syn? kepe þi self
 chaste: uyle þou zit drynke
 watir: but vō altil wyne
 for þi stomak: & for þi ofte
 falling ifirmytees: sū men?
 syn? beu oppu bifore goyng
 to doom: vnt of sūme þei co
 men aft: & also goode dedis
 beu oppu: and þo þt han hē

Who man moou not be hid
 hat eue seruantis
 ven vndur ioh. deme
 pei her lordis wor-
 pi al honour. lest ye name
 of ye lord & ye doctryn be blac-
 femyd & pei pat han feyful
 lordis: dispise hem not for pei
 ben bryen. but more serue
 yei: for yei be feyful & lonyd.
 whiche ben parteneris of ben-
 efice. tech yeu pese yungis: &
 moneste yeu pese yungis. if on
 y man techy ope wise. & ac-
 dy not to ye hooli wordis of
 oure lord ihu crist. & to pat tech-
 ing pat is bi pitee: he is pro-
 nd & kan no ying. but laugis
 ishy aboute questionis & stri-
 nyng of wordis: of ye whiche
 he ben brout fap eynes. stry-
 nes. blactenyes. yuele suspi-
 cions. fyttingis of me pat be
 corrupt in soule: & pat ben
 prynd fro trewe: pat dem
 yu wyung to be pitee. but
 a grete wyung is pitee. wy-
 sufficiencie. for we brouzten
 in no ying i to pis world. &
 no doute. pat we mon not be
 re away ouy ying. but we ha-
 nyng eodis & wy what yun-
 gis we schulen be hild: be-
 we paired wy pese yungis. for
 pei pat idolen be maad riche:

fallen in to teptacion. and i to
 snare of ye deuel. & in to many
 vuprofitable desiris & nopous:
 whiche drenchen men i to dey-
 & perdition. for ye rote of alle
 yuelis: is conetise. which bi
 me conetunge. erriden fro ye
 fey. & bi settide hem wy ma-
 ny sorowis. but yeu man of
 god fle pese yungis. but sue yⁱ
 virtu. suelle pitee. fey charite
 pauce. myldenesse. stryue yⁱ
 a good stryf of fey. cacche eu
 lastunge luf. i to whiche yⁱ art
 depid. & haft knowlechid ago-
 od knowleching bifoze many
 wituelis. y comande to pee
 bifoze god. pat quykney alle
 yungis. & bifoze ihu crist ihu. yⁱ
 zeldide a witueling vndur pi-
 lat of poince. a good cofession:
 pat yeu kepe ye comandeme-
 nt wyout wein wyoute re-
 preef. i to ye comyng of oure
 lord ihu crist. whom ye blessid
 & alone myzty king of kingis.
 & lord of lordis schal thewe i
 his tyues. which aloone hay
 vudedlyesse. & dwellip i list
 to whiche no man may come.
 who no ma say. ney may se.
 to whom. glorie & honour &
 emperie be wyout ende an-
 en. comande yeu to ye riche
 men of pis world pat yei vn-

wel

durstonde not husly. ney pat pei
hope i vnteynte of richellid:
but i ye lymunge god pat zney
to us. alle yungis plentifully
to use to do wel. to be made
riche i good werkis. lytly to
zine. to comyne. to tresoure
to he self a good foundemet i to
tyme to comyge. pat pei cacche
enlastinge lif. pou tymothee
kepe ye ying bitakū to pee. el
che wige cursid noneltees of
voices. i oppynous of fals na
me of kinyng. which sumen
bihetunge. aboute ye fey. felle
don. ye grace of god be w^t pee
amen.

*There endy pe firste
pistle to tymothee. i here bi
gryp pe plogge on ye secunde*

He writen also to tymo
thee of exhortacion
of martirdom. i of
every reule of treupe. i wh
at shal come in ye laste tymes.
i of his owne passoun. writy
nge to hym fro pe citee of rom
e. *Epis seip ierom.*

C. 4.

The apostle of ihu
crist bi ye wille of
god. bi ye biheest
of lif. pat is i est
ihu: to tymothee his moost de
re warpe sone. grace wcy and
pees of god ye fadir. i of ihu
crist oure lord. y do paucking

is to my god. to whom y serue
fro my progenitouris in cleue
conscience. pat wyoute cessyng
y haue mynde of pee in my pri
vis nyzt i day desirunge to see
pee. harynge mynde of yi tee
ris. pat y be fillid wiy ioye. i
y biyeuke of pat fey pat is in
pee not feyued. which also dwe
llede firste i ym ante loide. i i
yi modir ennyce. i y am certeyn:
pat also i pee. for which cause
y moneste pee pat pou reise aze
ye grace of god. pat is in pee
bi ye setting on of myn hondis
for whi god zaf not to us ye spi
rit of drede. but of vertu and
of lone. i of sobrenelle. i for
mple pou shame ye witnessyng
of oure lord ihu crist. never
me his plouer. but trauel y^t
to gidere i ye gospel bi ye vtu
of god. pat desynde us. And
depide wiy his hooly depyng.
not aff oure werkis but bi his
purpos. i grace pat is ionu i
crist ihu bifore worldly tymes
but now it is opyn bi ye liz
tyng of oure sayoure ihu
crist. which distriede dey. i liz
tyde lif. i vncorruptioun bi
ye gospel. i in which y am set
apchour. i apostle. i maist^r
of hevene men. for which ca
use also y suffre yese yingis:

but y am not cofoundid / for y
woot to whom y hane bileyd.
I y am cteyne pat he is myxti to
kepe pat is take to my keeping
i to pat day hane pon pe four
me of hoolstn wordis: whiche
pon herdift of me i feip and
loue i cft ihu: kepe pon pe go
od takn to y: keeping. bi pe ho
oly goost pat dwellyn in us: y
woot is pat alle pat ben in
asie ben turned away fro me:
of whiche is figelus & erimog
enes: pe lord zine mcy to pe ho
us of onclpfornd: for ofte he
refreisthede me. & sthampde
not my chayne: but whane
he cam to vome: he souzte me
visily & foond: pe lord zine to
hi to fynde mcy of god in pat
day: & hou grete yngis he my
nystride to me at effely: pon
knowest betede

Verfor pon my sone be con
fortid i grace pat is i cft
ihu: & what yngis pon
hast herd of me bi many
witneffis: bitake pon pe se
to feipful men: whiche sthyn
len be able also to teche oye
men: tranele pon as a good
knyzt of cft ihu: no ma holdm
ge knyzt hood to god: wlaup
hi self wip worldly nedis: pat
he plese to hi: to whom he hay

preued hym self: for he pat fa
tip i abatel: sthal not be crown
ed: but he fyte lawfully: it biho
uep an eryetiliere to resseyne
first of pe fruytis: vnderston
de pon what yngis y seie: for
pe lord sthal zine to pee vndersto
ding i alle yngis: be pon myn
deful: pat pe lord ihu cft of pee
seed of damp hay rise agen fro
dey aft my golpe: in which y
tranele til to boondis: as wor
chyngue puele: but pe word of
god is not boundn: for y suffre
alle yngis for pe chosene: pat
also pei gete pe heelpen pat is in
cft ihu wip henely glorie: a tre
we word: pat if we ben deed to
gidere: also we sthynle lyne to gi
dere: if we suffren: we sthynle
regue to gidere: if we demen:
he sthal denye us: if we bileue
not: he dwellyn feipful: he may
not denye hi self: teche pon pese
yngis: witneffinge bifore god:
nple pon stryne i wordis: for to
no yng is it is profitable: but
to pe subyting of me pat heryn
visily kepe to zine y self apned
pable werk man to god: wip
oute sthame: ryzly tretunge pe
word of treupe: but esthewe y
vnhoolp & veyn spechis: for whi
po profiteu nyche to vnfeyful
uelle: & pe word of hem crep

as a rankir / of whiche - filete
is & puerne? whiche felden don
fro pe treupe - leynge / pat pe
viling - azen is now don - & pei
subitiden pe feip of sinne / but
pe sad fondement of god stou
dy: hanpuge pis marke / pe
lord knowip whiche ben hise /
& ech man pat namey pe name
of pe lord: departip fro wicked
nesse / but in agrete hous ben
not onely vessels of gold & of
silu: but also of tree & of erpe /
& so sinmen ben in to honour - &
sinne i to dishonour: for if ony m
an cleusip hi silf fro pese: he shal
be a vessel halewid i to hono
ur - & profitable to pe lord: vedi
to al good werk / & fle you deli
uis of zoupe / but sue you ryt
wisnesse - feip charite - pees w
he pat iwardly clepen pe lord
of adene herte / & esthewe p
foltisthe questionis & wipont
kainyng: wityuge pat po gen
dren chidyngis / but it bihou
ey pe seruaut of pe lord to chi
de not: but to be mylde to alle
men - able to tech - pacient -
wip temperaunce repuyuge
hem pat azenstonden pe treu
pe / pat lityme god iue to he
forpynking: pat pei knowen
pe treupe / & pat pei rise azen
fro pe swaris of deuil: of

pe

whom pei ben holdun priso
neris at his wille
But wite you pis ying:
pat i pe laste dayes - pe
relouche tymes shule
uerge / & men shule be longuge
hem silf - conertonse - hy of bery
ug - proude - blasfemeris - not
obedient to fadir & modir - vi
kynde - cursid - wipoute affection
wipoute pees - false blameris -
vncontpnet - vumylde - wipont
benygnyte - traitours - ohywert
bollu wip proude ponzis - vly
nde louteris of lustis - more pa
of god - hanpuge pe lickuesse
of pitee: but denynge pe vtu
of it - & esthewe you pese men
of pese pei ben pat persen hon
tis - & leden wipmen caritiss char
gid wip spyn. whiche ben led
wip dylle desiris - ene more
lurynyng: & neie perfittly con
puge to pe science of treupe / &
as iannes & mambres azensto
den moises: so pes azenstode
treupe / men corrupt i vndur
standing repropo abonte pe
feip: but ferpe pei shulen
not profite / for pe vniwisdom
of hem shal be knowu to alle
me: as heru was / but you
hast getu my teching - ordena
nce - purposyng - feip - longa
biding - lone - pacience - perse

cucionis · passionis · whicher wer
 en maad to me at antioche · at
 prony · at listris · what maner
 persecucionis y suffride · & ye
 lord hay delyuerid me of alle
 & alle men pat wolen lyue fey
 fully i tst ihu · shule suffre per
 secucion / but yuele me & disse
 yueris · shule encreesse in to
 worse · erringe & sendinge i to
 errour / but dwelle pon i pese
 pingis pat you hast lerned · and
 pat ven bitakū to pee · wityge
 of who you hast lerned · for yⁱ
 hast knowā hooly lettres fro
 yⁱ joupe · whicher mon lerne
 pee to helpe · bi fey pat is in
 cst ihu · for al scripture i spirid
 of god · is profitable to teche
 to repreue · to chastise · to lur
 ne i r^{ig}htwisnesse / pat pe ma
 of god be perfyt · lerned to
 al good werk

Virtuelle before god & crist
 ihu · pat shal deme pe quy
 ke & ye dede · & bi ye comyng
 of hi · & ye kingdom of hym ·
 pche ye word · be you bisy co
 nenably wyponen reste / re
 preue pon · biseche pon · blame
 yⁱ in al patience & doctryne
 for tyme shal be whāne me
 shule not suffre hoolū te
 ching · but at her desiris
 pei shulen gadere to gidere

to hem gif maistris zedinge
 to ye eeris · & trenly pei shulen
 turne alwey pe hering fro tre
 nye · but to fables pei shulen
 turne / but wake pon · i alle pi
 ngis tranele pou / do ye werk
 of an euangeliste · fulfille yⁱ ser
 uyce · be you sobre · for y am
 sacrificid now · & ye tyme of my
 departing is nē / y haue stryui
 a good stryf · y haue endid pe
 cours · y haue kept ye fey / in
 ye to y tyme a croune of r^{ig}ht
 isnesse is kept to me · which pe
 lord a^{nt}ist domesma shal zelde
 to me i pat day · & not onely to
 me · but also to yese pat loue
 his comyng / hye you to come
 to me soone · for demas lonyn
 ge yis world hay forsakū me ·
 & wente to tessalouyk · cretens
 i to galathie · tite i to dalmacie ·
 luyk aloone wry me / take yⁱ
 mark · & bryng wry pee / for he
 is profitable to me i to seruy
 ce / forfore y sente titians to ef
 fesi / ye doy which y lefte at
 troade at carpe · whāne you
 comest bringe wry pee and ye
 bookis but most parchemynne ·
 alisandre pe tresorer · shewide
 to me muche yuele / pe lord
 shal zelde to hi aft^r his wer
 kis whom also you estherwe ·
 for he aienstood ful gretly

oure wordis in my firste defence.
no man helpe me: but alle for
soken me: be it not arettid to he
but pe lord helpe me & confor
tude me: pat pe pching be fillid
bi me: & pat alle folkis here p
y am delynerid fro pe mouy
of pe lion: & pe lord delyneride
me fro al yuel werk: & shal m
ake me shaf in to his heuely
kyngdom to whom be glorie in
to worldis of worldis amen
grete wel prisa & aqnyla: & pe
hous of oneseleous: erastus
lette at corinth: & y lette to
fym: sik at mylete: hye you
to me bifoze wynt: enbolus &
prudente & lyms & claudia & al
le bryen greteu pee weel: on
ve lord ihu est: be wy p spirit
pe grace of god be wy zon a
men.

*Here endip ye se
conde pistle to tymothee: &
her bigynep a ploge o pe pistle to*

tite
He warnepe tite & enfor
mey hi of pe ordynan
ce of pshod: & of spiri
tual counsaoun: & of heretikis
to be esthewed: yf leuep i pe ie
wis writynges: writyge to hi
fro mycopolis.

C. 4.
pis seip ier
Poul ye seruait of
god & apostle of ihu
est: bi pe seip of
ye chosone of god:

and bi pe knowing of pe treupe:
which is aff pitee in to ye hope
of enlastinge lif: which lif god
pat lyep not bihite: bifoze tymes
of pe world: but he hay stherid
i hite tymes his word i pching:
pat is bitaku to me bi pe couant
demet of god oure sanpon: to
tite most dervorpe soue bi pe
comyn seip: grace & pees of god
pe fadir: & of est ihu oure sanp
our: for cause of pis ping: y let
te pee at crete: pat you amende
yo yungis pat faile & ordeyne
pshis bi citees: as also y disposid
to pee: if ony ma is wyout cry
me: an hosebonde of o wyf:
and have seipful sou: not in
accusaoun of lecherie: or not
luget: for it bihoney abishop
to be wy out cryme: adispend
our of god: not proud: not wr
ayful: not dronkelew: not say
tere: not couetouse of ful wy
uyng: but holdinge hospitalite:
benygue: prudente: sobre:
iust: holy: countynent: takinge
pat trewe word: pat is aff doc
tryn: pat he be myzti to amone
ste in hoolcu teching: & to repre
ne hem pat azen seien: for p
ben many vnobedient & veyn
spekeris: & disseyneris: most
pei pat ben of accusaoun: wh
iche it bihoney to be repreued

Whiche subnerten alle housis:
techinge whiche pingis it bih
onep not for pe loue of foul
wynnys; & oon hem her pro
pir profete: seide; men of cre
te ben enmoze hieris. nple be
puele beestis of clove wom
be; pis witnesing is trewe;
for what cause blame he seze:
pat pei be hool i feip; not zu
ynge tent to fablis of iewis.
& to manidemetis of men:
pat turnen away hem fro
trenpe; & alle pingis ben cle
ne to clene me; but to vude
ne men; & to vuseipful; no
ping is clene; for pe soule &
conscience of hem ben maad
vudene; pei knouelechen. pt.
pei denpen; whane pei be
abhomyuable & vubilenefil:
& repnable to al good werk

But speke you po pin
gis: pat biseimen ho
ollu teching; pat el
de me be sobre. chast. prud
ent. hool i feip in loue & paci
ence; also olde wyne i hooly
abite. not slandereris. not
sernyuge myche to wyu; w
el teching: pat pei teche pr
udence moneste you zonge
wyne; pat pei loue her ho
sebondis. pat pei loue her
children. & pat pei ben pru

dent. chast. sobre. hauptge au
re of pe hous. beynuge. suget
to her sebondis: pat pe word
of god be not blassemyd. **A**lso
moneste you zonge me: pat pei
be sobre; in alle pingis zine vi
sile ensauple of good werkis:
i teching. i hoolnesse. in sadn
esse. an hoolu word & vnrpre
nable; pat he pat is of pe con
trarie side be aschamed: hant
nge noon ynel ping to seie of
zon; moneste you seruauntis:
to be suget to her lordis in
alle pingis: plesing not azen
seipng. not defranding; but
i alle pingis shewingge good
feip: pat pei honour i alle pin
gis pe doctryu of god oure
sanyour. **F**for pe grace of
god oure sanyour hay awe
rid to alle men: & tanyte us;
pat we forsake wickidnesse
& worldy desiris: lyue sobre
ly & mistly & pitenously i pis
world; abidunge pe blessed ho
pe & pe compunge of pe glorie
of pe grete god: & of oure sany
our ihu crist; pat zaf him self
for us: to azenbie us fro al
wickidnesse. & make clene to
hi self a puple acceptable and
suere of good werkis; speke
you pese pingis & moneste p:
& repne wip al comandemet;

C. iii.

no man dispise pee
H moneste hem: to be
 sugetis to pures & to
 poweris: to obeisthe
 to pat pat is leyd & be redy to
 al good werk: to blasseme
 no man to be not ful of chi
 ding: but temperat sthe wi
 ge al myldenesse to alle me
 for we weren firtyme vnbile
 vnbileueful: erringe & leru
 inge to desiris & to dynce luf
 tis: dopuge i malice & enye
 worpi to be hatid: hatung eche
 ope: but whane pe beupguy
 te & pe manhed of oure say
 oure god apperide: not of we
 rkis of rytibilnesse pat we
 siden: but bi his myc he ma
 de us laaf: bi waisthing of
 azenbigeting & azen newyug
 of pe hooly goost: whom he
 sthedde in to us plenteuonly
 bi ihu crist oure sayour: pat
 we instefied bi his grace: be
 epris bi hope of euilastuge
 lyf: a trewe wordis & of pe
 se pingis y wole pat you con
 ferme ope: pat pei pat bilenen to
 god: be bili to be aboue op i good
 werkis: pese pingis ben good:
 & profitable to men: & estherwe
 pon foltisthe questionis & genelo
 gies & strynes: & firtungis of
 pe lawe: for po be unprofitable

And veyn estherwe pon aman ere
 tik: aftir oon & pe secoude coier ec
 non: witinge pat he pat isliche
 aman man: is subitid: & tres
 passip: & is dayned bi his owne
 dom: whane y sende to pe arte
 man oz titicus: lize you to come
 to me to nycopolis: ffor y hane
 purposide: to dwelle i wynt pere
 bisily bifore sende zeniam a wise
 man of lawe & apollo: pat no
 ping faile to he: pei pat ben of
 oures: lerne to begounouris i
 goode werkis to necessarie vnsid:
 pat pei be not wir me onte fru
 yt: alle men pat be wir me: gre
 eten pee wel: grete you wel he
 pat louen us i fery: pe grace of
 god be wifon alle ame **There**
edip ye pistle to tite: & her bigynep
ye ploge ou ye pistle to filemon:

He makey samplar oz
 homely lettres to file
 mon: for ouesim? his
 seruant: witinge to hi fro pe
 citee of rome out of plov bi pe
 for leid ouesim? **Epis seip iero**

Doul pe boundn of crist
 ihu: & tymothe bro
 per: to filemon bilo
 nyd & oure helpere.
 And to apia most dere list & to
 archip oure euene knyzt: & to
 pe chirche pat is i ym hone:
 grace be to you & pees of god

oure fadir: and of ye lord ihu
 crist: y do panchingis to my
 god ene more: makinge myn
 de of pe i my pieris: herynge
 ys charite & feip pat pou hast
 i pe lord ihu: & to alle hooly m
 en: pat ye comynng of pi fe
 ip: be maad oppu: i knowng
 of al gode ping i crist ihu: and y
 hadde greet ioie & confort i pi
 charite: for ye entreailis of ho
 oly me restiden bi pee broper
 ffor which ping y hanynge my
 che trist i crist ihu to comaunde
 to pee: pat pat perteynep to pr
 ofit: but y biseche more ffor cha
 rite: liven pou art lich as pe el
 de pou: & now ye boundi of ihu
 crist: y biseche pee for my sone ou
 esyme: whom y in boondis big
 at: which lityme was vupro
 fitable to pee: but now profita
 ble hope to pee & to me: who
 y sente azen to pee: & resceyue
 pou hi: as myn entrailes: wh
 om y wolde wip holde wip me:
 pat he schulde serue for pee to
 me i boondis of pe gospel: but
 wipout pi conseil y wolde not
 do ony ping: pat pi god schul
 de not be as of nede: but wil
 ful: ffor peraventure: pfore
 he departide fro pee for atym
 e: pat pou schuldst resceyue
 hi wip oute ende: now not as

asernant: but ffor asernant: an
 oft dere brop: most to me: & hon
 myche more to pee: bove i flesch
 & i pe lord: pfor if pou hast me
 aselowe: resceyue hi as me: for
 if he hav ony ping anoyed pee:
 ep odyr: arette pou vis ying
 to me: y poul wroot wip myn
 hond: y schal zelde: pat y seie not
 to pee: pat also pou odyr to me
 pi lif: to brop y schal vse pee
 i pe lord: fille pou myn entra
 ilis i crist: y trustyng of pni
 obedience: wroot to pee: wity
 uge pat y schalt do: on pat
 pt y seie: also make pou redy
 to me an hors to dwelle pme:
 for y hope pat bi zoure pperis
 y schal be zoni to zou: ep afras
 psoner wip me i crist ihu gretip
 pee wel: & mark: aristark: de
 mas: lucas: myn helperis:
 ye grace of oure lord ihu crist:
 be wip zoure spirit: amen:)

**There endip filemon: &
 here bigynnep ye prologe
 on pe pistle to ebreis:**

First it is to sepe: whi
 pou pe apostol i pis
 epistel: in writinge
 kepey not his vslage: distry
 nyng his name or ye digny
 of his order: pis is pe cause
 pat he writyng to he pat
 weren of araisoun: bileene

den. Wroot as ye apostle of the
pene men & not of ieiwis / & he
knowinge her pride. & shewy
nge his owne humelnesse: wol
de not putte before ye discent
of his office / & in like maner also
ioun ye apostel for humelnesse
i his epistel. for ye same skyle
sette not his name to fore / as
it is seid ye apostel sente his ep
istel to ye ebreiwes writen in he
breu tūge / & aft^r ye deap of po
ul ye apostel. Iuyk ye euāgeliste
made it in greke speche. holdy
nge ye vnderstandinge and
ye order of it. **Jerō seip al this:**

pe order of it. **U**erō seip̄ al p̄s:
 C. p. **G**od yat spak sūt̄p̄m
 e bi prophetis. in
 many manes to
 oure fadres: at pe
 laste in pese dayes he hay spo
 ken to us bi pe sone. whom he
 hay ordeynede eir of alle ym
 gis: & by whom he made pe
 worldis. which whāne also he
 is pe brȳtneſſe of glorie: and
 figure of his substance. & berip
 alle yngis bi word of his v̄tu.
 he makip purgaciōn of synis
 & sittip on pe rythalf of pe ma
 ieste i heuenes. & so myche is
 maad bet̄e van aūgels: bi hon
 myche he hay en eritid a more
 dyūse name. bi fore hem. for
 to which of pe aūgels seide god

ony tyme: þou art my sone. þu
 haue gendrid þee to day: & eft
 soone þu schalt be to hi in to a fa-
 der: & he schalt be to me in to a sone.
 & whāne eft soone he bryngiþ
 yu. þe firste bigetū sone. in to þe
 wold: he seiþ: & alle þe angels
 of god woe schipe hi: but he seiþ
 to angels: he pat makip his
 angels spiritis: & his mynistis
 flawme of fier: but to þe sone
 he seiþ. god þi trone is in to þe
 wold of wold: azerde of eqny-
 te is þe zerde of þi rewne: þu
 hast loned rihtwisnesse. and
 hatidist wickidnesse: þfor þe
 god þi god. anoyntide þee w-
 oile of ioye. more þan þi felo-
 wiþ: & þou lozest þe bigynnyng
 foundidist þe erpe: & heuenes
 ben werkis of þin hondis:
 þei schulen perische: but þou
 schalt perfetly dwelle: & alle
 schulē weþe elde as cloþ: and
 þou schalt change hem as a
 cloþ: & þei schulen be changid:
 but þou art þe same þi self:
 & þi zeeris schulē not faile:
 but to which of þe angels sei-
 de god at ony tyme: sitte þu
 on my riht half. til þu putte þi
 enemyes a stool of þi feet:
 wher þei alle ben not serny-
 nge spiritis. sent to sernen:
 for hem pat taken þe crita-

Vage of heelpen
 er for more plentifully
 at bihoney us to kepe po
 pingis. pat we han herd:
 lest peraventure we fle
 ten away: for if ye ilke w
 ord pat was seide bi an ge
 la. was maad sad. & eche
 breking of ye lawe. & vno
 bedience took inst retribuci
 on of mede: hou schuld we
 asape. if we dispisen so gre
 et an helpee. Which whane
 it hadde takn bigynnyng to be
 told out bi ye lord. of he pat
 herde: is confermyd i to us
 for go witnesse to gidere
 by myracle & wondris and
 grete mynys & diuine vtus: &
 departyngis of ye holy goost
 bi his wille: but not to an ge
 la. god sugetide ye world
 pat is to comyng: of which
 we speken: but siman wit
 nesside i a place: & seide wh
 at yng is man. pat you art
 myndeful of hi. or man? so
 ne. for you visitist hym: y
 hast maad hi a litil lesse pa
 angelis: you hast crowned
 hi wip glorie & honour. & you
 hast ordeyned hi ou ye werkis
 of pi hondis: you hast maad al
 le pingis suget vnder his fe
 et: & in pat. pat he sugetide al

le pingis to him: he lefte no yng
 vnsuget to hi: but now we seen
 not 3it alle pingis suget to hym
 but we seen hi. pat was maad
 a litil lesse pan angels. ihu for
 ye passion of dey. crowned wip
 glorie & honour: pat he yozon
 grace of god schulde make de
 ey for alle men: for it bisewed
 hi for whom alle pingis. And
 bi whom alle pingis weren
 maad which hadde brought ma
 ny sou? i to glorie: & was auc
 tour of ye heelpen of hem. pat
 he hadde auende bi passoun
 for he pat halewid: ben alle of
 oon: for which cause he is not
 shamed: to depe hem bryen
 scyng: y schal telle pi name
 to my bryen: i ye myddil of
 ye churche. y schal herie pee: &
 eft soone y schal be tristenyge
 i to hi: & eft soone loy & my chil
 dre: which god gaf to me: y for
 for children comynede to flesch
 & blood: & he also took part of
 ye same: pat bi dey he schulde
 distrie hi pat hadde lordship
 of depe: pat is to seie ye denel
 & pat he schulde delyue hem y
 bi drede of dey bi al luf: were
 bound to seruage: & he took ne
 ue angels: but he took ye seed
 of abraham: wherfor he ouzte
 to be lufed to bryen by alle

halewid & pe
 pat ben

þingis: þat he schulde be maad
merciful & ascripful biþhop to
god; þat he schulde be uiciful to
þe trepassis of þe puple; for in
þat þing i which he sufferide
& was temptid: he is myȝti to
helpe also hem þat be temptid

C. iii.

Verfor hooly bryȝen & par
teneris of heuenely depy
ng: biholde ze þe apostle &
þe biþhop of oure confessi
on ihu which is trewe to hi
þat made hi: as also moises
in al þe hous of hi; but þis
biþhop is had worpi of more
glorie þan moises: bi as myȝhe
as hay more honour of þe hous
þat made þe hous; for ech hous
is maad of summe he þat made
alle þingis of nouȝt: is god; &
moises was trewe i alle þe his
hous; as aſeruant i to witne
ſſing of þo þingis þat weren
to be ſeid; but criſt as also
we in his hous which hous
we ben: if we holden ſad triſt
& glorie of hoope i to þe ende;
wherfor as þe hooly g. goost ſeyþ
to day: if ze han herd his vois:
myle ze hardue zoure hertis
as i wrapping. lyk þe dai of
temptacion i deſert where zour
fadiris temptide me & þurden
& ſizen my werkis forty yee
ris: wherfor y was wroop to

þis geuacion: and y ſeide enuore
þei erren in herte; for þei kne
wen not my weies: to which
y ſo ſwoor i my wrapping: þei ſh
ulen not entre i to my reſte;
bryȝen ſe ze: leſt peraventure
i oup of zou be an puel herte of
vublene: to departe fro þe lym
puge of god; but woneſte zou
liſ bi alle dayes: þe while to
day is named: þat noon of zou
hardned bi fallace of ſpue; for
we ben maad parteneris of
criſt: if nepeles we holdon þe
biggnyng of his ſubſtance ſad
in to þe ende; while it is ſeid:
to day: if ze han herd þe vois
of hi: myle ze hardue zoure
hertis: as in þat wrapping;
for ſumme herpuge wrappide:
but not alle þei þat wenten
out of egypt bi moises; but
to which was he wrappid
fourty yeeris: wherfor not he
þat ſyneden: whos careyns
weren caſt don in deſert: &
to which ſwoor he: þat þei
ſhulden not entre i to þe
reſte of hi: not but to hem
þat weren vubleneſul: &
we ſeen: þat þei myȝten not
entre i to þe reſte of hi for vublene
Verfor drede we leſt per
aventure: while þe biheſt
of entring i to his reſte

is leste: pat ouy of us be
 gessid to be a wey: for it is
 told also to us: as to hem: &
 pe word pat was herd pro
 fitide not to hē: not meynid
 to seip: of po pūgis pat pei
 her den: for we pat han bile
 ned: shulē entre in to reste:
 as he seide: as y sabooz i my
 wrappe: pei shulen not ent
 re i to my reste: & whāne pe
 werkis weren maad parfit
 at pe ordeuānce of pe world:
 he seide yus i a place of pe seu
 enpe day: & god restide in pe
 seuenpe day: frō al his werk
 is: & i pis place eftsoou: pei
 shulē not entre i to my res
 te: pfor for it luey: pat siue
 shulen entre i to it: & pei to
 whiche it was told to bifore
 entriden not for her vubile
 ne: eftsoou he turney si da
 y & seip: i dauiy to day aft so
 myche tyme of tyme: as it is
 biforsaid: to day if ze han herd
 his vois: uyle ze hardue you
 re hertis: for if ihc hadde zo
 uū reste to hē: he shulde neu
 ere speke of ope aftir pis day:
 pfor pe sabot is left to pe pu
 ple of god: for he pat is entrid
 i to his reste: restide of his
 werkis as also god of hise
 pfor haste we to entre in to

pat reste: pat no man falle i
 to pe same eusample of vubile
 ne: for pe word of god is quyke
 & qedi in working: & more
 able to perse pan ouy tweyne
 eggid awerd: & stretchy farp to
 pe departing of pe soule & of
 pe spirit: & of pe ioynturis &
 meirelwis & deime of poustis
 & of itentis of hertis: & no cre
 ature is vūpysible i pe list
 of god: for alle pūgis beu us
 kid & opyn to his izeu: to whō
 a word to u: pfor we pat han a
 greet bishop pat perside he
 nenes: ihu pe sone of god: hol
 de we pe knowledging of oure
 hope: for we han not a bishop
 pat may not haue compassion
 on our ifirmytees: but was
 tēptid bi alle pūgis: bi lūke
 nesse: wip oute synne: pfor go
 we wip trist to pe trone of
 his grace: pat we gete mecy:
 & fynde grace i conenable help

For ech bishop takū
 of mē: is ordeyned for
 mē: i pese pūgis pat
 beu to god: pat he offre iustis
 & sacrifices for synes: which
 may to gidere sozeis wip hem
 pat bey vūkūpūg & erren:
 for also he is enyrouned wip
 ifirmytee: & pfor he owip: as
 for pe puple: so also for hym

v8

C. G.

self to offere for synne: ney ony man
 an takyng to his honour: but he þat
 is clepid of god as aaron was
 so schal clarifide not his self: þat he
 were bishop: but he þat spak
 to his sonne: to day þat
 gendride þee as ianoye place
 he seip: þou art apst wynter
 ende aft þe ordre of melchisedek
 which i þe dayes of his fle
 ish offeride wip grete cry & tee
 ris: pieris & bisechynge to his fadir
 myghte make his last frende: &
 was herd for his reuerence: and
 whanne he was goddis soune: he
 lurnede obedience of þese þing
 is þat he suffride: & he brought
 to þe ende: is maad cause of
 enlastinge helpe to alle þat obe
 ischun to him: & is clepid of god
 abishop: bi þe ordre of melchisedek
 of whos þis to us agre
 et word for to seie & able to be
 expound: for þe ben maad fele
 le to here: for whanne þe out
 en to be maistris for tyme: eft
 soone þe nedeu þat þe be taught.
 which ben þe letteris of þe
 bigynnyng of goddis wordis
 & þe ben maad wilke to which
 is uede of mylk: & not sad me
 te: for ech þat is par tene of
 mylk: is wip out part of þe
 word of rightwisnesse: for he
 is altil chid: but of parfit

men is sad mete: of hem þat
 for custom han writtis excusid
 to discrecion of good & of pyel
 her for we bringinge
 in a word of þe bigyn
 nyng of crist: be we becom
 to þe perfeccion of his: not eft
 soone legginge þe foundement
 of penaunce fro dede werkis &
 of þe feiþ to god: & of þe teching
 of baptyng: & of leipunge on of
 hondis: & of risynge agen of de
 ed me: & of þe enlastinge doom
 & þis þing we schal do: if god
 schal suffre: but it is imposs
 ble þat þei þat ben ouys lertued
 & han taastid also an heuenly
 lifte: & be maad parcelles of
 þe hooly goost: & nepeles han
 taastid þe good word of god:
 & þe vertues of þe world to comp
 unge: & ben sloun for a wey: þat
 þei ben reuerid eft soone to þe
 naunce: which eft soones crua
 fien to hem self þe sonne of god:
 & han to scorn: for þe erpe þat
 drynkyn reyn ofte comynge
 on it: & bringyn fory conenable
 erbe to hem of which it is
 tilid: takyn blessing of god
 but þat þat is bringinge fory
 pænes & breis: is repnable:
 & next to curs: whos ending
 schal be in to breynyn: but
 þe most dere woerpe we triste

of ȝou betē pūgīd. And neer to
heelpē: pouz we speken so: for
god is not vūnīst: pat he forȝe
te ȝoure werk & loue. which
ȝe han shewid in his name.
for ȝe han mynistrid to seyntis
& mynstren & we conuerten y
ech of ȝou shewe pe same bi
syuēlle to pe filling of hope:
i to pe ende: pat ȝe be not ma
ad slowe: vnt also sueris of
hem whichē biferp & patience
shulen enherite pe biheestis
for god bihetunge to abraham.
for he hadde noon gretter bi
hom he shulde ſwere: Adoe
bi hi silf & seide: y blessinge
shal blesse pee: & y multipli
uge shal multiplie pee: & so
he longe abiding: hadde pe bi
heeste: for men ſweren bi a gr
etter pan hem silf: & pe ende
of al her ple. is an oop to cōfir
mation: in which yung god wi
llunge to shewe plētenuſher
to pe eris of his biheest. pe si
duēlle of his cōſel: puttide
bitwixe an oop: pat bi twey
yungis vūmenabel. bi whichē
it is impossible pat god lye:
we haue strengeste sal solace.
we pat fleeu to gidere: to hol
de pe hope pat is putt forȝ to us
which hope as an ankir: we ha
n likir to pe soule & ad & goyn

ge yu to pe en pūere yungis of
hiding: where pe bifoze goere
thē pat is maad bi shoy wipou
ten ende: bi pe oore of melch
sedech: entride for us

And yis melchisedech
king of salem: & prest
of pe hizeſte god: whi
ch mette wip abraham: as he
turned aȝen fro pe cleyng of
kingis: & blesſide hi: to who
also abraham departide tytis
of alle yungis: first he is seid
king of rȳtūsiuēlle: & aftir
ward king of salem pat is to
seie king of pees: wipout fad
ir wipout modir: wipout geuo
logie: ney hanpunge bigynnyng
of daies ney ende of luf: & he
is lūkyd to pe cone of god: &
dwellyp p̄t wipoutē ende: but
biholde ȝe hou gret: is yis: to
whom abraham pe patriake
ȝaf tytis of pe beste yungis: for
me of pe sou? of leny takinge
p̄thod: han maūdenet to take
tytis of pe puple bi pe larve: y
is to seie of her briden: pouz also
pei wenten out of pe leendis of
abraham: but he whos gena
ciōū is not noubrid i hem: took
tytis of abraham: & he blesſide
yis abraham which hadde re
promiſſions: wip outē ony aȝe
nſeyung: pat pat is lesse is

C. vij.

was

blestid of pe betē: & heere dedly
men taken tyid: but pere he
beriy witneffinge pat he lyney
& pat it be seid so: bi abraham
also leuy pat took to tyid was
tyid: & it he was i his fadir
leendi: whāne melchisedech
mette wip hi: pfor if perfeccion
bi pe pthod of leuy: for vndir
hi pe puple took pe lawe: what
it was it nedeful: au op pft
to rise bi pe ordre of melchisedech
& not to be seid bi pe ordre
of aaron: for whi whāne pe pft
hod is translatid: it is nede: pt
also translatiō of lawe be ma
ad: but he i whom yese pūgis
ben seid: is of au op lyuāge: of
which no mā was pft to pe an
ter: for it is oppu: pat oure lord
is born of iuda: i which lyuāge
moises spak no ying of prestis
& more it is knowū: it bi
pe ordre of melchisedech: au op
pft is risū up: which is not maad
bi pe lawe of fleschly maūde
ment: but bi vertu of luf pt
may not be vndon: for he wit
nessip: pat pou art apst wip
outen ende: bi pe ordre of melchisedech
pat repreuynge
of pe maūdemēt bifoze goinge
is maad: for pe vnsaduēlle &
vuprofit of it: for whi pe lawe
e brougt no ying to perfeccion:

but p is a brūging yu of abe
tere hope: bi which we ueyeu
to god: & hou grete it is: not w
out swerūg: but pe ope bē ma
ad pftis wip outen an oop: but
pis pft wip an oop bi hi pat sei
de to hi: pe lord swore: & it shal
not rewe hi: pou art apst wip
outē ende: bi pe ordre of melchisedech
in so myche ihc is ma
ad biheete of pe betē testam
ent: & pe ope werē maad ma
npe pftis pfor for pei weren
forbedū bi dep to dwelle stille
but pis: for he dwellyp wip
outen ende: hap an enlastige
pthod: wher for also he may
sane wip outē ende: compuge
up: bi hi silt to god & ene m
ore lyuū to pie for us for it
bi seumpde pat sich ania wer
abishop to us: holy inocent
vndefilid: clene departid
fro synful mē: & maad hyer
pan heuenes: whiche hay
not nede: eche day as pftis
first for his owne gyltis to
offre sacrifices: & afterward
for pe puple: for he dide pis
ying i offrig hi silt onys: &
pe lawe ordepuēde mē pftis
hanyngē likenesse: but pe
lord word of swerūge: which
is aft pe lawe: ordepuēde
pe sone pft wip outē ende:

But a capitle on po pi
ngis pat ben seid we
han sich a bishop. pt
sat in pe rithalf of pe seete.
of greteuelse i heuenes: pe
mynistre of seyntis & of pe
very tabernacle pat god ma
de & not ma. for ech bishop is
ordened to offre. ziftis and
sacrifices. wherfor it is uede
pat also pis bishop hane cum
ping: pat he schal offre. pfor
if he were on erpe: he wer
no pfr. whanne pe were pat
schulde offre ziftis bi pe lawe
e: whiche serue to pe saupler
& shadewe of heuenely pig.
as it was answered to moy
ses. whanne he schulde ende
pe tabernacle. se he seide. ma
ke pon alle pingis: bi pe sa
upler pat is schewid to pee i
pe mount. but now he hay ge
tū abete mynstre: bi so mych
as he is amediatur of abe
tere testamēt. which is conf
ermed wip bette biheestis. for
if pe ilke firste hadde lackid
blame: pe place of pe seconde
schulde not haue be sougt. for
he repynge hem: seip. so da
ies comen seip pe lord: & y sch
al make perfet anewe tes
tamēt on pe hond of israel.
& on pe hond of iuda. not ly

ke pe testament pat y made
to her fadir is i pe day i which
y cauzte her hond: pat y schu
lde lede hem out of pe lond
of egipt. for pei dweliden
not perfetly i my testament:
& y haue dispisid he seip pe lord
vnt pis is pe testament. whi
ch y schal dispose to pe hond
of israel. after so daies seip pe
lord: i zynge my lawis i to pe
soulis of he. & in to pe hertis
of hem. y schal abone write he
& y schal be to hem i to a god: &
pei schule be to me i to a puple.
& ech mā schal not teche his ne
geboze: & ech mā his broper.
seipunge knowe you pe lord:
for alle mē schule knowe me.
fro pe lesse to pe more of hem.
for y schal be myghty to pe wic
kednesse of hem: & now y schal
not bipeuke on pe synes of he.
but i seipunge anewe: pe farm
ere wefide eeld. & pat pat is
of many daies and wefip
eel: is up pe deap.

And pe former testamēt
hadde mistefing
is of worschipe & hooly
ping durynge for atyme. for
pe tabernacle was maad first.
i which weren candilsticks. &
boord & settyng forp of loones.
which is seid hooly. & after pe

C. v.

weyl: pe secunde tabernacle. pat
 is seid sta sanctoru. pat is hooly
 of hooly ping. hangge agol
 diu censer: & pe arke of pe testa
 met. keuerid aboute on ech
 side wip gold. in which was
 a pot of gold. hangge man
 na: & pe zerde of aaron pat
 floristide. & pe tablis of pe te
 stament. on which pingis
 weren cherubys of glorie
 ou shadelunge pe propicia
 torie: of which pingis it is
 not now to seie bi alle. but
 whane pese were maad yus
 to gidere: pntis entriden eue
 more i pe forinere tabernacle. do
 yug pe offices of sacrifices. but
 i pe secunde tabernacle pe bish
 op entride. onys i pe leer not w
 ont blood: which he offrid for
 his ignoraunce & pe pupils. ffor
 pe hooly goost signefiede pis
 yug. pat not 3it pe weie of se
 pntis. was openyd. while pe
 forinere tabernacle hadde stat
 which parable is of pis pset
 tyne: bi which also 3iftis & sa
 crifices ben offrid. which in
 on not make a man ser nyng
 par fit bi coustence: onely in
 metis & drynkis & dynle wa
 3thungis. & r3t3w3snessis of
 fleish. pat were sett to pe ty
 me of correction. but crist be

beyng abisthor of goodis to wip
 uge: entride bi alarger & perfite
 pe tabernacle. not maad bi hond.
 pat is to seie not of pis making
 ney bi blood of goot buckis or of
 calues. but bi his owne blood
 entride omes i to hooly pingis. p
 were fouden bi an enlastinge
 redemption. for if pe blood of
 goot buckis & oboolis. & pe aush
 ch of a cow calf sprepud. hale
 wip vndeue me to pe chesig
 of fleish. hou mythe more
 pe blood of crist which bi pe
 hooly goost offride hi self
 vndeuyd to god. shal deuse
 oure cōscience fro dede werk
 is to serue to god pat lyney
 & pfor he is a mediator of pe
 newe testamet. pat bi dep fal
 linge bitwixe i to redēpaon
 of yo trespassungis pat we
 ren vndir pe forinere testam
 ent: pei pat ben clepid. take
 pe biheest of enlastinge eri
 sage. for where a testamet is.
 it is uede. pat pe dep of pe tes
 tament is cōfer med i dede mō
 ellis it is not wāp: while he
 lyney. pat made pe testamet
 wherfor ney pe firste testam
 ent was halewid wipont blo
 od. for whane ech maūdemēt
 of pe lawe was red of moises
 to al pe puple: he took pe blo

od of calnes. and of buckis
of geet. wip wat & reed wolle
& ylope & by spreynde bope yil
ke book & al pe puple & seide
pis is pe blood of pe testame
nt: pat god comaundide to you
also he spreynde wip blood pe
tabernacle. & alle pe vesselis
of pe seruyce i lyk man and
almost alle yngis ben cleid
i blood bi pe lawe: & wipout
shedynge of blood. remyscion
of synⁿ is not maad. pfor it is
nede. pat pe saupleris of heu
enly yngis be cleid wip ye
se yngis: but pilke heneuly
yngis. wip bete sacrifices
pan pe se: for ihc entride uot
i to hooly yngis maad bi hon
dis. pat ben saupleris of very
yngis: but i to heneuly it self
pat he appere now to pe cheer
of god for us: nep pat he offere
hi self ofte: as pe bishop entr
ide i to hooly yngis. bi alle ze
eris i alien blood: ellis it bih
ofte hi to suffre ofte: fro pe
bigynnyng of pe world: but n
ow onys. i pe ending of worl
dis. to destruction of synne. bi
his sacrifice he apperide & as it
is ordeyned to me onys. to die
but aft^r pis is pe doni: so crist
was offerid onys. to auoide
pe synⁿ of many men: pe seco

nde tyme he schal appere wip
outen synne: to me pat abiden
hyin in to heelpen
Eoz pe lawe haupuge
a shadewe of good
yngis pat ben to co
me. not pe ilke ymage of yu
gis: may nene make me neni
nge parfite. bi pe ilke same
sacrifices. whiche pei offren
wip out cessing bi alle zeeris
ellis pei schuled^e haue cessid
to be offerid: for as myche as pe
worshiperis cleid onys. had
den uot fer ymore constiense
of synne: but i he mynde of syn
es is maad bi alle zeeris: for
it is impossible: pat synes be
doon away bi blood of boolis &
of buckis of geet: pfor he entr
inge i to pe world: seip: you wol
dist uot sacrifice & offring:
but you hast schapn a body to
me: brent sacrifices also for syn
ne: pleside not to pee: pane y
seide: lo y come: in pe bigynnyng
of pe book it is writun of me:
pat y do y: wille god: he seiyng
bifore pat you woldist uot sacri
fices & offringis & brent sacri
fices for synne. ne po yngis be
plesant to pee: whiche ben of
frid bi pe lawe: pane y seide:
lo y come: pat y do y: wille god:
he doip awei pe firste pat he

C. f.

make stidfast pe second in which
wille we ben halewid: bi pe
offerung of pe body of crist ihu
ouys: & ech p̄st is is redy: my
instruge ech day: & ofte tymes
offringe pe same sacrifices: whi
che mon neug do away spūus
but p̄st mā offringe o sacrifici
ce for syn? for eno more: sittip
in pe rythalf of god pe fadir/
foe p̄st? foe abidinge: til his
enemies ben put a stool of
his feet: for bi oon offringe
he made perfit for eno hale
wid men: & pe hooly goost wi
tuessip to us: for aft̄ pat he se
ide: p̄st is pe testament. Which
y schal wituessa to hem aftir
po dayes. pe lord seip: in zūp
nge my lawis i pe hertis of
hem: & in pe conlis of hē y sch
al abone write hē: & now y sch
al no more penke on pe synes &
pe wickedness of hē: & whe
re remission of p̄se is: now
is per uson offringe for syn
ne: p̄st for brypen haupge t̄st
i to pe entringe of hooly pū
gis i pe blood of crist. which
halewide to us anewe weye
t̄ lypunge bi pe hilyuge p̄st is
to seie his fleisch: & we haup
nge pe grete p̄st on pe hous
of god: neize we wip wep
herte in pe pleute of seip: &

ben oure hertis spreynde fro
an yuel constreuce: & oure bo
dies waisthū wip cleue wat:
And holde we pe confession of
oure hope bowyng to no side: for
he is trewe: pat hap maad pe
biheste: & biholde we to gidere
i pe stieping of charite & of go
od werkis: not foraking oure
gadering to gidere. As it is of
custon to sume: but confortige:
& bi so myche pe more: bi hou my
che ze seen pe day neyng: for
why now a sacrifice for syn? is
not left to us pat synē wilfuly:
after pat we han take pe know
ing of trewe: for why in abid
ing of pe don is dredful: & pe
sypng of fier: which schal waste
adūcaries: who pat breky mo
ises lawe: diep wip oute oon
mep bi tweyne oz pre wituess
is: hou myche more gessen ze
pat he differnep wozse turnē
tis: which defouly pe sone of
god: & holdip pe blood of pe tes
tament pollut: i which he is ha
lewid: & doip dispit to pe spirit
of grace: for we knowen him
pat seide: to me vengeance: & y
schal zelde: & eft: for pe lord sch
al deme his puple: it is ferdful
to falle i to pe hondis of god ly
upge: & hane zeupnde on pe
formere dayes: i which ze werē

lyned and sufferiden greet stryf
of passiois / & in pe toper ze we
ren maad a spectade bi shenli
pis & tribulaciōis: i an op ze we
ren maad felowis of men lyn
ynge so / ffor also to bounden
men ze hadde compassiō: & ze
ressepnedē wip iope: pe robb
ing of zoure goodis: knowin
ge pat ze han abete & adwelly
nge substance / pfor wyle ze lee
se zoure trist: which han greet
rewarding: for pacence is ne
desul to zou: pat ze don pe wil
le of god: & bringen azen pe bi
hese: for zit altil & he pat is
to comynge shal come: & he
shal not tario: for myrist in
an lynge of feip: pat if he wt
drawip hi self: he shal not
plese to my soule: but we be
not pe son of wip drawing
awey i to perdition: but of
feip i to getynge of soule

But feip is pe substan
ce of pingis pat ben
to be hopid: & an argu
ment of pingis not apperyn
ge: & i pis feip: elde men han
gete witnesing: bi feip we vu
nderstandū pat pe worldis we
ren maad bi goddis word: pt
visible pingis were maad of
unvisible pingis: bi feip: ab
el offeride anyche more sac

fice pan capm to god: bi which
he gat witnesing to be iust:
for god bar witnesing to hise
ziftis: & bi pat feip: he deo spe
kip zit: bi feip enok was tra
nslatide: pat he shulde not
se dey: & he was not found: for
pe lord translade hi: for bifoze
translaciō: he hadde witnes
ing: pt he pleside god: & it is
impossible: to pleside god wip
out feip: for it bihonep pat a
ma comynge to god: bilene pt
he is: & pat he is rewardere
to me pat sekyn hym: bi feip:
noe dredde paron: answer ta
kū: of pese mye pingis pat zit
weren not seyn: & shapide a
ship: i to pe heelp of his hond:
bi which he dampuede pe world:
& is ordeynede er of ryzing
nelle which is bi feip: bi feip:
he pat is clepid abraham: obe
iede to go out i to a place: wh
ich he shulde take i to eritage:
& he wente out: not witinge
whidur he shulde go: bi feip
he dwelte i pe lond of biheest
as in an alien lond: dwellin
ge i lital housis wip ysaac and
iacob enene eris of pe same
biheest: for he abood acate
hauynge foundemētis: whos
crafty man & maker is god:
bi feip also pe ilke sara bareyn:

took vertu in conceyninge of seed.
 The azen of pe tyme of age. for
 the bilerpoe hi trewe pat had
 de bilhite. for which ying of oð
 & zit upz deed y ben bozn as a
 ris of henene i multitudine. &
 as gvanel pat is at pe see side
 out of noubre. bi feip alle yese
 ben deed: whāne ye biheestis
 weren not takū. but pei bih
 elden hem afer. & gvetiug hē
 wel: & knowlecheide pat pei
 were pilgryms & herbozid
 men on pe erpe. & pei pat sa
 yn yese pūgis: signefien pat
 pei sechen acitree. if pei had
 den mynde of ye ilke. of wh
 ich pei wente ont: pei hadde
 tyme of turnyngge azen. but
 now pei desiren abeteve. pat
 is to seie heuēly. pfor god is
 not confoundid: to be clepid
 ye god of hē. for he made redy
 to hē acitee. bi feip abraham
 offride ptaac: whāne he was
 teptid. & he offride pe oon bi
 getū. which hadde takū pe bi
 heestis. to whom it was leid.
 for i ptaac ye seed shal be cle
 pid to yee. for he demyde pat
 god is myti to veise hi: the fro
 deep. wherfor he took him
 also of pūgis in to a parable.
 bi feip also of pūgis to con
 yuge. ysaac blellide iacob

And esau. bi feip. iacob dyn
 ge. blellide alle ye son of io
 seph: & onouride ye heruel
 le of his zerde. bi feip. ioseph
 deipnge: hadde mynde of pe
 passunge fory of ye children
 of israel & comāndide of hise
 boons. bi feip moyses bozn
 was ind pree moueris of his
 fadir. & modir. for pat pei lizen
 ye zonge child fair: & pei dred
 den not ye maūdemēt of ye
 king. bi feip. moyses was m
 aad greet: & demyde pat he
 was ye lone of faraos domt.
 & chese moze to be turmetid
 wip ye puple of god: pan to
 haue myrpe of tēperal syne.
 demyng pe repres of est. m
 oze richessis: pan pe tresour
 is of egiptians. for he biholde
 i to pe rewardinge. bi feip
 he forsook egipt: & dredde not
 ye hardynesse of pe king. for
 he abood as seynge hi p was
 vūnyble. bi feip he halewde
 pass: & pe schedyng out of o. blo
 od. pat he pat distrie. pe firste
 pūgis of egiptians. shulde
 not touche hem. bi feip pei pat
 siden ye reed see as bi drie lo
 nd: which ying egiptians aza
 ynge weren denourid. bi fe
 ip. ye wallis of ierico felden
 dou: bi cūpassinge of senene

daped bi feip. raaþ hoore velle
 ymde pe aspiers wiþ pees. &
 perischide not wiþ vurbileful
 men. & what zit shal y seie
 for tyme shal faile to me telly
 nge of iedeon. barak. septon.
 iepte danyþ & samuel & of oþe
 profetis: which bi feip ouca
 men reibmes. wrougte rizus
 isnesse gaten reþromysion
 þei stouiden pe monys of li
 on. þei quencheden pe feer
 nelle of fier. þei dryneden a
 lþeþ pe egge of swerd. þei ko
 neriden of likenesse. þei we
 ren maad strong i batel. þei
 turneden pe oostis of aliens:
 wþmen resteyneden her de
 ed children fro dey to lyf. but
 oþe werē holdon feip not ta
 kinge redempcion: þat þei sh
 ulden fynde abete azeurisyng
 & oþe alaieden stoupyngis &
 betyngis: more on & boondis &
 þsonis. þei weren stoupyd. þei we
 ren sawid. þei werē teþtid. þei
 weren deed i slepyge of swerd.
 þei wenten aboute i broc skyn
 nes: & in skynes of geet. uedy
 angwiltid. turnetid: to which
 pe world was not worþi. þei er
 ride i wildirnessis. i monteyns
 & denys & canes of pe erpe. and
 alle yele þued bi witnesing of
 feip: token not reþromysion.

for god purueyede si befe þing
 for us: þat þei shuldē not be ma
 ad þerfit wiþ oute us
Verfore we þat han so greet
 a cloude of virtuessis put
 to: do we a wep al charge
 and þne stoupyng aboute
 us. & bi paciēce reue we to þe
 batel purposed to us: biholdinge
 in to þe maker of feip & þe þerfit
 endere ihu. which whāne ioye
 was purposed to hi. he suffri
 de þe croos. & discorde cofusion.
 & sittip ou þe rithalf of þe sete
 of god. & biþenke ze ou hi þat
 suffride sich azen seipng of
 synful men azen? hi self: þat
 ze be not maad weery. saylun
 ge i zoure soulis: for ze azensto
 den not zit til to blood: fixtinge
 azen? syne. & ze han forzete þe
 confort þat spekyp to zou as to
 son. & seip. my sone nyle þou
 dispise þe teching of þe lord: ne
 þ be þou maad weery. þe while
 þou art chastid of hi. for þe
 lord chastisy þu þat he louey.
 he betip euy sone: þat he restey
 nyng. abide ze stille i chastising:
 god proferip hi to zou as to so
 n. for what sone is it: whom
 þe fadir chastisy not. i parte
 uered be ze alle maad. þāne
 ze beu auontrevis & not son.
 & aftward. we hadden fadir

C. Fij.

yt if ze beu out of chastising.
 whos

of oure fleischly teacheris: and we
 wip reuence dreden hem: whe
 per not myche more we schulen
 obeisthe to pe fadir of spiritis:
 & we schule lyue: & pei i tyme
 of feiwe dayes: taughte us bi
 her wille: but pis fadir techy
 to pat ping pat is profitable:
 i ressepyunge pe halewinge of
 hi: & ech chastising i p'sent tyme:
 semey to be uot of ioye but of
 sorowe: but afturward it shal
 zelde fruyt of rytyuynesse most
 p'sible: to men exercisid bi it
 for which ping reise ze clowe
 hondis: & knees vubondu: and
 make ze rytyful steppis to you
 re feet: pat no man haltunge
 erre: but more be heelid: me
 ze pees wip alle me & holyn
 esse: wip out which no ma
 shal se god: biholde ze p't no
 man faile to pe grace of god:
 pat no roote of bittirnesse:
 bur iowynug upward lette:
 & manye ben defouli bi it:
 pat no ma be lechour eper
 vnhooly as slan: which for o
 mete seelde his firste pingis
 for wite ze: pat afturward: he
 conetunge to enherite bless
 ing: was repuyd: for he fo
 und no place of penaunce: yom
 he souzte it wip teeris: but
 ze han not come to pe fier

able to be touchid & able to
 come to: & to pe whirlewynd
 & myst & tepest & souen of
 treupe: & void of wordis: whi
 ch pei pat herden excusiden
 hem: pat pe word schulde not
 be maad to h'e: for pei baren u
 ot: pat pat was seid: & if a be
 este touchide pe hul: it was sto
 nyd & so dredful it was: pat
 was seyn: pat moyses seide
 y am aferd: & ful of tremblyng
 but ze han come up: to pe hul
 lion: & to pe citee of god lyny
 nge: pe heuely ierliu: & to pe
 multitude of many ponspude
 angelis: & to pe church of pe
 firste me: which ben writu
 i henenes: & to god domesma
 of alle: & to pe spirit of iust per
 fit men: & to ihu mediatoure
 of pe newe testamēt: & to pe
 springing of blood: bete spe
 king pan abel: se ze pat ze for
 sake not pe spehere: for if pei
 pat forsake hi pat spak on ye
 erpe: asapid not: myche more
 we pat turne awei fro hi pat
 speky to us fro henenes: wh
 os void pane monyde pe erpe:
 but now he azen bihetip & seiy
 zit ouys & y shal mone not oue
 ly erpe: but also henene: & p't
 he seiy zit ouys: he declarip
 pe translation of monable yu

gis as of manad pūgis: pat
 po pūgis dwelle: pat ben un-
 monable: pfor we resseyng
 pe kingdom unmonable hane
 we grace: bi which serne we
 plesinge to god wip drede & re-
 nence: for our god is fier yf
 e charite of **V**astap
 bruper hed dwelle in zoni:
 & nyle ze forzete hospitali-
 te: for bi pis: cūme pleside
 to angels pat werē ressey-
 ned to herbozels: penke ze
 on boundū men: as ze weren
 to gidere boundū: & of trau-
 linge mē: as ze silf dwellun-
 ge i pe body: weddingis mal-
 le pūgis onourable: & bed
 unweīmpd: for god shal dem-
 e fornicatouris & auontye-
 ris be zoure mānes wipout
 conentise: apaied wip pscut-
 pūgis: for he seide: y shal
 not leue pee: nȳ forsake: so pt
 we seie tristly: pe lord is ou-
 helpe to me: y shal not dre-
 de: what man shal do to
 me: hane ze mynde of zoure
 sonēpū: pat hau spokū to zo-
 n pe ihozd of god: of which
 biholden ze pe goynge out of ly-
 yng: & sue ze pe feip of hem:
 ihū cēt jist day & to day: he is
 also i to worldis: nyle ze be led
 awei: wip dūse techingis &

strainge: for it is beste to stable
 pe herte wip grace not wip me-
 tes: which profitiden not to
 mē wandringe i hem: we hau
 au aut of which pei pat serne
 to pe tabernacle: hau not pow-
 er to ete: for of which beestis
 pe blood is borū yn for synne
 i to hooly pūgis bi pe bishop:
 pe bodies of hem ben brent
 wipout pe castels: for which
 pūg: ihū pat he shulde hale
 we pe puple bi his blood: suffe-
 de wipout pe zate: pfor go we
 out to hi wipout pe castels: be-
 rpuge his reyf: for we hau n-
 ot here aqtee dwellinge: but
 we seken aqtee to conyuge: pfor
 bi hi offere we a sacrifice of he-
 rying eue more to god: pat is
 to keie: pe frupt of lypis know-
 leching to his name: & nyle ze
 forzete wel doyng & conyuyng:
 for biliche sacrifices god is dis-
 sernyd: obere ze to zoure suffre-
 yus: & be ze lūget to hem: for
 pei perfetly waken: as to zel-
 dūng resou for zoure soulis:
 pat pei do pis pūg wip ioye:
 & not soze wpuge: for pis pūg
 spedip not to zou: pie ze for us
 & we triste: pat we han good
 conscience i alle pūgis willy-
 uge to lyne wel: more oñ y
 biseche zou to do: pat y be restord

pe sinere to 3on And god of
pees pat ledde out fro dey pe
greet shepard of sheep i pe
blood of enlastunge testamet
oure lord ihu crist: schape 3on
i al good ying: pat ze do pe
wille of hi: & he do i 3on pat
ying pat schal please bifore hi:
bi ihu crist: to whom be glorie
i to worldis of worldis Amen
& brysen y pie 3on: pat ze schaf
fre alward of colace: for bifur
fewe yingis y haue writun to
3on: knowe zeoure broy ty
mothe pat is send fory: why
whom if he schal come more
hastely: y schal se 3on: grete
ze wel alle 3oure sonnyngis: &
alle holy men: pe brysen of
italie: grete 3on wel: pe gte
of god be w^t 3on alle Amen:

*Here endy pe pistle to ebr
eys: here bigynner pe
plog on pe dedis of apostlis:*

Henk of antioche: of pe
uacion of syrie: whos
preysing is told i pe
gospel: at antioche he was a
worpi man of leche craft: &
aftward a discipel of ctes
apostlis & serued poull pe apos
tel: he serued god i mayden
hod wip oute blame: & whā
ne he was foure score zeer
olde & foure: he dyed i bythi

nye ful of pe holy goost: & he
yozun stiryng of pe holy go
ost i pe coostis of achaye: wh
ot pe gospel to feyful grek
is: & shewed pe icarnacion
of pe laed bi a trewe tellunge:
& shewed also pat he was
come of pe kyrede of dany
to hi not wip oute dissent was
zine pouer: to write pe doyn
gis of pe apostles in her my
nistie: pat god beyng ful i
god whāne pe sone of perdi
cion was deed: & pe apost
es hadde maad her pier yro
n: lot of pe lordis election:
pe nouber of pe apostles we
re fulfillid: And also pat po
ul schulde eenden pe doyngis
of pe apostles whom pe lord
hadde chosene: pat longe ty
me wynsid azeen pe pricke:
and to hem pat reded and se
chey god he wolde shewen it:
bi schact telling ray pan sche
we fory ouy ying more lenger
to hem pat wlaten longe yin
gis knowyng pat it bihoney
pe tyler pat worchip: to ete
of his owne fruytis: & he fo
ond so muche grace of god:
pat noot oonly his medicyne
profitid to bodis: but also
to soulis: *Jerom here
in his prologe: serp pis*

E. p.

A theofle first y ma
ad a sermōn of al
le yngis y^t ihū bi
gan to do & to teche
in to pe daie of his ascencion
i which he comaūdid: bi pe
hooly goost to his apostlis w
hich he hadde chosen to whiche
he shewide hi self alȝne. Aft
his passiō bi many argum
entis: apperunge to hē four
ty daies & spekinge of pe reu
me of god & he ete wip hem &
comaūdid pat pei shulde not
departe fro ierlū but abiden
pe biheest of pe fadir: which
ze herden he seide bi un mony
for ioun baptisid i wat: but ze
shulen be baptisid i pe hooly
goost: Aft pe se fewe daies / per
for pei pat weren come to gid
ir: Aftidē him & seide / lord whe
p i pis tyme pou shalt restore
pe kingdom of isrl: & he sei
de to hem it is not zoure to
knowe pe tymes of moment
is: which pe fadir hap put i
his pouwer / but ze shule ta
ke pe vertu of god pe hooly
goost cōpyuge fro a bone in
to zou: & ze shule be my witne
ssis i ierlū & i al indee & sam
arie & to pe vtimeste of pe er pe
& whāne he hadde seide pese
ynges: i her list he was

lift up And sclaude relleynede
hi fro peir ȝen & whāne pei bi
helden hym goinge i to heuene:
lo tiber me stoden bi sidis hem
i white cloping & seide me of
galile: What stonde ze biholdy
nge i to heuene: / pis ihū which
is takū up fro zou i to heuene:
shal come as ze sayen hi goige
i to heuene / pāne pei turnedē
aȝen to ierlū fro pe hille pat
is clepid pe hille of olyuete:
which is bi sidis ierlū an hale
daies iourney / & whāne pei
weren endrid i to pe hongt wher
re pei dweliden pei wenten
up i to pe soler / petre & ioun
iames & andrew philip & tho
mas bartholomew & matthe
iames of alȝer & symōit zela
tes & iudas of iames / alle
pese weren lastyngly conty
nynges wip o wille i pper
wip wyimen & marie pe mod
of ihū & wip his brysen / in
pe daies petre roos up in pe
myddil of pe brysen & seide
& p was a company of me to
gidir alinest and hundrid and
twenty brysen i bihouey
pat pe scripture be fillid: wh
ich pe hooly goost bifor seide
bi pe mony of damp of iudas
pat was leder of hem pat to
ken ihū & was noubrid amo

ing us: And gat a part of his seruy
ce: & his iudas hadde afeelde of
pe hire of wickidnesse: & he was
hangid: & to barst pe middil: &
alle his entrails werē shed abro
od: & it was maad known to al
le men pat dwelten i ierlū: so
pat pe ilke felde was depid ach
eldemak in pe langage of hem:
pat is pe feelde of blood: & it is
writū in pe book of salmes: pe
abitation of hem be maad deser
t: & be þ noon pat dwelle in it:
And au op take his bishōpridje:
þfor it bihoney of pese men:
pat ben gaderid to gidur wiþ us:
i al pe tyme: i which pe lord ihū
entride & wente out among us:
& bigan fro pe baptyſm of ioo
n til i to pe daye which he w
as takū up fro us: þt
oon of pese be maad a witnes
s of his resurrection wiþ us:
& þei ordepuedē abeyn ioseph
pat was depid barsabas: þt
was named iust: & mathie:
& þei piden: & seiden: þou lord
pat knowest pe hertis of al
le mē: shewe whom þou hast
chosū of pese tweyue: þt oon
take pe place of þis seruyce:
& apostlehedē of which iud
as trespasidē: pat he shal
de go i to his place: & þei za
neu lottis to hem: & þe lot

The Acts
felde on mathie: & he was no
nbrid wiþ enleuen apostles
And whāne þe daies
of pentecoste werē
fillid: alle þe discip
lis weren to gidere in pe
same place: & sodenly þ was
maad a loyn fro heuene:
as of a grete wynde compu
ge: & it fallide al þe hond:
wherē þei saten: & diuise tou
gis as fier apperidē to hē:
& it sat on ech of hem: & alle
weren fillid wiþ þe hooly
goost: & þei biginen to spe
ke wiþ diuise langages: as þe
hooly goost gaf to hem for to
speke: & þi weren i ierlū dw
ellinge ieiwes religious m
en of ech naciōn pat is un
der heuen: & whāne þis voi
cis was maad: þe multitu
de cam to gidur: & þei weren
astouped i pouzt: for ech mā
herde hēme spekinge: i his
langage: & alle werē astoup
ed: & wondridē & seide to gide
re: Whē not alle pese pat þei
speken ben men of galile: &
þou herden we ech mā his lan
gage i which we ben bēn: of
parthi & mede & elampete and
þei pat dwellen at mesopota
my: mdee & capodocie & pon
te & alie: frigie & panfilie:

egypt. And pe parties of libie.
pat is aboue turenen. And
komehyngis romaynis. And
iewes and profelitis men
of crete & of arabie. We ha
u herd hem spekinge i oure
langagis pe grete yungis
of god. & alle werē astonyed.
& wondriden & seiden to gid
ir. What wole pis ying be.
& of stonedē & seide: for pese
men ben ful of mist. but pe
tre stood wip pe eulenen. & re
side up his vois & spake to
hem. ze ielwis & alle pat dw
ellen at ierlū. be pis know
ir to zō. & wip eris par sey
ne ze my wordis. for not as
ze wenen pese ben drunken.
Whāne it is pe pridde out of
pe dape. but pis it is. pat
was seid bi pe profete iohel.
& it shal be in pe laste daies
pe lord sey y shal helde out
my spirit on ech flesch. and
zoure son? & zoure donztris
shule profete. & zoure zonge
me shule se visions. & zoure
elderis shule dreme. & zoure
nes. & on my seruātis. &
my handemaides. in po
daies y shal shede out of
my spirit. & pei shuleu pro
fete. & y shal zine grete wo
ndris i henē aboue & signes

in erpe bimepe: blood & fier
& heete of smoke. ye shule sh
al be turned i to derknessis.
& ye moue i to blood: bifoz y
ye grete & ye opyn dape of
pe lord come. & it shal be ech
man which enē shal depe to
help pe name of pe lord. shal
be saaf. **Ze** men of isrl here
ze pese wordis. ihu of nazareth
aunā preued of god bifoz zō
bi vtues & wondris & token
es. which god dide bi hi i pe
maddil of zō as ze wite. ze
turmentiden & killiden hi bi
pe hoodis of wickedne: bi
cōseil deturmed. & bitakū
bi pe forknowing of god. who
god reilide. whāne sorowes
of helle werē vubondū. bi y
pat it was impossible pat he
were holdū of it. for dāmy
seip of hi y say. after pe lord
bifoz me enmore: for he is ou
my rithalf. pat y be not mo
ued for pis ying myn herte
ioyede & my touge maade ful
out ioye. & more on my flesch
shal reste i hope. for you sh
alt not lese my soule i helle.
ne y you shalt zine ym hooly
to se corrupciō. you hast ma
ad knowū to me pe wepes of
hif: you shalt felle me i mir
re wip y face. bripē be it

wardly

leueful boldly to seie to you of
 pe patriarch Jamp: for he is de
 ed & buried & his sepulchre is a
 mong us i to vis Janc: pfor
 whane he was a profete and
 wiste pat wip agreeet oov god
 hadde sworu to hi pat of pe fr
 uyt of his leende. shulde od
 sitte ou his sete: he seynge a
 fer spake of pe resurrection
 of crist: for nep he was left i
 helle: nep his fleischly maye cor
 ruption: god reide vis ihu. to
 whom we alle be witness
 is. **¶** For he was enhaunsid
 bi pe rythond of god: & poron
 pe biheest of pe holy goost
 pat he toke of pe fadir: he
 shedde out vis spirit pat ze
 seen & heren: for Jamp stiede
 not i to heneue: but he seip
 pe lord seide to my lord: sitte
 pou ou my rythalf: til y put
 te ym enmyes: pe stool of pe
 feet: pfor most certepnly wi
 te alle pe hous of isrl: yt god
 made hym bove lord & crist: vis
 ihu whom ze crucifiede whan
 ne pei herden yese yungis: pei
 weren copunct i herte: & pei
 seiden to petre: & to ovr apost
 lis: brisen: what shulde we
 do: & petre seide to he: do ze
 penance & eche of you be bap
 tized i pe name of ihu crist.

in to remission of youre syns:
 & ze shulde take ye yfte of pe
 holy goost: for pe bilkeest is
 to you & to youre soue & to alle
 pat beu fer: which en oure lord
 god hay depid: also wip ovr wo
 dis ful many he witnesside to
 he: & monestide hem & seide:
 be ze saued fro vis schrewid ge
 nacion: pane pei pat rellepuede
 his word: weren baptizid: & i
 pat daie soulis weren entresid:
 aboute pre thousand: & were
 lastynge stably i pe teching
 of pe apostlis: & in comynyng
 of pe breking of breed & in
 pieris & drede was maad to
 eche man: & many wondris &
 signes: weren don bi pe apost
 lis i ierlun: & grete drede was
 i alle: & alle pat bilenede were
 to gidere: & hadden alle yng
 comyn: pei seide possessions &
 catel: & departide po yngis to
 alle me: as it was neede to edy
 & eche daie pei dwellide stably
 wip o wille i pe temple: & braken
 breed about housis: & token
 meete wip ful out iore & syn
 plenesse of herte: & heride to
 gidir god: & hadden grace to al
 le pe folk: & pe lord entreside he:
 pat weren maad saaf ech day
 in to pe same yng

And petre and ioon we
 nten up i to pe tēple:
 at pe nyne our of
 preiung. And a man pat was
 lame fro pe wombe of his mo-
 der: was born: & was leyd ech
 daie at pe zate of pe temple y^t
 is seid feir: to aze almes of m-
 en pat entriden i to pe tēple.
 y^s whāne he saw petre & ioon
 bigynunge to entre i to pe tēp-
 le: priede pat he schulde take
 almes: & petre wip ioon bihol-
 de on hi: & seide: biholde you i
 to us: & he biheelde i to hem:
 & hopide pat he schulde take sū
 what of hem: but petre seide:
 y hane ney siluer ne gold: but
 pat y^t y hane y^t zune to yee: in
 pe name of ihu crist of nazareth:
 ryle up & go: & he toke hi bi pe
 rytchonde & heftid hi up: and a
 noon his leggis & his feet we-
 ren sound to gidir: & he lypide
 & stode & wandride: & he entri-
 de wip hē in to pe tēple: & wan-
 dride & lepyde & heride god: &
 alle pe puple say hi walkyng
 & heryng god: & pei kneelen
 hym: pat he it was pat sat
 at almes at pe fier zate of
 pe temple: & pei werē fillid
 wip wondryng & stoupyng:
 i pat ying pat bifelde to hi
 but whāne pei seien petre

And ioon: alle pe puple ran
 to hem at pe porche pat was
 depid of salamon: & wondri-
 den gretly & petre sez: & ans-
 erde to pe puple men of isra-
 el: what wondren ze in yis
 ying ey what biholden ze
 us: as bi onre vtne ey powder.
 we maden yis man forto wal-
 ke: god of abraham & god
 of israc & god of iacob: god
 of onre fadris: hay glorifi-
 ed his sone ihu: whō ze bitra-
 iden: & denyedē bifor pe face
 of pilat: whāne he denyde
 hi to be delpnerid: but ze
 denyedē pe hooly & pe rytful:
 & aȳdē amā sleere to be zo-
 un to zon: & zecloven pe ma-
 ker of luf: whō god reside
 fro dep of whō we ben wit-
 nessis: & i pe fey of his na-
 me: he hay confermede yis
 man whom ze seen & knowē,
 pe name of hi & pe fey pat
 is bi hym: zafe to yis man
 ful helpe i pe list of alle zon:
 & now brypen y woot: pat
 bi vultyng ze didē as also
 zoure pncis: but god y^t bi-
 for telde bi pe mouny of alle
 profetis: pat his crist schulde
 suffre: hay fillid so: perfor
 be ze repentant & be ze con-
 tid: pat zoure synes be don

akey. pat whāne ye tymes
of refresshing shulde come
fro ye list of ye lord / & he shal
sende yllk ihū cft pat is now
p̄chid to zon / who it bihoney
henene to resseyne: i to ye ty
mes of restitution of alle
p̄ngis. which ye lord spak bi
ye moun of his hooly profe
tis fro ye world. for moises
seide / for ye lord zoure god
shal reyle to zon a profete of
zoure bryen. as me ze shal
en here hi bi alle p̄ngis.
what en he shal speke to zon
& it shal be pat eyn mā pat
shal not here ye ilke profe
te: shal be destruyed fro ye
puple / & alle profetis fro sa
muel & aftward p̄t spake:
telden yese daies / but ze be
ye son of profetis. & of ye
testamēt pat god ordeyuēde
to oure fadiris: & seide to ab
raham / in pi seed: alle ye in
eynes of erpe shulde be bles
sid / god reysid his sone first
to zon. & sente hi blessinge
zon: pat ech mā comite him.
from his wickednesse.

And while yei spake
to ye puple: ye pres
tis & magistratis
of ye temple & ye saduceis
camen up on hem & sorewe

den pat yei tauzten ye puple:
& telden i ihū ye azenrilyng
fro deop / & yei leyde hoondis
on hē. & puttedē hē in to war
de i to ye mozeis / for it was
p̄ane enētid / but many of
hem pat werē hadden herd ye
word: beleueden & ye nouber
of me was maad fyne p̄ntly
uōis / & amozewe it was doo.
pat ye p̄ncis of hē & eldre
me & sribis werē gaderid
i ierlū / & annas p̄nce of ps
tis & cap̄as & ioon & alisand̄re:
& hon many enē werē of ye
kynde of p̄tis / & yei settiden
hem i ye myddil: & asidē in
what vertu ey i what name:
han ze dou yis p̄ng: / p̄ane
petre was fillid wip ye hooly
goost: & seide to hē / ze p̄ncis
of ye puple & ze eldre men:
here ze / i f we to daie be dem
yd i ye good deede of a iust m
an. i whom yis mā is maad
maf: be it knowū to zon alle.
& to alle ye puple of israhel
pat i ye name of ihū cft of
nazareth. whom ze arnastede.
whom god reyside fro deop:
i yis yis mā stouidy haol.
bifor zon / yis is ye stoon: wh
ich was rep̄ued of zon bilyp
uge / which was is maad i to
ye heed of ye corner: & helpe

is not in ony oper / for neper
of name vndir heuene is so
nū to men: i which it bihouep
us to be maad saaf / & pei sien
pe stidfastnesse of petre & of
ioon. for it was foundū yt pei
weren mē vulettid & lewid
men. & pei wondriden & kne
wen hem pat pei were wip
ihū. & pei sien ye man yt was
heelid stouduge wip hem: &
pei myzten no ping azen seie
but pei comaūdiden hem to
go forp wip out ye conseil: &
pei spaken to gidere & seiden
what schulen we do to yese
men / for ye signe is maad
knowū bi hem: to alle men
yt dwellen at ierlm / it is op
yn: & we mou not denye / but
pat it be no more puyllid
i to ye puple: manasse we
to hem. pat pei speke no mo
re i yis name to ony men /
& pei clepiden hem: & denon
seden to hem. pat on no ma
ner pei schulden speke. ney
teche i ye name of ihū / but
petre & ioon answeride: &
seiden to hem / if it be riht
ful in ye sūt of god to heere
yon raper yau god: deme ze
ffor we moten needis speke
yo pingis: pat we han seyn
& herd: & pei manassiden &

lesten hem: & founden not hou
pei schulden puyllid hem:
for ye puple: for alle mē clari
fiden pat ying pat was don
i pat pat was bifalle / for ye
ma was more pāne of four
ty zeer: i which yis signe of
helpe was maad: & whāne
pei weren delpuerid pei cam
en to her felowis & teldē to
hem. hou grete pingis ye pu
cis of pāis & ye eldre mē had
den don seid to hem: & whāne
pei herden: wip oou herte
pei reiseden vois to ye lord
& seiden / lord pon art pat ma
dest heuene & erpe see & alle
pingis pat ben i hem: which
seidest bi ye hooly goost bi ye
mony of oure fadir dāny
yr child / why hepe mē gnaf
tiden wip toep to gidere: &
ye puple pouste veyu pingis
kyngis of ye erpe stoudeu up:
& pūcis comē to gidir i oon
azen? ye lord. & azenes hū cēt
for veryli eroude & poīce pil
at wip heven mē & puple of
isrl camē to gidere in pis cite
azen? ym hooly child ihū whō
pon a uoytidist: to do ye ym
gis pat ym hoond & ym conseil
demeden to be don: & now lord
biholde in to ye pretuyngis
of hem & graūte to ye serua

itis to speke y: word wip al t̃a
in pat ping pat you holde fep
ym hoond pat helpis f̃ agues
f̃ wondris be maad bi pe nam
e of ym hooly sone ihu f̃ wha
ne yei hadden preied: pe place
was moued: i which yei wer
en gaderid f̃ alle werē fillid
wip ye hooly goost: f̃ spaken
ye word of god wip trist: And
of ye multitude of men bilen
yuge: was oon herte f̃ oon wi
lle: ney ony mā seide ony ym
gis of po yingis: pat he wol
dide to be his owne: but al
le yingis weren comū to hē
f̃ wip greet vertu ye apostl
is zeldide witnessung of ye
azerrising of ihu c̃t oure
lord: f̃ greet grace was in
alle hem: for ney ony man
was among hem: for hou m
any ene werē possessoris
of feoldis ey of housis: yei
seelden f̃ brouzte ye pris
is of po yingis pat yei seelden
f̃ leyden bifor ye feet of ye
apostlis: f̃ it was departid
to ech: as it was neede to
ech: forsope ioseph pat was
named barlabas of apostl
is pat is to seie ye sone of
confort of ye lynage of leuy
aman of cyre: whāne he
hadde a feelde seelde it and

needy

brouzte ye pris: And leyde
it bifor ye feet of apostlis
But annā amany bi na
me wip sathira his
wife: seelde afeelde
and defraudide of ye pris
of ye feeld f̃ his wife was
witynge f̃ he brouzte apart
f̃ leyde bifor ye feet of ye a
postlis f̃ petre seide to him
amany whi hast sathiras te
mptid ym herte pat you lye
to ye hooly goost: f̃ to defrau
de of ye pris of ye feelde:
wher it unseld was not ym
f̃ whāne it was seld: it was
i y: power: whi hast you put
te pis ying in y: herte: you
hast not lped to mē: but to
god amany herde yese wor
dis: f̃ seelde don f̃ was dede
f̃ greet drede was maad on
alle pat herdē: f̃ zonge men
risen f̃ monyde hi anwepe: f̃
baren hi out f̃ buriedē: f̃
yere was maad as apace
of yre onris: f̃ his wife kne
we not pat ying pat was
don: f̃ entride f̃ petre anwe
ride to hir: wōmā seie to me:
wherper ze seeldē ye feeld for
so myche: f̃ she seide zhe for
so myche: f̃ petre seide to hir
what bifelde to you: to tēpte
ye spirit of ye lord: lo ye

feet of hem pat han buried
 þin hōsebonde þen at þe dæ
 g: & þei schinl̄ bere yee out
 a noon s̄he feld̄e doñ at his
 feet: & diede: & þe zonge men
 entriden & fōnden hir dede
 & þei baren hir out & biride
 to hir hōsebonde & greet dre
 de was maad i al þe church̄e:
 & in to alle pat herde þese þun
 gis: & bi þe hoondis of þe apo
 st̄lis: signes & many wondr̄
 is weren maad i þe puple: &
 alle weren of oon accord i þe
 porche of salamon: but no
 mā of op̄r dir̄ste ioyne hy
 self wip hem: but þe puple
 magnified hem: & þe multi
 tude of mē & of wīmē b̄len
 ynge i þe lord: was more en
 cresid: so pat þei brongten
 out like mē in to stret̄is: &
 leyde in littl̄ beddis & couch̄
 is: pat whāne petre cam
 namely þe schadewe of him
 schulde schadew ech of hem:
 & þei schulde be delyuerid fro
 her seeknessis: & þe multitu
 de of cītees n̄z to ierl̄m ran:
 bryngyng s̄yke mē & ȳt we
 ren tranelid of viciene spi
 rit̄is: which alle werē hee lid:
 but þe p̄nce of p̄st̄is roos
 up: & alle pat weren wip hi
 pat is þe eresie of saduceis:

and weren fillid wip enuie: and
 leiden hoondis ou þe apost̄lis: &
 puttiden hem i þe comyn warde:
 but þe aūgel of þe lord openyde
 by nyȝt þe zatis of þe p̄son: and
 ledde hem out & seide: go ze and
 stoonde ze & speke i þe tēple to
 þe puple: alle þe wordis of þis
 lyf: whom whāne þei hadde
 herd þei entride eery i to þe
 temple & tanzte: & þe p̄nce of
 p̄ceest̄is cam & þei pat weren
 wip him: & clepiden to gid̄r
 þe counsel: & alle þe eldre men
 of þe children of isrl̄: & senten
 to þe p̄son: pat þei schulde be
 brongt forp: & whāne þe myn̄
 tr̄is camē: þei fōnden hem not:
 & for þe p̄son was openyde: þei
 turneden aȝen: & teelde & seide:
 we fōnde þe p̄son schitte wip
 al diligence: & þe keperis sto
 undinge at þe zatis: but we
 opnedē: & fōnden no man þ̄
 yne: & as þe magistratis of
 þe tēple: & þe p̄ncis of p̄st̄is he
 erden þese wordis: þei doutide
 of hem pat wat was doon:
 but ann̄ cam: & teelde to hem:
 for lo þo mē whiche ze han put
 i to p̄son: þen i þe tēple & ston
 den & techen þe puple: þāne
 þe magistrat wente wip þe
 myn̄str̄is: & brongte hem wt
 out violence: for þei drede þe



puple: lest ye shulden be ston-
ed: & whanne ye hadden brought
hem: ye settiden hem i pe coun-
sel: & ye puce of p'stis: & seide
hem & seide in counsailemet
we comaundide you: yt ze shul-
den not teche i pis name: & lo
ze han fillid ierlm wip youre
teching: & ze wole brynge on
us pe blood of pis ma: & petre
answeride & ye apostlis & seid-
en: it bihouep to obeie to god:
more pan to me: god of oure
fadris reside ihu whom ze
flew: hanging i a tre: god
euhanside wip his ryzt hoond
pis puce & sauyour: pat pen-
ance were zune to israel & re-
missioun of syn: & we ben
witnessis of pese wordis: &
ye holy goost whom god
gaf to alle obeying to hi:
whanne ye herdē pese ygis:
ye weren turnetid. And
pouzte to sle hem: but amā
roos i pe counsel. Afaise ga-
malie bi name. a doctour
of pe lawe. a worshipful
ma to alle pe puple: & com-
aundide ye me to be putt i
outfoz. for a while: & he
seide to hem: ze me of isra-
el take tent to you self ou
pese men: what ze shulen
do: for bifor pese daies teo

das pat seide hiu self to be
liu ma: to whom anouibre of
me consentide. Aboute foure
hundrid: whiche was slayn:
& alle pat bileuedē to hi: were
disparpild & brought to nouzt
after pis iudas of galilee was
i pe daies of professioun: And
turnyde awei pe puple aft-
hi: & alle hon many en conse-
tude to hi: weren slaterid: & he
perischide: & now pfor y seie to
you: departe ze fro pese men &
suffre ze hem: for if pis counsel
ep werk is of me: it schal be
vndoon: but if it is of god: ze
nou not vndo he. lest perauē-
ture ze be foundū to repugne
god: & ye consentide to hi: &
ye clepidē to guide ye apostlis
& deuotidē to he pat weren
beni: pat ye shulden no mo-
re speke i pe name of ihu: &
ye leten hem go: And ye wē-
ten ioyngē fro pe list of pe
counsel: pat ye were had wipi
to suffre dishyng for ye na-
me of ihu: but eche day ye
cessiden not i pe temple & abou-
te housis: to teche and to
preche ihu crist

But in po daies. Whā
ue pe nouibre of dis-
pulis encreside: pe gre-
kis gruediden azen pe ebreis.

for pat her wisdom were
despised i eny daies mynistry
nge & pe twelve clepiden to gi
dere pe multitude of disciplis
& seiden it is not rightful pt we
lene pe word of god: & myn
trew to boordis pfor brigen bi
holde ze me of 3011. of good fa
me ful of pe hooly goost & of
wisdom: whiche we schulen
ordeyne on vis werk. for we
schule be busy to pier & pche
pe word of god & pe word ple
side bifor alle pe multitude &
pei chesiden stene amaful of
feip & of pe hooly goost. & filip
& procore & nycanor. & tymon
& parmanan & nycol a come
lyng amaf of antioche. pei
ordeynede yese bifor pe sxt of
apostlis: & pei piden. & leide
hoondis on hem & pe word of
pe lord weide: & pe nombre
of pe disciplis i ierlm was
myche multiplied. Also myche
company of pftis: obeyde to
pe feip & stene ful of grace &
of strenge: made wondrous and
grete signes i pe puple. but
sinne rylen of pe synagoge
pt was clepid of lybertyus.
& creuenus. & of me of ali
andre. & of he pat were of
silice & of alie. & disputide wt
stene. & pei myzten not wt

stonde pe wisdom and pe spirit
pat spak. pane pei pucly senten
men pat schulde seie pat pei herde
hi seynge wordis of blasfemye aze
n moyses & god & so pei monede
to gidere pe puple: & pe eldre me
& pe scribis. & pei rānen to gidir
& token hi: & brouzte in to pe coun
sel. & pei ordeyneden false witnes
lis. pat seiden. pis man cessip
not to speke wordis azens pe ho
ly place & pe lawe. for we herden
hi seynge. pat pis ihc of nazar
eth schal destruye pis place. and
schal change pe tradicions. whiche
moyses bitook to us. & alle men
pat sitten i pe counsel biheldē hi: &
saye his face as pe face of an angel
and pe puce of pftis seide
to stene. wher yese
pungis han hem so: Wh
ich seide. brigen & fadris here ze
god of glorie apperide to onre
fadir abraham. Whāne he was
i mesopothamye. bifor pat he
dwelte i carran: & seide to hy
go out of yi loond. & of yi ryu
rende: & come in to pe lond
which y schal thelke to pee. pane
he wente out of pe loond of calde
is: & dwelte i carran & fro pēn
after pat his fadir was deed:
he translate hi in to pis loond.
& whiche ze dwelle now. & he sae
not to hi. eritage i it. ney a

C. vii.

parr of a foot: but he biligte to
 zine hi it i possession. & to his se
 ed affe hi. whane he hadde not
 a sone. & god spak to hi. pt his
 seed schal be coulyng i an alien
 loond. & pei schule make he su
 get to seruage. schule ynel trote
 hem foure hundred zenis and
 pritty. & p schal nige pe folk: to
 whiche pei schule serue seip pe
 lord. & affe pese yng. pei schule
 go out. & pei schule serue to me
 i pis place. & he gaf to hi pe testa
 met of circuncision. & so he gen
 dride ysaac. & circuncide hi in
 eizt daie. & ysaac gendride iacob.
 & iacob gendride pe twelue pa
 triarkis. & pe patriarkis had
 den empe to ioseph. & selden
 hi to egipt. & god was wip hi.
 & delyneride hi of alle his tri
 bulacions. & gaf to hi grace &
 wisdom i pe list of farao king
 of egipt. & he ordeynede him
 sonen on egipt. & on al his
 hous. & hynge cam i to al egipt
 & canaan. & grete tribulacion.
 & oure fadris fouden not me
 te. but whane iacob hadde he
 rd yt whete was i egipt. he
 sente oure fadris first. & in
 pe secunde tyme ioseph was
 knowen of his bryen. & his
 kyn was maad knowen to far
 oo. & ioseph sente & clepide is

cob his fadir. & alle his kynrede
 senety & fyne men. & iacob cam
 don i to egipt. & was deed. he
 & oure fadris. & pei were trans
 latid i to sichen. & were leyd in
 ye sepulcre pat abraham bouz
 te by priys of silu of pe sonis
 of emax. pe sone of sichen. and
 whane pe tyme of biheste cam
 nyz. which god hadde knowe
 chide to abraham. pe puple
 waxide & multipliede i egipt.
 til an ovr kyng roos i egipt.
 which knewe not ioseph. pis
 bigilide oure kyn & turment
 de oure fadris. pat pei schul
 den putte a wepe her zonge chil
 dren. for pei schulde not lyue
 in ye same tyme moyses was
 born. & he was loued of god.
 & he was nozistid pre moue
 pis. i pe hous of his fadir.
 & whane he was put out in
 ye flood. pe douzt of faroo
 toke hi up. & nuristide him
 i to his sone. & moyses was
 lerned i al ye wisdom of egip
 tians. & he was myzti i his
 wordis & werkis. but wha
 ne pe tyme of forty zeer
 was fullid to hi. it roos up i
 to his herte. pat he schulde
 visite his bryen pe son of
 isrl. & whane he say anan
 suffryng wronge. he vegide

him and dide veniaunce for hi
 pat suffride ye wox wrong &
 he killede ye egyptian; for he
 gefside pat his bryen schulde
 vnderstonde. y^t god schulde
 jure to hem helpe bi ye hoond
 of hi; but pei vnderstode not
 for i ye daye supinge: he aſpe
 ride to hem chidinge: & he
 accordide hem i pees & seide
 men ze ven bryen; whi nopen
 ze eche ope; but he pat dide
 ye wronge to his neyboze:
 puttide hi aſwepe & seide; who
 ordeynede pee puce & domesin
 au on us; wher you wolt fle
 me: as 3ist^{er}ai you killidist
 ye egyptian; & in yis word
 moyses fley: & was maad a
 comelyng i ye loond of madi
 au wher he bigat twey soues
 & whane he hadde fillid four
 ty yer: an aangel aſperide to
 hi in fier of flawme of a buy
 sh i desert of ye mount of syna
 & moyses siz: & woderide ou pe
 sizt & whane he neyde to bi
 holde: ye vois of ye lord was
 maad to hi & seide; y am god
 of youre fadris: god of abrah
 am: god of ysaac: god of iacob
 moyses was maad tremblyge:
 & durste not biholde; but god
 seide to hi; do of ye schoon of
 yi feet: for ye place i which y^t

stoodist: is hooly erpe; y sepu
 ge say ye turmentinge of my
 puple pat is i egypt: & y herde
 ye moynge of hem: & y cam
 dou to delyue hem: & uold come
 you: & y schal sende pee i to egypt
 yis moyses was whom pei de
 nyden seynge: who ordeynede
 pee puce & domesin au on us: god
 sente yis puce & azenbier: wip
 ye hoond of ye aangel: pat aſpe
 ride to hi in ye buysh: yis moy
 ses ledde hem out: & dide won
 dris & signes i ye lond of egypt
 & in ye reed see & in desert four
 ty yeris; yis is moyses y^t seide
 to ye sou⁹ of isrl: god schal reise
 to you a profete of your bryer
 en: as me ze schule here him
 pat it is pat was i ye chyrche
 i wildirnesse wip ye aangel y^t
 spak to hi in ye mount syna &
 wip oure fadris: which took
 wordis of lif to jure to us
 to whom oure fadris wold
 not oberie: but puttide hym
 aſwepe & were turned aſwepe i
 hertis i to egypt: seynge to aa
 ron; make you to us goddis
 pat schule go bifor us: for to
 yis moyses pat ledde us out
 of ye lond of egypt: we witen
 not what is doon to hi; & pei
 maaden a calfe i po daies: &
 offeriden a sacrifice to ye maib

met. & pei weren glad in pe wer-
kis of her hoondis / & god turue
de & bitoke hem to serue to pe
knygthod of heuene: as it is wr-
itten i pe book of profetis: Wher
ze hou of israel offride to me.
clayn sacrifices ey sacrifices to
my ty zeeres i desert: / & ze hau ta-
ke pe tabernacle of moloc & pe
sterre of youre god renfau: fi-
guris pat ze hau maad to wor-
shippe he & y schal translate you
i to babiloun: pe tabernacle of
witnessing was wy oure fa-
dris i desert: as god dispoide
to hem & spak to moises yt he
schulde make it aft pe fourme
pat he saie: which also oure fa-
dris token wy ihu & brougten
i to pe possession of heye men:
which god puttide away fro pe
face of oure fadris: til i pe dai-
es of dauid: pat founde grace
auentis god: & aside pat he sch-
ulde fynde a tabernacle to god
of iacob: but salamon buldide
pe hous to hi: but pe hy god
dwellyng not i ying: maad bi ho-
ond: as he seiy bi pe profete: he-
uene is a sette to me: & pe erpe
is pe stool of my feet: what
hous schule ze bulde to me seiy
pe lord: ey what place is of
my resting: / wher myn hoo-
nd made not alle yese ying:

Wy har nol and vncircumcidid
hertis & eris ze wy stood: en
moor pe holy goost: & as youre
fadris to ze: who of pe profetis
han not youre fadris pursued:
& han slayn hem yt bifore teld
of pe comyng of pe ryzfulma:
whos traitoures & mactleeris
ze weren now: which token pe
lawe: i ordinaunce of angelis:
& han not kept it: & pei herde
yese yingis & weren dunsly tur-
mentid i her hertis: & greue-
den wy teep on hi: but wha-
ne steue was ful of pe holy go-
ost: he bihelde i to heuene & say
pe glorie of god: & ihu stoundy-
nge ou pe ryzhalf of pe vtu of
god: & he seyde: lo y se heuened
openyd: & man: some stoung
ou pe ryzhalf of pe vertu of
god: & pei crieden wy agree-
voya: & stoppeden her eris:
& madden wy o wille an assaut
i to hi: And pei brougte him
out of pe citee: And stonden
And pe witnessis diden of her
clonis: bisidis pe feet of a
yong ma: pat was deyd sau-
le: And pei stonden steuene:
pat deyd god to help & seiyng:
lord ihu receyue my spirit: &
he inclide & criede wy agre-
et voia & seide: lord sette not
to hem yis tyme: And whane

he hadde seid þis þis he diede
But saul was consent
 inge to his dey & gre
 et persecucion was
 maad pat dāe i ye churche yt
 was i ierlū & alle men werē
 statrid bi ye citrees of iudee
 & samarie: outakū pe apostles
 but good men biwidē steneue:
 & made greet moornyng on hi
 but saul greetly distrupde pe
 churche & entride bi housis: &
 drowe mē & wpmē & bitoke
 hem i to þloū & pei pat weren
 statrid: passidē fory: þching pe
 word of god & filip cam don in
 to a citee of samarie: & þchide
 to hē cft: & pe puple 3ane tent
 to yese yingis pat werē seid of
 filip: wip o wille herynge & sey
 nge ye signes pat he dide: ffor
 many of hem pat hadde vnde
 ne spiritis: criēden wip agreeat
 vois & wentē out: & many siph
 i pe palsy & crokid werē heeled
 þfor greet ioye was maad in
 pat citee. **B**ut þ was aman
 i pat citee whos name was sy
 mouit a wicche pat hadde disse
 yued pe folk of samarie: seipū
 ge yt hi self was sū greet man
 whō alle herkenedē: fro pe leest
 to pe moost: & seiden: þis is ye
 vtu of god: which is clepid gre
 et: & pei leuedē hi for long ty

me he hadde maddid hem wip
 his wicche craftis: but whāne
 pei hadden bilened to filip pat
 þchide of pe kyndom of god:
 men & wpmen werē baptizid
 i ye name of ihū cft: & pāne also
 symonit hi self bilenede: & whā
 ne he was baptizid: he drou
 to filip: & he say also pat signes
 & greet vtues werē don: he was
 astonped & wondride: but whā
 ne ye apostles pat werē at ierlū
 hadden herd pat samarie had
 resseyued pe word of god: pei
 sentē to hem petre & ioon: and
 whāne pei camē: pei pīdē for
 hē yt pei shuldē resseyue pe hoo
 ly goost: for he cam not zit in to
 ony of hem: but pei werē hap
 tizid oonly i ye name of pe lord
 ihū: pāne pei leyden hoondis
 on hē: & pei resseyneden pe hoo
 ly goost: & whāne symonit hadde
 seyn: pat pe hooly goost was zo
 un bi leyung on of pe hoondis
 of ye apostles: & he profiride
 to hē money & seide: giue ze also
 to me þis power yt whome en y
 shal leye on my hoondis: pat
 he resseyue pe hooly goost: but
 petre seide to hi: þi money be
 wip pee i to perdition: for þou
 gessidist ye gifte of god shulde
 be had for money: þ is no part
 ne sort to pee: i þis word: for

ym herte is not rightful bifor god
 þfor do þou penance for þis wicked-
 esse of þee. & þis god: if perauen-
 ture þis pougt of þu herte be for-
 þoun to þee for y se þat þou art
 i þe galle of bitteresse: & in þe
 boond of wickednesse: & þu mont
 answeride: & seide: þis ze for
 me to þe lord: þat no ying of
 þese þingis þat ze hau seid to
 me on me: & þei witnesiden
 & spaken þe word of þe lord:
 & zeden azen to ierlū & þchide
 to many citrees of samarita-
 na: & an angel of þe lord: spak
 to filip & seide: ryle þ & go azen
 þe sony: to þe weye þt goiþ dou
 fro ierlū i to gala: þis is desert
 & he roos & weute fory: & lo an
 au of ethiopie: amytī man
 seruant agelding of candace
 þe queen of ethiopiens: which
 was on alle hir richessis: cam
 to wæstþipe i ierlū: & he turue
 de azen attyuge on his chare:
 & redunge ysarie þe profete: and
 þe spirit seide to filip: neze þ:
 & ioyue þee to þis chare: & filip
 rau to & herde hi reding ysarie
 þe profete: & he seide: gessit þ:
 wher þou vnderstondist: what
 þingis þou redist: & he seide: þou
 may y if no mā shewe to me: &
 he þiede filip: þat he schulde come
 up: & litte wip hi: & þe place of

þe scripture þat he redde: was þis:
 as a shep þe was ledd to slepyng
 & as a lombe bifor aua þat shet
 er hi: is donb wip out vois: so he
 openyde not his mouy: in meek-
 nesse his doom was takn up: who
 shal telle out þe genaciō of him:
 for his lif shal be takn away
 fro þe erpe: & þe gelding answerde
 to filip: & seide: y biseche þee: of
 what profete seip he þis þing:
 of hi self: ep of ony oþ: & filip
 openyde his moupe: & bigan at
 þis scripture: & þchide to hi ihu
 & þe while þei wenten bi þe weie:
 þei camē to a watir: & þe gelding
 seide: lo water: who forbediþ me
 to be baptiside: filip seide: if þ
 bilenest of al þe herte: it is leue-
 ful: & he answeride & seide: y bile-
 ne þat ihu cft is þe sone of god:
 & he comandide þe chare to sto-
 nde stille: & þei wenten dou þoye
 i to þe wat: filip & þe gelding: &
 filip baptizid hi: & whāne þei we-
 re come up of þe wat: þe spirit
 of þe lord ranysthide filip: & þe
 gelding say hi no moore: & filip
 was foundn i motus: & he passide
 fory: and prechide to alle atees:
 til he cam to cesarie

But saule 3it a blower
 of manassis & of bety-
 ngis azen þe discipis
 of þe lord: cam to þe pnce of

prestis. and aside of him. letter
is i to damask to pe synagogis. pt
if he found ony me & wyemen of
pis weye shulde leede he boundu
to ierlm. & whane he made his
iourney: it bifelde pat he cam
up to damask. & suddenly alizt
from heuene skoon aboute hi.
& he fallide to pe erpe. & herde
a vois seynge to hi. saul saul
what pursuest y^e me. & he sei
de. who art thou. & he seiðe y
am ihu of nazareth. whom y^e
pursuest. it is hard to pee. to ky
ke agen^e pe pricke. & he treubli
de & wondride. & seiðe. lord wh
at wolt thou y^e do. & pe lord sei
de to hi. rise up & entre i to citee.
& it shal be seid to pee. what it
bihoney pee to do. & po me pat
wentē wip hi. stodē astonyed.
for pei herden a vois. but pei
se sien no mā. & saul roos fro pe
erpe. & whane his ien weren
oppned. he say no ping. & pei dro
wen hi bi pe hoondis. & ledden
hi in to damask. & he was pre
daies not seynge. & he eete not
ney drauke. and a discipule ana
nye bi name. was at damask.
& pe lord seiðe to hi in a vision. a
uanye. & he seiðe. lo y lord. & pe
lord seiðe to hi. ryse thou & go in
to a strete pat is clepid rectus.
& seke i pe hous of iudas saule

by name of tharke. for lo he pre
pey. & he say anna auany bi name
entringe & leynge on hi hoondis.
pat he resseyue sūt. & auany an
swerde. lord y haue herd of ma
ny of pis mā. how greet yuel
he dide to y seputis i ierlm. &
pis hap power of pe pncis of
pstit. to bynde al me pat clepe
y name to help. & pe lord seiðe
to hi. go thou for pis is to me a
vessel of chelung. pat he bere
my name bifor heven me & king.
& to fore pe cou^e of isrl. for y sh
al shewe to hi. hon greet yig.
it bihoney hi to suffre for my
name. & auanye wente & entri
de i to pe hous. & leyde on him
his hoondis & seiðe. saule brop
pe lord ihu sente me pat asperide
to pee i pe weye i which y^e camest.
pat thou se. & be fulfillid wip pe
hooly goost. & anon as pe scalis
felden fro his ien. he resseyne
de sūt. & he roos. & was bapti
zid. & whane he hadde takē mo
ete. he was confortid. & he was
bi sū daies wip pe discipulis pt
werē at damask. & anon he
endride i to pe synagogis. &
pcheide pe lord ihu. for pis is
pe sone of god. & alle men pt
herden hi wondriden. & seiðe.
wher pis is not he pat iping
uede i ierlm. he pat clepide

to helpe his name: And hider
 he cam for his ping: pat he schul
 de leede he boundu to ye pucis of
 p̄stis: but Saul myche pe more
 wefide strong: & confoude pe
 iewis pat dwelledē at damask:
 & affermyde pat his is crist: &
 whāne many daies werē fill
 id: iewis made a counsel: y^t pei
 schulden sle hi: & pe aspres of
 hem: weren maad knowu to
 Saul: & pei kepten ye zatis daie
 & nyzt: pat pei schulde sle him:
 but his discipulis tokē him by
 nyzt: & delyneredē hi & leetē
 hi don in a leep bi ye wal: And
 whāne he cam i to ierlū: he
 assayde to ioyne hi to ye disci
 plis: & alle dredden hi: & leue
 den not pat he was a discipule:
 but barnabas toke & ledde hi
 to ye apostlis: & telde to hem
 hou i ye weye he hadde seyn
 pe lord: & pat he spak to hi: &
 hou i damask he dide f̄stlyp:
 i pe name of ihū: & he was w̄
 hē & entride & zede out i ierlū:
 & dide f̄stlyp i pe name of ihū:
 & he spak wip heven mē: and
 disputide wip grekis: & pei
 sonzten to sle hi: which ping
 whāne ye briſen hadde kno
 we: pei ledden hi by nyzte to
 cesarie: & letten hi go to tars
 is: & pe chirche bi al indee &

galilee And samarie hadde pe
 es: & was edefied: & wallude i
 ye drede of ye lord: & was fil
 lid wip confort of ye hooly go
 ost: & it bifelde pat petre: ye
 while he passide aboute alle:
 cam to ye hooly men pat dwelledē
 at lide: & he found amā euens
 bi name pat fro eyste zeer: he had
 de leye i bed: & he was syk i pal
 sie: & petre seide to hi enens ye
 lord ihū c̄st heele pee r̄ple pou
 arape pee: & anon he roos: & al
 le mē pat dwelledē at lide: &
 at sarone sayen hi: which werē
 cōitid to ye lord: & i ioye was
 a discipule: whos name was tabi
 ta: y^t is to seiē dorcas: his was
 ful of good werkis & almesdeedis
 pat she dide: & it bifeld in yo da
 ies: pat she was syk & diede:
 & whāne pei hadden wasthū hir
 pei leiden hir i a soler: & for lū
 da was nyzt ioye pe discipulis
 herden pat petre was yere
 yue: & sentē twey mē to hi: & p̄
 dē: pat pou tarie not to come to
 us: & petre roos up: & cam wip
 hē: & whāne he was comū: pei
 ledden hi in to ye wler: & alle
 widewes stoden aboute him:
 wepyngē & shewpyngē cootis &
 cloyis: which dorcas made to hē
 & whāne alle mē werē putt
 wip out forp: petre knelide &

preide. And he turnede to ye bo
die: & seide. tabita rise þ^r. & she
openyde hir ien: & whāne she
sij petre she sat up azen: & he
took hir bi ye hood: & reyside
hir: & whāne he hadde cleide
ye hooly men & wydewes: he ac
singuede hir alse: & it was in
aad knowū bi al ioppe: & many
bileneden in ye lād: & it was
maad yat many daies he diel
lide i ioppe. at oon symonit a cor
man was i. **T**riour
cesarie. cornelye bi
uame: acenturien of
ye cūpanye of knyghtis. yat is
leid of ytalie. a religious man:
& dredinge ye lord wip alle his
myght: doyuge many almestis
to ye puple: & þyunge ye lād on
more. **T**his say i a vision oppul
as i pe nyne our of ye dāye: An
āigel of god entryuge i to hi: &
seiyuge to hi. cornelye: & he bihe
ld hi & was a dred & seide. who
art þou lord: & he seide to hi. pi
pieris & þu almeledid: han sti
ed up i to mynde i ye list of ye
lord: & now sende þ^r me i to ioppe:
& clepe oon symonit. þ^r is uau
ed petre: þis is herborid at an
an symonit corriour: whos ho
us is biūdis ye see: þis shal seie
to pee: what it bihouey pee to
do: & whāne ye āigel yat spak

to him. was goon awepe: he cle
pide tweyne men of his hous: &
aknyft yat dredde ye lord. whi
che weren at his bidding: And
whāne he hadde tolde hem alle
pese yingis: he sente hem i to iop
pe: & ou ye dāie supuge while þei
maden iourney: & neride to ye
citee: petre wente up i ye hest
place of ye hous to þie Abonte
ye liste our: & whāne he was
hūgride: he wolde hane ete
but while þei made redy: a va
upsthyng of spirit feide on hi:
& he say henene opened: & a vel
cel comynge doū. as a greet she
et wip foure corneris to be lette
doū fro henene i to erpe: i which
werē alle foure footid beestis.
& crepyuge of ye erpe: & vola
tils of heue: & a vois was ma
ad to hi. rise þou petre & cle &
ete: & petre seide. lord forbede:
for y ueh ete ouy comyn ping &
vudeen: & eft ye seconde tyme
ye vois was maad to hi. yat
ping yat god hay cleid: seie þ^r
not vudeone: & þis yng was
doon bi pries: & anoon ye vessel
was velleyned azen i to henene:
& while yat petre dontide wip
ine hi self what ye vision was
yat he say: lo ye me yat werē
sent fro cornely. soute ye hous
of symonit & stoodē at ye zate

And whanne þei hadden clep
 id: þei afiden if symon þat
 is named petre hadde þe he
 rboze: & while petre pouzte
 ou þe vision: þe spirit seide
 to hi: lo þre men seke þee: þ
 for rise þou & go doū: & go w
 hem: & poute þou no þing for
 y sente hem: & petre cam doū
 to þe mē: & seide: lo y am wh
 om ze seken: what is þe cause:
 for which ze ben come: & þei
 seiden: cornely þe centurien
 aunst mā & dreding god. And
 hap good wituelunge of alle
 þe folk of ierūsalē: toke answer
 of an hooly angel to clepe þee
 i to his hous & to heere word
 is of þee: þfor he ledde hem
 yne: & restepuede i herboze:
 & þat upst þei dwellidē wip
 hi: & in þe dāye synge he ro
 os & wente fory wip hem: &
 si of þe briþen folowede hi
 fro ioppe: þat þei ben witne
 ssis to petre: & þe opir dāie
 he entride i to cesarie: & corne
 lye abood hē: wip his cosyn
 & necessarie freedis þat we
 ren clepid to gidir: & it was
 doon whanne petre was come
 yne: corneliē cam metinge
 hi: & felle doū at his feet: &
 worshipide hi: but petre rep
 side hi: & seide: a rþle þ: also

y my self am a man as þou: &
 he spak wip hi & wente yne & to
 ond many þt weren come to
 gidir: & he seide to hem: ze wite
 hou abhominable it is to aenwe
 to be ioynd: & to come to an a
 lien: but god sthewide to me
 þat no mā seie amā comyn &
 vndeene: for which þing y ca
 m. whanne y was clepid: wip
 out doutig: þfor y aze þou: for
 what cause han ze clepid me:
 & corneliē seide: to dāie foure
 dāie i to vis our y was þynge
 & fastinge i þe nyȝt our i nyȝ
 lions: & lo amā stood bifor me
 i a whyte dōp: & seide corneliē
 þi þier herd: & þi almesdedis
 ben i nyȝt i þe list of god:
 þfor sende þou i to ioppe: & clepe
 symon þat is named petre:
 þat is vis i herbozid i þe hous
 of symon corionr bi sidis þe
 see: vis whanne he shal come:
 shal speke to þee: þfor anon
 y sente to þee: & þou dedist wel
 i comynge to us: now þfor
 we alle ben þsent i þi list to
 here þe wordis what en ben
 þsent comandid to þe of þe
 lord: & petre openyde his m
 ouȝ: & seide: i treuþe y hane
 fōndou: þat god is not acceþ
 tor of persoones: but i eche
 folk he þat dredy god. And

Worship & tribuacione: is accept
to hi: god sente a word to pe
children of israel: the wige
pees bi ihu crist: pis is lord of
alle thing: ze witte pe word.
pat is maad poron al indee.
& bigan at galile. aftir pe bap
tism pat ison schide: ihu of
nazareth: hou god auoyntide
hi wip pe hooly goost & vntu
which passide forp i doyng
wel: & heelpunge alle me owt
sid of pe deuel: for god was
wip hi: & we be witnessis of
alle thing: which he dide
i pe citi-eyre of ierusalem and of
ierusalem. whi pei clowen han
gyng i a tre: & god reiside
pis i pe pryncipale dape: & zaf
hi to be maad knowa: not
to alle puple: but to witu
is bifor ordeyned of god: to
us pat we eten & drink wip
hi: aftir pat he roos azen fro
depe: & he comaundide to us
to pche to pe puple & to witu
elle pat he it is pat is ordey
ned of god: to be surna of pe
quyk & of p. deede: to pis alle
profetis beven wituelling.
pat alle me pat bileue i hi:
shulde resceyue remission
of syn: bi his name: and
zit while pat petre spak pe
se wordis: pe hooly goost fel

de on alle pat herden pe word,
& pe feyful men of circuncision
pat camen wip petre wondri
den pat also i to nacionis pe
grace of pe hooly goost is sh
ed out: for pei herden hem
spekyng i langagis: & mag
nifyng god: pane petre an
sweride: wher ouy man may
forbede watir: pat pese be
not baptisid: pat han also re
ceyued pe hooly goost as we:
& he comaundide he to be bap
tisid: i pe name of pe lord ihu
crist: pane pei piden hi: yf he
shulde dwelle wip hem su daies
And pe apostles & pe bri
pen pat were in in
dee herden pat also
hepen men resceyueden pe
word of god: & pei glorifieden
god: but whane petre cam to ierusalem:
pei pat weren of circuncision dis
putiden azen ihu hi: & seiden
whi entridist p^r to me pat ha
nen spuce: & hast eete wip he
& petre bigan & expoundede to
hem bi ordre: & seide: y was i
pe citee of ioppe & ppede: and
y say i ranyshyng of my myn
de a vision: pat a vessel cam
donn as a greet sheete wip foure
cornes: & was sent donn fro he
nene: & it cam to me: i to whi
ch y lokyng bihel and say

C. 7.

foure footid beestis of pe erpe
 & beestis & creppinge beestis &
 volatilis of hene & y herde al
 so a vois yat seide to me petre
 ryle þ' & fle & eete but y seide
 nay lord: for comyn þing eþir
 vncleue: entride neu i to my
 mouy & pe vois answered pe
 seconde tyme fro henene: yt
 þing yt god hap cleuid: seie
 þou not vncleue: & þis was
 doon bi þre: & alle þingis
 werē relleyned aȝen i to hen
 en & lo þre mē anon stoodē
 i pe hous i which y was: And
 þei werē sen fro cesarie to me
 & pe spirit seide to me: yat y sh
 ulde go wip hem & doute no þy
 ng: þe & þese six bryȝen came
 wip me: & we entriden in to
 pe hous of pe mā: & he telde
 to us hou he sawe an aȝel i
 his hous: stouinge & seynge
 to hi: seide þ' i to iohē & clepe
 symon: þ' is named petre
 which schal speke to þee word
 is: i which þou shalt be mas
 & al þin hous: & whāne y had
 de bigynnē to speke: pe hooly
 goost felle ou hem as i to us
 i pe biggynnyng: & y bypouȝte ou
 pe word of pe lord: as he seide
 for ioun baptiside i wat: but
 ze schulē be baptisid i pe hooly
 goost: þfor ȝif god ȝaf to hem

pe same grace as to us yt bile
 ueden i pe lord ihu crist: who
 was y þat myȝte forbeede pe
 lord þat he ȝine not pe hooly go
 ost to hem yat bilenedē in pe
 name of ihu crist: whāne pete
 ring: weren herd: þei heldē
 pees: & glorifieden god & seide
 þfor also to heþene mē: god
 hap ȝoum penance to list: and
 þei yt weren statid of pe
 tribulaciōn yat was maad ou
 dur stene: walkiden fere to
 senyce: & to cyre: & to antioche
 & spoken pe word to no man:
 but to ierwis aloone: but sū of
 hem weren men of cyre &
 of cirenē: which whāne
 þei hadden entrid i to antio
 che: pe spoken to pe gresis
 & þchiden pe lord ihu: & pe ho
 ond of pe lord was wip hem:
 & myche nouȝre of mē biley
 uge was comid to pe lord: & pe
 word cam to pe eris of pe chir
 che yat was at ierlū ou pete
 ring: & þei senten barabas
 to antioche: & whāne he was
 come & seȝ pe grace of pe lord:
 he ioȝede & monestide alle mē
 to dwelle i pe lord i purpos of
 herte: for he was a good man:
 & ful of pe hooly goost and of
 fere: & myche puple was eue
 lid to pe lord: & he wente forþ

to Hjarlis: to seke Saul And
 whane he hadde found hyn:
 he ledde to antioche & al azeer
 per lynesde per i pe churche: &
 taughte myche puple: so pat pe
 distyplis weven named first
 at antioche chte me & i yese da
 ies: profetes camen on fro ie
 rusalem to antioche & oon of
 he roos up agabus bi name:
 & signefiede bi pe spirit: agre
 et hūgre to compunge i al pe
 world which hūgre was ma
 ad vndir claudis: & alle pe dis
 cyples purposide aft pat eche
 hadde: forto seende i to myni
 stie: to brisen pat dwellden
 i indee: which pūg also per
 dide: And seite it to eldre me
 n: bi pe hoondis of barna
 bas And saul

End in pe same tyme
 eronde pe king sente
 power to turmente
 sū men of pe churche: And he
 clowe bi swerd: iames pe bro
 p of idon: & he siz pat it plesi
 de to ielvis: & keste to take al
 so petir: & pe daies of yerf loo
 nes werē: & whane he hadde
 caught petir he sente hi i to pson
 & bitooke to foure quatinons
 of knyghts to kepe hi: & wolde
 aft pack bringe hi fory to pe
 puple & petre was kept in

pson vnt pter was maad of
 pe churche wipout ceessing: to
 god for hi: but whane eronde
 schulde brige hi fory: i pat nyxt
 petre was cleppunge bitwix tūwey
 knyghts: & was bound w tūwey
 cheynes: & pe keperis bifore pe
 dore kepten pe pson: & lo an an
 gel of pe lord stode up: & list
 schoon i pe pson hous: & whane
 he hadde smyte pe spde of petre:
 he reiside hi & seide: ryste pou
 swiftly: & anon pe cheynes fel
 den don fro his hoondis: & pe
 angel seide to hi: gūde pee: &
 do on yi hoondis: & he dide so: &
 he seide to hi: do aboute pee yi
 clouis: & sue me: & he zede out
 & supde hi: & he wiste not pat
 it was soy pat was doon bi pe
 angel: for he gesside hi self
 to hane seie a vision: & per pas
 side pe first & pe secōde warde
 & came to pe iren zate p ledy
 to pe citee which anon was
 openyd to hē: & per zeden out &
 came i to oo street: & anon pe
 angel passede awei fro hi: And
 petre turnede azen to hi self: &
 seide: now y woot verily pat pe
 lord sente his angel: & delyne
 ride me fro pe hoond of eronde:
 & fro pe abyding of pe puple
 of ieris: & he biheldde & cam
 to pe hous of marie modir of

al

ioon. pat is named markus:
 wher many weren gaderid to
 gidere & pynge / & whāne he
 knockide at pe dore of pe zate:
 adampsel rode bi name. come
 for to se & whāne she knelede
 pe vois of petre: for iope she
 openyde not pe zate. but ran
 yne & teelde pat petre stood
 at pe zate / & pei seide to hir pou
 maddest / but she affirmyde yt
 it was so / & pei seide it is his
 angel / but petre aboode stille
 & knockide / & whāne pei hadde
 openyd pe dore pei saien him
 & wondride & he bekenyde to
 hē wip his hoond to be stille:
 & telde hon pe lord hadde ledd
 hi out of pe pson / & he seide tel
 le ze to iames & to pe berþeu pe
 se þingis / & he zede out: And
 wente i to anop place / & whā
 ne pe daie was come: y was
 not litil troublung among
 pe knyztis. what was doon of
 petre / & whāne eronde hadde
 souzt hi & foonde not: aft pat
 he hadde maad enquerung
 of pe keper. he comaūdide
 hē to be brouzt to hi / & he cau
 don fro iudee i to cesarie: and
 dwelide per / & he was wrop
 to mē of tyre & of sydon / and
 pei of oon accord came to him
 whāne pei hadde consailid wt

blastus pat was pe kungis cha
 mberlayn pei afide pees. for
 as myche yt her citrees were
 vitailid of hi / & in adāne pat
 ordeyned. eronde was clopid
 wip kung? cloping: & latt for
 domeslūā & spak to hē / & pe pu
 ple cryede pe vois of god: &
 not of mā / & anon an angel
 of pe lord smote hi: for he hadde
 not zoue ouour to god / & he was
 wastid of wæmes & diede / & pe
 lord word of pe lord wastide: &
 was multiplied / & baruabas
 & saul turneden azen fro ierlū.
 whāne pe mynistrie was fillid:
 And token ioon pat was na
 med markus

And profetis & doctouris
 weren i pe churche pt
 was at antioche: in
 whiche baruabas & symon
 pat was clepid blac. & lucas
 cironense & manasen pt was
 pe sonkyng fere of eronde te
 trarke & saule were & whā
 ne pei mynistride to pe lord &
 fastide: pe hooly goost seide
 to hē / departe ze to me saul
 & baruabas i to pe werk to
 which y haue takn hem / þā
 ne pei fastide & prieden & leide
 hoondis ou hem & letē hem
 go / but pei weren sent of
 pe hooly goost: & wente for

to seleucia / & fro þen⁹ pei wenten
bi boot to cypre / & whāne pei cam
en to salampne: pei pchūdē þe wo
rd of god i þe synagoge of ierlme
& pei hadde also ioon i mynistrie
& whāne pei hadden walkid bi
alle þe ple to pafum: pei foundū
aman a wyrtche a false profete
a ielme to whom þe name was
bariesai pat was wip þe procon
sul sergins panle a pruden mā
pis depide barabas & poule: &
desiride to here þe word of god
but elymas witche wipstodele
for his name is espownded so:
þe souzte to turne awei þe pro
consul fro bilene. but saul whi
ch is seid also poule was fullid w
þe hooly goost: & bihelde i to hi
& seide: a pou ful of al gyle & al
falsnesse pou soue of þe denel.
pou eunipe of al rixtwisnesse:
pou leuest not to turne vpsodo
ū þe rixtful weies of þe lard: &
now lo þe hoond of þe lard is
ou pee: & pou shalt be blyud &
not seynge þe liue i to a tyme
& anoon myste & derkwesle fel
den doū ou hi: & he zede aboute
& souzte hi pat schilde zine ho
ond to hi / pāue þe proconsul.
whāne he hadde sepu þe dede:
bilenede wondrynge on þe
teching of þe lard: & whāne
fro pafū poule hadde go bi a

boot. and pei pat weren wip
hi: pei camē to pergen of pan
filie: but ioon departide fro hē:
& turnede azeu to ierlū / & pei
zedē to pergen: & camē to antio
che of perfidie / & pei entriden
i to þe synagoge i þe dāie of sa
botis: & latē / & aft⁹ þe reding of
þe salwe & of profetis þe þucis
of þe synagoge sentē to hē and
seiden / bripen i f ony word of
exortaciō to þe puple is i zon:
seie ze / & poule roos & wip hoond
baad silence: & seide / men of
israel & ze pat dreden god: here
ze god of þe puple of israel che
es oure fadris: & enhaūside þe
puple: whāne pei werē come
lyngis i þe lond of egipt: & in
an hū arme he ledde hē out of
it / & bi þe tyme of fourty zer
is. he suffride her mānes in
desert: & he destrupede seuene
folkis i þe loonde of canaan:
& bi sozt departide to hem her
loond as aftir foure hūdrid
& fifty zeeis: & aftir þese yy
ng⁹ he gaf domesme to sam
uel þe profete: & fro pat ty
me pei axidē aking: & god
gaf to hem saul þe sone of
cys: aman of þe lynage of
benāmin. bi fourty zeeis.
& whāne he was doon awei:
he reyside to hē damp king.

to whom he bare witness
 & seide y haue found damp
 ye sone of iesse. And after
 my herte: which shal do
 al my willis of whos seed
 bi ye biheest god hay led
 out to israel a sauyour ihu.
 whane ioun pchide bifor
 ye face of his comyng ye
 baptym of penaunce to alle
 ye puple of israel: but wh
 ane ioun fillide his cours:
 he seide y am not he: who
 ze demē me to be: but lo he
 comey after me. & y am
 not wæpi to doon of ye sh
 oon of his feet: bryen &
 sones of ye kynde of abra
 ham. & whiche yt i zou dre
 den god: to zou ye word
 of helpe is sent: for ye yt
 dwellidē at ierlū & pūcis
 of it. pat knewē not yis
 ihu & ye voyces of profee
 tis. pat by eny labot ven
 red: demyde & fillidē. And
 yei foundē i hym no cause
 of deey: & azide of pilat.
 pat yei shuldē sle hi: And
 whane yei hadde endid al
 le yingis pat werē writū
 of hi. yei tokū hi doū of
 ye tree. & leyden hym in a
 grane: & god reyside hi fro
 deey i ye priddē daie: which

was seyn bi many daies. to
 he pat weiten up to gidir wh
 hi fro galilee i to ierlū whi
 ch ben til now had witness
 to ye puple: & we schewen to
 zou ye biheest pat was ma
 ad to oure fadir: for god hay
 fulfild yis to her sou. & azen
 reyside ihu. As i ye secōde
 salme it is writū: pou art
 my sone to daie y bigate pee:
 & he yt azenreyside hi fro deey.
 pat he shuldē turne azen in
 to corrupciō. seide yus: for y
 shal zine to zou ye hooly tre
 we yingis of damp: & yefar
 & ou an opir side he seip: pou
 shalt not zine yin hooly to se
 corrupciō: but damp in his
 genaciō. whane he hadde
 inpystride to ye wille of god:
 diede: & was leyd wip his fa
 dres: & lay corrupciō: but he
 whō god reyside fro deey. say
 not corrupciō: yfor bryen be
 it kuowū to zou. pat bi hym
 remission of syn is tel to
 zou. fro alle syn. of whiche
 ze myzte not be iustificid i ye
 laue of moyses: in yis ech
 mā pat bileney: is iustificid
 yfor se ze pat it come not to
 zou pat is bifor seid in ye pro
 feetis: ze dispiseris se ze and
 wondre ze & be ze statid abro

od: for þe worde awerk i zonne
daies: awerk þat ze schulen
not bilene: if ouy man schal
telle it to zou: & whāne þei ze
den out: þei priede þt i þe sabot
suyuge þei schulde speke to hē
þese wordis: & whāne þe syna
goge was left: many of ieiws
is & of comelyngis wæschpi
uge god sueden þoul & barna
bas: þat spaken & counselden
hem: þat þei schulde dwelle i
þe grace of god: & i þe sabot
suyuge. Almeist al þe citee cam
to gidir: to here þe word of
god: & ieiws sien þe puple: &
werē fillid wip enye: & azen
seiden þese þing: þat werē
leid of þoul: & blasfemyden
þāne þoul & barnabas stidfa
stly seide to zou it bihofte first
to speke þe word: but for ze
putte it a wey: & han deued
zou unwarpi to enlastinge li
f: lo we turnen to hepe me
for so þe lord comandide us: þ
hane sette þee i to lýt to hepe
me: þt þou be i to helpe to þe
vtimest of erpe: & hepen men
herde: & ioyede & glazifiden
þe word of þe lord: & bylenede
as many as weren bifor ord
erned to enlastinge lif: & þe
word of þe lord was couu bi
al þe citre: but þe ieiws stiri

den religious wyimen & ouest:
& þe wæpdiest me of þe citee:
& sturide persecucion azenus
þoul & barnabas & drpuē hem
out of her citreys: & þei scho
ken a wey i to hem þe dofte of
her feet: & came to þoupe: &
þe distipulis werē fillid wip i
þe and þe hooly goost

But it lifelle at þoupe.
þat þei entride to gi
dir: i to þe synagoge
of ieiws & spaken: so þt ful
greet multitude of ieiws &
greekis bilenede: but þe ieiws
is þat werē unbileueful: rei
siden persecucion & sturiden
to wraþpe þe souls of hepe
me azen: þe bripen: but þe
lord 3af soone pees: þfor þei
dwelide myche tyme & diden
tristly i þe lord: beringe wit
uelling to þe word of his gōt.
þingge signes & wondris to
be maad bi þe hoondis of hē:
but þe multitude of þe citee
was departid: & si werē w
þe ieiws: & si wip þe apostlis:
but whan þ was maad an a
sante of þe hepen men and
þe ieiws wip her þucis to tor
mēten & to stone hem: þei un
dirstode & fledde to gidir to
þe citees of licionye & listris
& derben & in to al þe citre

C. xiiij.

abonte. And þei p̄chiden þere
 þe gospel. & alle þe multitude wa
 s moned to gidn i þe techyng
 of hē. þoult & barnabas dwelte
 at listris. & amā at listris was
 lyk i þe feet. & hadde lēte crok
 id fro his modris wombe. Wh
 ch uen hadde goen. þis herde
 poule spekunge. & poule biheld
 hi. & Of þat he hadde seip þat
 he schulde be maad laaf. &
 seide wiþ a greet vois. ryle
 þ' up ryt ou þi feet. & he larp
 de & walkide. & þe puple whā
 ne þei hadde seyn þat þ' poult
 dide. reride her vois i licaou
 tinge & seiden. goddis maad
 lyk to mē ben comū don to us.
 & þei depide barnabas mibit
 & poult mīrp. for he was le
 dere of þe word. & þe preeft
 of mibit. þ' was bifor þe citee.
 bronste boolis & crownes bi
 for þe zatis wiþ pupils. and
 wolde hane maad sacrifice.
 & whāne þe apostlis barna
 bas & poult herden þis. þei tōw
 te her cootis. & þei skipte ont
 among þe puple. & cride and
 seiden. men what doen ze þis
 þing. & we ben deedly mē lyk
 zoun. & thewen to zoun. þat ze
 ben cōuertid fro þese veyn þi
 ngis. to þe luyng god. þat
 maade henene & erpe & þe see

and al þingis þat ben in hem.
 which i genaciōis passid. luf
 fride alle folkis to gon i to her
 owne weies. & zit he lefte not
 hi luf wiþout witnesung in
 weldoyng. for he zaf reyns
 fro henē. & tymes beringe fr
 uyt. & fulfilde zoure hertis
 wiþ meete & gladnesse. & þei
 seiyuge þese þingis. vneyis
 swageden þe puple þat þei of
 friden uot to hem. but sū iē
 wis camē on fro antioche &
 pconye. & cōseilde þe puple
 & stoupe poult. & drowe out
 of þe citee. & gesliden þat he
 was deed. but whāne discipulis
 werē comū abonte hi. he roos
 & wente i to þe citee. & i þe dai
 cūng. he wente for wiþ bar
 nabas i to derben. & whāne
 þei hadden p̄chid to þe ilke citee.
 & tanzte many. þei turnede
 azen to listris & pconye and to
 antioche. cōfermyuge þe sou
 lis of discipulis & monestige. þt
 þei schulde dwelle i feip. and
 seiden. þat bi many tribulaci
 ois. it bihouey us to entre i
 to þe kyngdom of heuenes. &
 whāne þei hadde ordeyned p̄st
 es to hē bi alle citees. & had
 den p̄ied wiþ fastings. þei
 brtoken hem to þe lord i whō
 þei bilenede. & þei passide per

sidie. and camen to paulus. & per waken pe word of pe lord i pergen. & camen don in to ytalie & fro þen⁹ per wente bi bo ot to antioche: fro whē⁹ per weren takn to pe grace of god i pe werk pat per fillide and whāne per werē comen & hadd en gaderid pe chirche: per teldē hon greet yngis god dide wip hem. & þt he hadde openpde to heven men pe dore of fey and per dweliden not a littil tyn e wip pe discipulis

And summe camen don fro indee. & tanzte bri pen; pat but ze ben circūsidid aft^r pe lawe of moy ses: ze mon not be maad last. þæt whāne þ was maad not alitil distencion to poul & bar nabas azen⁹ hē: per ordepuede pat poul & barnabas. & summe opir of hem shuldē go up to pe apo stlis & pftid i ierlū on p^r questi on: & so per weren led forp of pe chirche: & passiden bi fenice and samarie: & per telden pe consaci on of heven men: & per maden greet ioye to alle pe bripen: & whāne per camen to ierlū: per werē resseyued of pe chirche & of pe apostlis & of pe elder mē. & telden hon greet yngis god dide wip hem: but sinne of pe

erise of farisees pat bileuede: rylen up & seide. pat it bihoney hem to be circūsidid: & to coma nide to kepe also pe lawe of moyses: & pe apostlis & elder men camen to gidir: toke of p^ris word: & whāne þ was maad agreeet sekung here of: petir roos and seide to hem: bripen ze witen. pat of elde dapes i zon: god che se bi my moup heven to here pe word of pe gospel & to bilene: & god pat knewe hertis bare wit nelling: & zaf to hem pe hooly goost as also to us: & no yng di nside bitwix us & hem: & cleusi de pe hertis of hem bi fey: now pāne what tempten ze god. to putte azok on pe necke of pe discipulis: which ney we neper oure fadris mytē here: but bi grace of oure lord ihū crist. we bileuē to be saned: as also per: & alle pe multitude helde pees: & herden barnaban & poul. tel lyuge hon greet signes & wond ris god dide bi hem i hevene mē. & aft^r pat per helden pees: ian es answeride & seide: bripen here ze me: symonit tælde hon god visitide first to take of he vene mē a puple to his name: & pe lord wordis of profeetis accorden to hi: as it is writū aft^r p^ris p shal turne azen. &

bielde pe tabernacle of dauid
 pat felde don: & y schal bilde aze
 u pe cast don pingis of it: and y
 schal reyse it: yt op me seke ye
 lord: & alle folkis on whiche my
 name is clepid to helpe: pe lord
 doyng pis ying seip fro pe worlde
 pe werk of pe lord is knowun
 to pe lord for which ying y de
 me hem pat of hepe me be con
 uirtid to god: to be not disceid
 but to wryte to he: pat pei abste
 pue he fro defoulingis of man
 metis: & fro fornygacioun and
 stranglid yingis & blood: for mo
 yles of elde tynes: hay in alle
 citees: hem pat pcheu hi i syna
 gogis: wher bi eche sabot he
 is red: pane it pleside to pe apo
 stles & to pe eldre me wip alle pe
 churche: to chese me of he: And
 sende to antiochie wip poul &
 barnabas: andas pat was na
 myd bar sabas: & silas pe firste
 men among brypen & wroten
 bi pe hoondis of he: apostilis &
 eldre brypen to he pat be at an
 tioche & surie & silice: brypen of
 hepe me: gretunge for we her
 de pat summe wente out fro us:
 & troubaide you wip wordis and
 turneden vpsodon youre soulis
 to whiche me we comaundiden
 not: it pleside to us gaderid in
 to oon: to chese me & sende to

you wip oure moost deuelhipe
 barnabas & poul: me pat zane
 her lyng: for pe name of oure
 lord ihu crist: pfor we senten in
 das & silas: & pei schule telle pe
 same yingis to you bi wordis:
 for it is seyn to pe hooly goost &
 to us to putte to you no ying
 more of charge pan pese nece
 ful yingis: pat ze abstepe you
 fro pe offrid yingis of manne
 tis: & blood stranglid & fornyga
 cioun: fro whiche ze kepinge you:
 schule do wel: fare ze wel: perfor
 pei were let go & came don to an
 tioche: & whane pe multitude
 was gaderid: pei token pe epist
 le: whiche whane pei hadden red:
 pei ioyden on pe confort & undas
 & silas: & pei for pei were profe
 tis: confortide brypen & cōform
 eden wip ful many wordis: but
 after yt pei hadden be yere alit
 til while: pei were let to go of
 brypen wip pees to hem pat had
 den sent hem: but it was seyn
 to silas: to dwelle pe & undas
 wente aloone to ierlun & poul &
 barnabas dwelte at antioche:
 techinge & pchinge pe word of
 pe lord: wip op manye: but aft
 summe daies: poul seide to barna
 bas: turne we azen & visite bry
 pen bi alle citees i whiche we
 hau pchid pe word of pe lord:

hou pei han hem and barnabas
wolde take wip hi toon: þat was
named markus but poul prede
hi: þat he þat departide fro hem
fro panfilie: & wente not wip he
in to pe werk: schilde not be reſte
pued: & diſſuſion was maad: ſo
þat pei departiden at wynn: &
barnabas took mark: & cam bi
boot to cypre: & poul chees ſylas
& wente fory fro pe briſen: &
was bitakun to pe grage of god:
& he wente bi ſirye & cilice: and
confermyde pe church: & ma
nunge to kepe pe heeſtis of a
poſtilis and elder men

And he cam in to derb
en & liſtrun: and lo
a diſciple was peer bi
name tymothee pe ſone of aie
weſſe: & of pe fadir heye
& briſen þat weren i liſtris
& pconye: zeldide good witnel
ſing to hi: & poul wolde þat vis
ma ſchilde go fory wip hym:
& he took & circūſidide hi: for
iewis þat weren i pe plas
for alle wiſten: þat his fadir
was hepen: whane pei paſſi
den bi citees: pei bitoken to
he to kepe pe techingis þat we
ren demyd of apoſtilis & elder
me þat weren at ierlun: and
pe churchis weren confermed
i fey & encreſede in noubre

echē daie: and pei paſſiden
frigie & pe citre of galathie:
& weren forbedun of pe hooly
goost to ſpeke pe word of god
i alie: & whane pei came in to
myſie: pei aſſide to go i to bi
thrype: & pe ſpirit of ihu ſuf
fride not he: but whane pei
haddē paſſid bi myſie: pei
came don to troade: & a viſion
bi nyzt: was ſcheuid to poul:
but amon of macidone: þat
ſtoode prede hi & ſeide: go þou
i to macidone & helde helpe
us: & as he hadde ſay pe viſi
on: anon we ſoughten to go
fory i to macidone: & weren
maad certeyn þat god hadde
depid us to þeche to he: & we ze
den bi ſhip ſhip fro troade
& camen to ſamatrachia wip
ſtreit cours: & pe daie ſynge
to neapolis: & fro pen to ſilip
plis: þat is pe firſte part of
macedone: pe citee coloupe
& weren in yis citee ſume daies:
& weren ſpake to gidir: and
i pe daie of ſabotis: we we
tefay wipout pe zate biſidis
pe flood wher pier ſemyd to
be: & we ſaten & ſpaken to
wymen þat camen to gidir:
& a woma lidda bi name a
purpurelle of pe citee of tis
tirens: wipſynge god

herde / whos herte ye lord openy
de: to zine tents to pese pingis.
pat weren scid of poul & whane
sche was baptisid & hir hous.
sche pide & seide if ze han demyd
pat y am feipful to ye lord: entre
ze i to my hous & dwelle & sche
costreynede us & it was doon
whane we zeden to pier: pat a
dampsel pat hadde a spirt of
opynuacion mette us: which
zaf greet wyngyng to her lordis
i opynyng pis suede poul & us.
& criede & seide pese me ven ser
uantis of ye hy god: pat telle
to zou ye weie of helpe & pis
sche dide i many daies & poul
sorewode & turnede: & seide to
ye spir it y comaunde yee in ye
uame of ihu crist pat pou go
out of hir & he wente out in
ye same our & ye lordis of hir
sizen pat ye hoope of her wy
nyng wente aweye: & pei to
ken poul & silas & ledden i to
ye doom place to ye pucis &
pei bronzte he to ye magistra
tis: & seide pese me distruble
oure citee for pei ven ierwis.
& sche we acuston which it is
not leueful to us to resseyne
ney do: sipeu we ven rouay
us & ye puple & magistratis
runnen azeu? hem: & whane
pei hadden tozent ye cootis

of hem. pei comaundiden hem
to be betu wip zerdis & whane
pei hadde zonu to he many woi
dis: pei senten hem i to pson &
comaundide to ye keperis: yt he
schulde kepe he diligently & wha
ne he hadde takeliche apcept. he
putte he in to ye puer pson and
streynede ye feet of he i atre &
at mydnyzt poul & silas wursch
piden & heriden god: & pei pat
weren i kepyng. herden hem
& suddenly agreeet er pe monyng
was maad: so pat ye foundeme
tis of ye pson were moned &
anoon alle ye dozis were open
ed: & ye boondis of alle weren
lousid & ye kepere of ye pson
was awaki wakid. & sy pe zatis
of ye pson opened: And wip a
swerd drawu out he wolde
haue slaue hi self. & gesside yt
pe me pat weren bouidon had
den fled burt poul cryede wt
greet voice & seide do pou no
harm to yi self: for alle we be
here & he azide lizt & entride:
& tremblide & felle don to poule
& to silas at her feet. And he
bronzte hem wipout fory: &
seide lordis what bihouey
me to do: yt y be maad saaf:
& pei seide bilene pou i ye lord
ihu: & schalt be saaf & ym
hous & pei spaken to hi pe

Word of pe lord: Wy alle pat
 weren i his hous & he tooke
 hem i pe ilk our of pe nyxt: &
 wasschide her woundis & he
 was baptisid: & al his hous
 anon & whane he hadde led
 hem i to his hous: he settide
 to hem a board: & he was glad
 wy al his hous: & bileuþe
 to god: & whane day was co
 me: pe magistratis seuten
 cathepollis & seide delyuere
 þ þo me & pe þ keþere of pe þ
 son telde pese wordis to poull:
 pat pe magistratis han sent
 yt ze be delyuied now perfor
 go ze out: & go ze i pees and
 poull seide to hem þei seuten
 us me of rouie i to þson pat
 were betu opynly & vudap
 nyd & now þuely þei bringe
 us out: not so but come þei:
 hem self & delyue us out &

den þ pe cathepollis teel
 den pese wordis to pe magist
 ratis: & þei dreddē: for þei her
 dē yt þei were romayus and
 þei came & biledide hem and
 þei brouȝte hem out of pe ci
 tee & þei zeden out of pe þson:
 & entride to lidie & whane þei
 sūe brye: þei cōfortide hē & zede

And whane þei **C**rey
 hadde passid bi amfi
 polis & appolonye: þei

& þide yt þei schilden go out

auen to the solouyk: where
 was a synagoge of ierwis &
 bi custom poull entride to hē:
 & bi þre sabotis he declaride
 to hē of scripturis & oþerwys
 & schewide pat it bihofte cōt
 to suffre: & vise azen fro deap
 & yt þis is ihc cōt: whom y telle
 to þou & sūme of hē bileueden:
 & were ioyued to poull & to silas
 & agreeet multitude of heþen
 me wifshipide god: & noble
 wyuen not afeire but pe
 ierwis hadden euue & token
 of pe comyn puple sūme yuel
 me & whane þei hadde maad
 acūpany þei monede pe citee
 & þei came to iasonis hous &
 souȝte hem to bryng forþ am
 ong pe puple & whane þei
 fōiden hem not þei drowen
 iason & sūme bryen to pe þu
 cis of pe citee & cryden yt pese
 it ben pat monē pe world: &
 hīdū þei came: which iason
 resseyuede & pese alle doen
 azen pe maīdemētis of pe
 emperour: & þei seieu yt ihu
 is an oþ king & þei monede
 pe puple & pe þucis of pe citee
 herige pese yung: & whane
 satisfaccōn was takū of iason:
 & of oþ þei leten poull & silas
 go: & whane þei came þidū
 anon by nyxt bryen leten

The Actes
silas go in to beroan & whan
he sei canie pidiu pei eutride
i to pe synagoge of pe ierusalem
but pese werē pe worpier of
hē pat bē at the salonyk whid
relleynedē pe word wip al de
sire: ech dāie sekinge skriptur
is: if pese pingis haddē hem
so & many of hē bileueden
& of hē wīmen ouest & me
not afeue: but whāne pe ie
wis i the salonyk haddē kno
we: pat also at bero: pe word
of god was pchid of poull: pei
canie pidiu monyge & distri
bute pe multituē: & vo anoo
bripen delynedē poull: pat he
shulde go to pe see: but silas
& tymothe dwelten pere & pei
pat leddē fory poull: leddē hi
to atenes: & whāne pei haddē
take amandemēt of hi to silas
& to tymothe: pat ful hyzingly
pei shulde come to hi: pei wē
ten fory: & while poull abood
hem at atenes: his spirit w
as moued i hi: for he saw pe a
tee zoni to ydolatrie: yfor he
disputide i pe synagoge wip
pe ierwis & wip mē pat wir
shipidē god & in pe doorn pla
ce bi alle dāies to hem pat
herdē: & sūme epucureis and
stouens & filofis disputide
wip hi & sūme seide: what

wole yis sowerē of wordis
seie & ope seide he seiuey to be
a teller of newe fendis: for
he telde to hē ihu & pe azen
singe: & pei token & leddeu hi
to ariopage & seide mowū we
wite what is yis newe doctry
ne pat is seid of pee: for you
bryngist yne sūme newe pīg
to oure eeris: yfor we wolen
wite: what pe & pingis wole
be: for alle mē of atenes and
conlyngis herbozid zane tent
to noon oʷ ping: but eʷ to seie
eʷ to here sū newe ping: & poull
stood i pe myddil of ariopage
& seide: men of atenes bi alle
pingis y se you as veyn wir
shiperis: for y passide & sū
zoure maumetis: & found an
auter i which was writū to
pe vuknowū god: pfor whidhe
ping ye vuknowyngē wirshi
pen: yis ping y alhe vede
is to you: god pat made pe
world: & alle pingis pat ben in
it: yis for he is lord of heuē
& of erpe: dwellip not i tēplis
maad wip hoond: ney is wir
shipid bi mān: hoondis ney
hay nede of ony ping: for he
ziney lif to alle mē: & bry
nge & alle pingis & maad of
oon alle pe kynde of mē to
enhabite on al pe face of pe erpe.

deturynge tyues ordeyned.
 & tyues of ye dwelling of he
 to seke god: if parauecture pei
 feelen hem hi eper fynden: po
 in he be not fer fro eche of you
 for i him we lyue & moue & be
 as also summe of youre poetis
 seide & we be also ye kynde of
 hi for siben we beu ye kynde
 of god: we schule not deme pat
 godly ying is lyk gold & silu
 er stoon: er to grauyng of cra
 ft & pouzt of ma: for god dispi
 sye ye tyues of yis vnkynge:
 & now schewy to me: pat alle
 eny where dou penance: for pt
 he hay ordeyned a day: i which
 he schal deme ye world i eqny
 te: i amon i which he ordeyne
 de & af fer to alle me: & reu
 de hi fro deep: & whane pei ha
 dden herd ye azenrlyng of de
 ed me: summe stornede: & summe
 seiden: we schule ye eft of yis
 ying: so poul wente out of ye
 nyddil of he: but summe drou
 en to hi: & bileneden among
 which dynyse ariopagite w
 as and a wōman bi name
 damaris: & of me wip hem

Fur pees yingis poul
 zede out of atenes:
 and come to corinth
 ie and he foonde amon a wō
 aquyla bi name of poute bi

kynde: pat late came fro italie
 & prischalle his wif: for pat
 claudius comāndide alle ieris
 to ye departe fro romie: and
 he cam to he: & for he was of
 ye same craft: he dwellide
 wip he & wrouzte: & pe werē
 of roop makeris craft: & he
 dispytide in ye synagoge
 bi eche sabot puttyge ye na
 me of ye lord ihu: & he counseli
 de ieris & grekis: & whane
 silas & tymothe came fro ma
 cydoupe: poul 3af bysnesse
 to ye word: & witueffide to ye
 ieris: pat ihu is cft: but whā
 ne pei azenseide & blassemede:
 he sthoke awei his clopis and
 seide to he: youre blood be on
 youre heed: y schal be clene
 fro hem: for y schal go to he
 pen me: & he passide fro ye
 nes: & entride i to ye hous
 of amst mā tite bi name pt
 wazschypide god whos hous
 was ioynd to ye synagoge:
 & crispe puce of ye synagoge:
 bilenede to ye lord wip al his
 hous: & many of ye corinthi
 es herdē & bilenedē: & werē
 ctenedē: & ye lord seide by
 upst to poul bi a vision: nylle
 you drede: but speke & be
 not stille: for y am wip pee:
 & no mā schal be putt to pee

Among

to noye pec: for myche puple is to
me i pis citee: & he dwellede pere
myer & his monyys techynge am
ong hem pe word of god: but
whane gallion was procolul
of achane: ierwis risen up wip
oo wille azen? poul: & ledde
hi to pe doom & seide: azen? pe
lawe: pis counsell me to wor
shipe god: & whane poul bigan
to opene his mouny: gallion
seide to pe ierwis if pere wer
ony wickid ping of enel tres
pas se ierwis: rythly y shulde
suffre you: but if questiois be
of pe word & of names of your
lawe: bisee you sett / y wole
not be domesman of pese py
nyis: & he droof he fro pe
doom place: & alle tokē softe
nes puce of pe synagoge: And
suote hi bifor pe doom place:
& no ping of pese was to char
ge to gallion: & whane poul
hadde abidū many daies: he
seide fare wel to bryen and
bi boot cam to sirye: & pristalle
& aquila camen wip hi whiche
hadden chippid his heed i tencris
for he hadde a now: & he cam
to effolpe & pere he lefte he:
& he zede yu to pe synagoge:
& dispytude wip ierwis: And
whane per pīdē pat he shul
de dwelle moze tyme: he con

sentide not: but he made fare
wel & seide: eft y shal turne
azen to you if god wole: & he
wente fory fro effolpe: & he cam
don to cesarie: & he zede up &
grette pe chirche & cam don
to antioche: & whane he hadde
dwelled pere lū what of tyme:
he wente fory walkynge by
rewe pæon pe cūtreys of gala
thie: & frigie: & cōfermyde alle
pe disciplis: but aien apollo
bi name: aman of alisandre
of kynde amā eloquent cam to
ephesye: & he was myxti i scrip
turis: pis man was taugt pe
weie of pe lord: & was feruet
i spirit & spak: & taugte dyspyt
tly po pyngis pat werē of ihu:
& knew oonly pe baptym of
ioou: & pis man bigan to do
tristly i pe synagoge: whom
whane pīstalle & aquila herdē:
per tokē hi & moze diligently
expolynedē to hi pe weie of
pe lord: & whane he wolde go
to acme: bryen excitidē & wro
tē to pe disciplis: pī per shulde
resseyne hi: which whane he
cā: & af myche to hē pt bilenedē:
for he greetly enīcā ierwis: & schew
de opply bi scripturis pī ihu is cīt
And it befelle whane
apollo was at cōintlye:
pat poul whane he

hadde go þe hyer coostis he
cam to efesie & foond sū of dis-
ciples & he seide to hē / wher
ze þat bileue han resseyued
þe hooly goost / & þei seiden to
hi / but neþ we han herd: if
þe hooly goost is / & he seide /
þfor i what þing ben ze bapti-
zid / & þei seide / in þe bapty-
m of ioon / & þoul seide / ioon bap-
tizide þe puple i bapty-
m of penance: & tauzte þt þei schulde
bileue in hy-
m / þat was to com-
punge aft̃r hē: þt is i ihu / whā
ne þei herden þese þingz: þei
werē baptizid i þe name of
þe lord ihu / & whāne þoul ha-
dde leyd on hem his hoondis:
þe hooly goost cam i hem: &
þei spaken wip langagis and
profeciedē / & alle werē almost
twelue mē & he zede i to þe
synagoge & spak wip t̃st pre-
moneris disputunge & t̃t̃e-
nge of þe kyngdome of god /
but whāne sūme weren
hardid & bileuedē not & cur-
siden þe weie of þe lord bi-
for þe multitude: he zede a-
wey fro hem & departide
þe disciples / & dispartide i þe
stole of ampty mā eche da-
ie / þis was don bi twelue
zeis / so þt alle þt dweliden i
asie herdē þe word of þe lord.

iewis and hepen men / And god
dide vt̃ues not smale bi þe ho-
ond of þoul: so þat on lyk mē
þe iudaries werē born fro
his bodie / & seeknessis depar-
tiden fro hē: & wickid spiri-
tis wentē out / but also sūme
of þe iewis exaltis zeden a-
boute & assaiden to clepe þe
name of þe lord ihu t̃st: ou hē
þat hadde þnel spiritis & seide /
þ cōmre 3on bi ihu whō þoul
pchip / & þere werē senene so-
nes of aielwe stene aþuce
of þ̃stis: þt didē þis þing /
but þe þnel spirit answerde:
& seide to hē / y knowe ihu &
y knowe þoul: but who ben
ze: & þe mā in which was þe
wæste denel: lippide ou hē.
& hadde victorie of hope and
was strong azen hem: þt
þei nakid & woundid fledde
aþey fro þt hous / & þis þy-
ng was maad knowū: to alle
iewis & to hepen men: þt dwe-
ledē at effesi / & dreede felle
don ou hē alle: & þei magni-
fide þe name of þe lord ihu /
& many wē bileuedē & camē
knowlechinge & tellynge her
dedis / & many of hē þt suedē
curious þingis: bronzte to
gidir bookis & brēnedē hem
bifor alle mē / & whāne þe

pryces of þo weren acouñtid: þei
 foundū money of fyfty thousand
 pens so strongly þe word of
 god weride & was cōfertyd
 & whāne þese þyngis werē fil
 lid: þoul purposide i spirit
 aft̃r þat macedonpe was pas
 sid & acrie to go to ierlū and
 seide for aft̃r þt y schal be
 pere: it bihoney me to se also
 rome & he sente i to macedonpe
 t̃beyne mē þt ministriden to
 hi tymothe & craste: & he dwel
 lide for atyme i alie & agreeet
 troublþng was maad in þat
 daie: of þe theie of þe lord for
 amā demetrie bi name a wor
 dhere i silū: makide silū hous
 is to dyane & 3af to crafty
 mē mych wyuþng: which he
 clepide to gidir hem þat we
 ren siþe man werkmen: &
 seide mē 3e witē: þt of þis
 craft wyuþng is to us: &
 3e seen & heren þat þis þoul
 counseilip & turney away up
 the puple not oonly of efesie.
 but almost of al alie & seip
 þt þei bē not goddis þat hē
 maad wip hoondis: & not
 oonly þis part schal be in
 perel to us to come i to re
 preef: but also þe tempil
 of þe greet dyau schal be a
 couñtid i to nouxt: 3he and þe

maie ste of hir schal bigyne
 to be distrupd: Whō al alie &
 þe world wur schipry whāne
 þese þyngis werē herd: þei
 werē fillid wip ire & crydē
 & seide: grete is þe dian of
 effesians: & þe citee was fillid
 wip cōfusiōn: & þei maden an
 a sant wip oon wille i to þe tea
 tre & tooken gayns & aristark
 mē of macedonpe felawes
 of þoul: & whāne þoul wolde
 haue entrid i to þe puple þe
 disciplis suffridē not: & also
 lū of þe pulis of alie þt werē
 his freendis: sente to hi and
 pūde þt he schulde not 3ine
 hi self i to þe teatre: & opere
 mē cride opir þyng: for þe
 chirche was cōfusiō: & many
 wiste not for what cause þei
 werē come to gidir: but of
 þe puple þei drowen away
 oon alisandre while ierlū
 puttide him forþ & alisandre
 afide wip his hoond silence:
 & wolde zelde areson to þe pn
 ple: & as þei knewen þat he
 was ariey: oo vois of alle
 mē was maad cryuge as
 bi t̃beyn ouris greet dyau
 of effesians: & whāne þe st̃be
 hadde ceallide þe puple: he
 seide mē of effesie what
 ma is he þat knowip not

pat pe cite of effesians is pe
wischipere of grette dyan
f of pe child of iubit pfor
whane it may not be azen
leid to yese yingis: it bihoney
zon to be ceellid f to do no y
ng folily for ze han brougt pe
se me neper sacrilegeris: nep
blasfemyge zour goddesse p
it demetrie f pe werk me p
ben wip hi: han canse azen
ony ma: pere hen courtis of
doomes f ingis: accusen pei
eche oyr: it ze seken oust of
ouy op ying: it may be allo
plid i pe lawful churche for
whi we be in perel to be rep
uyd of pis dayes dissencion:
sipeu no ma is giltty of whi
we mon zelde reson of pis
reynug to gidir f whane
he hadde leid pis ying he le
te pe puple go

And aftir pe noyle
ceellide: pouil clepi
de pe disciplis f mo
nestide hem: f seide far wel
f he wente fory to go i to ma
cedouye f whane he hadde
walkid bi po coostis f hadde
monestide he bi many war
dis: he cam to greece: wher
whane he hadde be pre mo
neyis pe ieiwis leiden alpias
for hi pat was to saile in to

surpe: and he hadde conseil to
turne azen bi macedouye f
solipater of pirry borouise
folowide hi of the solowpales
astirak f lecondus f gayns
derbens f tymothe f alians
titicus f trofym: pe se for pei
wente bifore: aboden us at
troade: for we schipide aft
pe daies of perf loones fro
siliyis f came to he at troade
i fyne daies f i pe firste day
of pe woke whane we came
to breke breed: pouil disputide
wip he f schilde go fory in pe
morey: f he drow along pe
sermon til i to mydayt: f ma
ny larnis were in pe soler:
where we were gederid to gi
dir f aiong ma enticus bi na
me: satt on pe wpuidwe wha
ne he was fallen in to an heuy
sleep: while pouil disputide longe
al sleepynge he felle dou fro pe prid
de stage: f he was takn up: and
was brougt deed to whi wha
ne pouil cam dou: he lay on hyu
f bichyde f seide nyle ze be tur
blyd for his soule is i hi: and he
wente up f brak breed f oete
f spake pnowis vnto pe daie: f so
he wente fory f pei brousten
pe child alpne: f pei weren con
fortid greetly f we wente ny
i to asthyr: f schipide in to assou.

wher we dwelle
de leuene daies

to take poult fro pēnes / for so he
 hadde disposid to make iour-
 ey bi loond / & whāne he found
 us i alson: we tokē him & cam-
 en to nuntilene / & fro pēn? we
 shippidē in pe date luyngē: &
 we camē azeu⁹ chyn / & an o^y
 date we hamenpde at samū:
 & in pe date luyngē we camē
 to mylete / & poult purposide
 to shippe on to efesū: lest our
 taripng wer māad to hī in alse
 for he hyede: if it were possibul
 to hī: pat he shulde be i pe da-
 ie of pentecoste at ierlū / fro
 mylete he sente to efesū: & de-
 pide pe grettest mē of bīr pe
 of pe chyrche / & whāne pei ca-
 mē to hī & werē to gidr: he
 seide to hē / ze wite fro pe fīrste
 date i whiche p amī to alse:
 how wip you bi eche tyme y
 was seruyngē to pe lord wip
 al mekuelles & implouesse and
 teeris & tēptaciōis y^t felde
 to me: of aspiyngis of ielwis
 hon y w^t drowe not of profi-
 table yngis to you: y^t y teel-
 de not to you & tūzte you ope-
 ly & bi housis / & y witnesside
 to ielwis & to hepe mē penan-
 ce i to god: & seip i to oure lord
 ihū c^t / & now lo y am boundū
 i spirit & go i to ierlū / and y
 knowe not what yngis shu

len come to me i it: but y^t pe
 hooli goost bi alle citees withi
 ellip to me & seip / y^t boondis
 & tribulaciōis at ierlū abiden
 me / but y drede no y^t ying of pe
 se: uey y make my līf p^rouder
 pāue my sūf / so y^t y ceende my
 cour & pe mynistrē of pe word:
 which y resseyuede of pe lord ihū:
 to witnesse pe gospel of pe gra-
 ce of god / & now lo y woot pat
 ze shule no more se my face: alle
 ze bi which y passide p^rchynge
 pe kyngdom of god / wherfor
 y witnessē to you p^ris date: pat
 y am deeu of pe blood of alle
 mē / ffor y fley not awei pat y
 telde not to you al pe cōsil of
 god / take ze tēte to you & to al
 le pe flocke i which pe hooly go-
 ost hay sett you bi shoppis to ven-
 le pe chyrche of god: which he
 purchaside wip his blood / y
 woot pat aftir my departing
 ranyngē wolnes shule entre
 i to you & spare not pe flock / &
 mē spekinge shrewid yngis
 shule vyle of you self: pat pei
 ledē awei distipulis aftir hem
 for which ying wake ze holdy-
 nge i mynde: pat bi prezeer-
 nyzt & day y ceesside not wip
 teeris monestinge ech of you &
 now y bitake you to god & to pe
 word of his grace: y^t is myti

to edifie & zine eritage in alle
 pat ben maad hooly & of no
 ma y conceyde silu & gold eper
 dop as you self wite for to po
 pingis pat were needful to
 me & to yese pat ben wip me:
 yese hoondis in ymistridd: alle
 yese yingis y sthe wide to you:
 for so it bihouey men tranely
 uge to resseyne syk me: And
 to hane mynde of ye word of
 ye lord ihu: for he seide it is
 more blisful to zine pane to
 resseyne & whane he had se
 id yese yingis: he knelide & he
 priede wip alle hem & greet
 wepyng of alle me was ma
 ad & per felden on ye necke
 of poul: & kisliden hi & sorow
 de moost i ye word yt he seide:
 for per schule no more se his
 face & per ledde hi to ye schippe
 and whane it was do
 on yt we schulde seile
 & were passid alwey
 fro hem: wip strengt cours
 we came to chon & ye daie
 saynge to rodus & fro pen to
 patirau & fro pen to mira
 & whane we founden a ship
 passyng on to fenice we we
 ten up i to it: & sayde forp &
 whane we aperide to cyre:
 we left it at ye left half &
 sapeledde in to sirye & camen

to tyre for yere ye ship schulde
 be vuchargid & whane we fo
 nden distiplis: we dwelidde
 yere senene daies: whiche sei
 den bi spirit to poul: yt he
 schulde not go up to ierlm: &
 whane ye daies were fullid:
 we zede forp & alle me wip
 wynes & chlore ledde forp
 us wip oute ye citee & we kne
 leden i ye see byrnyke and we
 pyde & whane we haddē ma
 ad fare wel to gidir: we we
 ten up i to ye ship & per turne
 den agen i to her owne placis
 & whane ye ship saylinge
 was fullid fro tyre: we came
 don to tolo mapda & whane
 we haddē gret wel ye bripe:
 we dwelidde oo daie at hem
 & an of daie we zede forp: and
 came to cesarie & we entride
 i to ye hous of filip emigelist
 pat was oon of ye senene: &
 dwelidde at hi & to hi weren
 foure doutris bygyns pat pro
 fectede & whane we dwelidde
 yere bi sui daies: a profete aga
 ins bi name cam on fro mdee
 yis whane he ca to us: took
 ye girdil of poul & boonde to
 gidir his feet & hoondis & seide
 ye hooly goost seip yese yingis
 yis ierlm schulde bynde in
 ierlm ye ma whos is yis girdil:

And þei schulen bitake i to hepen
 men? hoondis / Which þing whā
 ne we herden: we þide & þei þt
 weren of þt place þt he schulde
 not go up to ierlū / þāne þou
 answere: & seide / what doen
 ze wepyng & turuētunge my
 herte: / for y am redy not oonly
 to be boūdi: but also to die in
 ierlū for þe name of þe lord
 ihū / & whāne we myȝtē not co
 nsele hi: we were stille & seide
 þe wille of þe lord be doon / and
 aft̃r þese daies we were maad
 redy & wentē ny to ierlū / and
 nūme of discipulis camē wip us
 fro cesarie: & leddē wip hē amā
 iason of cypre an elde discipule
 at whō we schuldē be herborid
 & whāne we camē to ierlū: bri
 þen recceyvedē us wilfully / &
 i þe dai sayng þou eutride w
 us to iames: & alle þe eldre mē
 were gederid / whiche whāne
 he hadde grett: he telde bi alle
 þingis. What god hadde don
 i hepen mē bi þe mynistrie of hi
 & whāne þei herde: þei magni
 fiden god & seide to hi / broȝ þou
 seest hon many þouȝndis bē in
 ierlū: þt han bilened to god: &
 alle bē loneris of þe lawe: &
 þei herde of þee: þt þou techist
 departunge fro moyses of yllk
 ierlū þat ben bi hepen mē: þat

seide þat þei owen not to aſci
 cide her son? / neȝ owen to en
 tre bi custon / þfor what is:
 it bihouep þat þe multitude
 come to gidir / for þei schulen
 here: þat þou art come come
 þfor do þt þis þing: þt we seie
 to þee: þt þu to us foure mē
 þat haue a word on hē / take
 þt þese mē: & halowe þee wip
 hem / honge on hē þat þei scha
 ne her heedis / & þt alle men
 write: þt þe þingis þt þei her
 den of þee be false / but þat
 þou wallust & y self kepist
 þe lawe / but of þese þat bile
 neden of hepen mē. we wri
 ten demyng: þat þei abstey
 ne hē fro þing offrid to ydols
 & fro blood & also fro strangid
 þing & fro fornicaciō / þāne
 þou took þee mē & in þe dai
 sayng he was purified wip
 hem: & eutride i to þe tēple
 & stherwīde þe filling of daies
 of purifing: til þe offrūge
 was offerid for ech of hem
 & whāne senene daies were
 ceudid: þe ierlū þt were of
 asie. whāne þei sayen hi in þe
 tēple. sturidē alle þe puple: &
 leyden hoondis on hi: & cryede
 men of isrl helpe ze us / þis is
 þe mā þt azen? þe puple & þe
 lawe & þis place techip eny

Where alle men more on &
 hay led hepen me in to pe te
 mple: & hay defouled yis ho
 ly place: for yei seien trofyn?
 of efesi i ye citee w^t hi: whom
 yei gesside y^t pouil hadde bro
 ngt i to pe temple: & alle pe citee
 was mouyd: & arēynge to
 gidir of ye puple was maad
 & yei token pouil & drowen hi
 out of ye temple: & anoou pe za
 tis were closid: & whāne yei
 sougtē to sle hi: it was teeld to
 ye tribune of ye cūpany of
 knyghtis: y^t al ierlūn is cōfōndid
 which anoou took knyghtis and
 cōturieus: & ran to hē & whā
 ne yei hadde seen ye tribune
 & ye knyghtis: yei cōesside to
 luyte pouil: pāne ye tribune
 cam & craute hi: & comandide
 pat he were bound wip twey
 cheynes: & aside who he was:
 & what he hadde don: but of
 cryedē of yūng among ye pu
 ple: & whāne he mygte knowe
 no cōtey ping for ye noyse: he
 comandide hi to be led in to
 pe castels: & whāne pouil ca
 to ye grees: it bifel y^t he wa
 born of knyghtis for strengpe
 of ye puple: for ye multitude
 of puple luyde hi: & cede take
 hi away: & whāne pouil bigā
 to be led i to pe castels: he sei

de to ye tribune whet it is
 leneful to me: to speke ony yis
 to pee: & he seide: hanst y^t grek:
 whet yon art not pe egyptian:
 which bifel yese daies monie
 dist anoyse: & leddist out i to
 ye desert foure poulynd of
 me mensleas: & pouil seide
 to hi: for y am a iow of tharse
 of alicie actieseyn which citee
 is not vnknowen: & y ppe pee:
 suffre me to speke to ye puple:
 & whāne he suffride: pouil sto
 od i pe grees: & bekenyde wip
 ye hoond to ye puple: & whāne
 a greet silence was maad: he
 spak i ebreis tūnge & seide
Bripen & fadris: here
 ze what resōn y zelde
 now to you: & whāne
 cūme herde: y^t i ebreis tūge
 he spak to hē: yei zāne ye mōe
 silence: & he seide: y am amā
 a iow born at tharse of alicie
 mūrdid & i yis citee bifidid
 ye feet of gamaliel tanzt bi
 ye treupe of fadris lawe alo
 nyer of ye lawe: as also ze
 alle bē to dāne: & y pursnyde
 yis weie til to ye deey: bynd
 yuge & bitaknyge i to holdid
 me & wpmē: as ye pnce of
 pstris zeldy wituessing to me:
 & alle ye grettest of bryp: of
 whom also y took pistilis to

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bryen: And wenten to damask
 to bringe fro þen? me bounden in
 to ierlm: þat þei schulde be pay-
 ned: & it was doon while y rede
 & neyde to damask: at myddes
 þe suddenly fro heuene a greet
 plente of lýt shon aboute me
 & y felde don to þe erpe: & herde
 a vois fro heuene seynge to me
 saul saul what pursuest þ' me:
 it is hard to þee to keke azen
 þe pricke: & y answeride who
 art þ' lord: & he seide to me: y
 am ihu of nazareth: whom
 þou pursuest: & þei þt weren
 wip me: sien but þe lýt but þei
 herden not þe vois of hi: þat
 spak wip me & y seide: lord wh-
 at shal y do: & þe lord seide to
 me: rise þou & go to damask:
 & þere it shal be seid to þee
 of alle þingis whiche it bihon-
 ey þee to do: & whāne y saie n-
 ot for þe clerete of þt lýt: y
 was led bi þe hond of felow
 is & y cam q: to damak: & an
 an anaupe þt bi þe lawe had
 de witnessing of alle ierlm
 dwellinge i damak: cam to
 me & stood nyz: & seide to me
 saul broþ biholde: & y in þe
 same our biheld i to hi: & he
 seide: god of onre fadris hap
 bi for ordeyned þee: þat þou
 schuldest knowe þe wille of

him And schuldest se þe ryghtful
 ma: & here þe vois of his moun-
 for þ' shalt be his witnesse to
 alle me of þo þingis: þat þou
 hast seyn & herd: & now what
 dwellest þou: rise up & be bap-
 tised & wasche away þi syn? bi
 þe name of hi clepid to help:
 & it was don to me as y turupde
 azen i to ierlm & þuede i þe tēple:
 þat y was maad i ranythung
 of wile: & y lýt hi seynge to me:
 hye þ' & go out faste of ierlm:
 for þei schule not resteyne þi wit-
 nessing of me: & y seide: lord þei
 wite þt y was closing to gōw
 i to þloin: & betyuge bi synago-
 gis: hem þt bilenede i to þee: &
 whāne þe blood of steuene þi
 witnesse was shed out: y sto-
 od nyz & cōsentide & kepte þe
 clovis of me þat slowen hi:
 & he seide to me: go þ' for for y
 shal sende þee fer to nacionis:
 & þei herden hi til þis word: &
 þei reisde her vois & seide: take
 away fro þe erpe sich aman-
 ma: for it is not leneful: þt he
 lyue: & whāne þei cōen & keste
 away her clovis: & prewe dist
 i to þe eyr: þe tōnne comādi-
 de hi to be led i to castels: & to
 be betū wip stourgis: & to be
 turmetid: þt he wiste for wh-
 at cause þei cōen so to hi: And

Whāne þei hadden boundū him
wif cordis: poull seide to acen
turien stoundinge nȝ to him
wheȝ it is leueful to ȝou to
stourge a romayn & vndamp
ned: & whāne þis þing was
herd: þe centurien wente to
þe þūne & telde to hi & seide
what art þu to doynge: for
þis mā is aciteleyu of rome
& þe þūne cām nȝ: & seide to
hi seie þu to me where þu art
aromayn: & he seide, he & þe
þūne answereide: þu wist myche
lūme gat þis freedom: & poull
seide & þu was borū aciteleyu
of rome: þfor anoon þei pat
schuldē haue turnēd him:
departide awei fro hi: & þe
þūne dredde. Aftir pat he
wiste þt he was aciteleyu of
rome: & for he hadde boundū hi
but i þe daie synge. he wolde
wite more diligētli for what
cause he were of þe ieiws: &
vubonde hi: & comāndide þt
tis & al þe cōsel: to come to
gidir: & he broȝte forþ poull
& sette him among hem

And poull bihelde in to
þe cōsel: & seide, bri
ȝen þu wist al good con
science haue lyued bifor god:
til i to þis daie: & ananþe þu
ce of þtis: comāndide to me

pat stoden nȝ him pat þei sch
uldē smyte his mouy: þāne
poull seide to hi: þou whittid wal
god smyte þee: þou sittist and
denyst me bi þe lawe: & aȝen
þe lawe þou comāndist me to
be smytū: & þei þt stoden nȝ:
seide, cursist þu þe hȝest þt of
god: & poull seide, briȝen þu wiste
not: þt he is þuce of þtis: for
it is writū, þou schalt not cur
se þe þuce of þi puple: but poull
wiste pat oo parti was of sadu
ceis: & þe oþ of farisees: & he cede
i þe cōsel, briȝen þu am a farisee.
þe sone of fariseis: y am domed
of þe hope & of aȝenrising of
deed me: & whāne he hadde seid
þis þing: dissencion was ma
ad bitwixe þe farisees & þe sa
duceis: & þe multitude was de
partid: for saduceis seien þt no
rising aȝen of deed me is: neȝ
āngel neȝ spirit: but fariseis
knoulechen en eȝ: & a greet cōp
was maad: & lūme of fariseis
rosen up: & fongte seynge, we
fynde no þing of ynēl i þis mā:
what is a spirit eȝ an āngel sp
ak to hi: & whāne greet disten
cion was maad: þe þūne dred
de lest poull schuldē be to draȝū
of hē: & he comāndide knyxtis
to go don: & to take hi fro þe
myddil of hē: & to lede hi in to

METRIC 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

castels and in pe nyzt synuge: pe
laed stood nyzt to hi & seide: be pon
stridfast: for as þ' hast witneslid
of me i ierlū: so it bihoney pee
to witnesse also at rome: and
whāne pe day was come: sūme
of pe ierwis gadredē hē & madē
a vois & seide: þt pei schuldē ney
eete ne drynke: til pei slouen
poul: & þe wōrē mo þan fourty
mē þt madē þis swerynge to
gidir: & pei wentē to pe pūciš
of þstis & elder mē & seidē: wip
denocion we han a uolwid þat
we schulē not taste ouy þing:
til we sleen poul: now þfor ma
ke ze knowū to pe fūme wip
pe cōisel: þt he berynge hi fory
to 3on as if ze schuldē knowe
sūme þing moore certepuly of
hi & we ben redi to sle hi: bifo
re þt he come & whāne pe sone
of poulis list hadde herd pe
aspies: he cam & entride i to pe
castels: & telde to poul & poul de
pide to hi oon of pe cēturiens
& seide: lede þis zonge mā to
pe fūme: for he hay sūme þing
to stheibe to hi: & he took hi: &
ledde to pe fūme: & seide: poul
þt is boundi þiede me: to lede
to pee þis zonge mā: þt hay sū
me þing to speke to pee: & pe
fūme took his hoond: & wōte
wip hi asidē half & aside hi)

What þing is it þat þou hast
to stheibe to me: & he seide: pe
ierwis bē acordid to þie pee: þt
to moore þou brige fory poul
i to pe cōisel: as if pei schuldē
enquere sū þing moore certepuly
of hi: but bilene þ' not to hem
for mo þan fourty mē of hem
aspies hi: whiche han auowid
þt pei schuldē not eete ney dryn
ke: til pei sleen hi: & now pei bē
redi abidinge in biheest: þfor pe
fūme leste pe zonge mā: & com
asidē þat he schuldē speke to
no mā: þt he hadde maad pese
þingis knowū to hi: & he depi
de to gidir twey cēturiens: &
he seide to hē: make ze redi twey
hūdrid knyghtis: þt pei go to cesa
rie: & hōse mē senenty & spere
mē twey hūdrid: fro pe pridde
our of nyzt: & make ze redy
ahæl for poul to ryde on to le
de hi saff to felix pe pūdent:
for pe fūme dredde lest pe
ierwis woldē take hi bi þe weye
& sle hi: & aftward he myzte
be chalengid as he hadde take
monep & wroot hi a pistle:
cōteþuruge pese þingis: clau
dus liliās: to pe beste felix
pūdent: heelpē þis mā þat
was take of pe ierwis & biggē
to be slayn: þ cam ny ou hē
wip myn oost & delyneride

him fro hem whāne y knew
 yt he was aroynayn / & y wol
 de wite pe rāse. whiche pei
 puttide azens hi: & y ledde hi
 to pe conseil of hē: & y foond yt
 he was accusid of questious
 az her lawe: but he hadde no
 cpyne worpi pe deep ep̄ boō
 ndis: & whāne it was teold
 me of pe alpiēs yt pei araid
 en for hi: y sente hi to pee: &
 y warnede also pe accusis:
 yt pei seie at pee: fare wel: &
 so ye knyghtis as pei werē com
 andid token poull: & ledde hi
 bi nyght i to antipatriden: & i
 pe day synge whāne pe hoel
 mē werē lest yt shulde go w^t
 hi: pei turnede azen to pe cal
 tels: & whāne pei camē to cel
 rie: pei tolde pe pistle to pe p^rsi
 dent: & pei sette also poull
 bifor hi: & whāne he hadde rad
 & aside of what proupuce he
 was: & knele yt he was of a
 liōe: y schal here pee he seide.
 Whāne ym accusis comē: &
 he comandide hi to be kept i
 pe moot hal of eronde

And aftir fyne daies
 auauye pnce of p^rstis
 cam don wip sume el
 dere men: & tercille afeir spe
 here: whiche wente to pe p^rsi
 dent azens poull: & whāne po

ul was comened: tercille bigā
 to aurse hi & seide: whāne i my
 che pees we doon bi pee: & many
 pūgis bē amēdid bi pi wisdom:
 en moor & eny where pon beest
 felix we han restepued wip
 alle doying of pauckingis: but
 lest y tarie pe lenger: y ppe pee
 shortly: here us for pi meekn
 esse: we han foundū pis wickid
 mā stir inge dissēciōn to alle
 ieiwis i al pe world: & auctor of
 dissēciōn of pe secte of nazaren?
 & he also enforside to defente pe tēp
 le: whō also we token & wolden
 deme aftir oure lawe: but lill
 as pe tōme cam wip greet stre
 ngre abone: & delyneride hi fro
 oure hondis: & comandide his
 accusis: to come to pee: of
 whō p^r demyngē maist knowe
 of alle pese pūgis: of whiche
 we accusen hi: & ieiwis putte
 to & seide: yat pese pūgis had
 den hem so. **A**nd poull answe
 ride: whāne pe p^rsident graū
 tide hi to seie: of many zeeris
 y knowe pee yt pon art domel
 mā to pis folk: & y schal do y
 uowis for me wip good resōn:
 for y^r maist knowe: for to me
 bē not moze p^r twelve daies:
 si pen y cam up to wostshipe
 i ierlū: & nep i pe tēple pei
 foundū me disputinge w^t ony

man neþ makinge concours of
 puple neþ i synagogis neþ i citee
 neþ pei moū prene to yee of pe
 whiche yingis pei now aansen
 me: but y knowleche to pe yis
 ping. yt aftir pe secte which
 pei seien erehie: so y serue to
 god pe fadir / & y bilene to alle
 yingis yt ben writū i ye la
 we & pfectis / & y hane hope
 i god: whiche also pei hē self
 abide pe azeurisyng to comp
 nge of mist me & wickid / in
 yis ping y studie wiþ outen
 hirtung. to hane constiense to
 god & to me enemore: but aftir
 many zeeris. y cam to do alme
 es deedis to my folk & offring
 is & a nowis: i which pei fou
 diū me purified i ye temple: not
 wiþ company neþ wif noyse / &
 pei canstē me & pei cōde & seiden
 take away oure enemye / & sume
 ierwis of aspe whiche it bihoſte
 to be now pſent at yee. & actu
 se if pei hadde ony ping azen
 me: ey yese hē self seie if pei fo
 inden i me ony ping of wickid
 nesse: gyven y stoonde i ye cō
 sel: but onely of yis vois: bi
 which y cōde stondyng among
 hē: for of pe azeurisyng of de
 ed mē: y am demyd yis dai of
 you: sovely felix delayede hē
 & knewe moost certenly of

ye weye. and seide: Whāne ligas
 ye thūne shal come don: y shal
 here you / & he comāndide to a cen
 turien to kepe hi & yt he hadde
 reste: neþ to forbode ony mā to
 mynistre of his owne yingis
 to hi / & aftir sume daies. felix
 cam wiþ drussille his wif yt
 was aiewelle: & depide poult
 herde of hi pe feip i yt is i crist
 ihu / & while he dysputide of
 iustwisse & chastite & of do
 me to compuge: felix was ma
 ad treiblyng & answeride: pat
 perteyney now go: but i tyme
 conable y shal clepe yee: Also
 he hopide: pat money shulde
 be joini to hi of poult: for which
 ping eft he clepide hi: & spake
 wiþ hi / & whāne twey zeeris
 weren fillid: felix took a suc
 cessour: porcius festus & felix
 wolde give grace to ierwis:
 and lefte poult boundi

Verfor whāne festus cam
 i to ye prouynce aftir ye
 pridde daie: he wente up
 to ierlū fro cesarie / & ye
 pntis of pſtis & ye worpſte
 of ierwis wentē to hi azen
 poult: & pſide hi & afide grace
 azen? hi: pat he shulde cona
 inde hi to be led to ierlū. And
 pei settide aspies to sle hi in
 ye weie: but festus answeride:

pat poull schilde be kept i cesarie
 sovelp yt he hi self schilde proceed
 more avysly / pfor he seide / per
 yt i you ven myzty: come doon
 to gidre / & if ony cryme is i pe
 ma: Accuse per hi / & he dwelld
 among he no more pan eizte
 ep ten daies: & cam doon to ces-
 rie / & pe top daie he sat for do-
 melma: & comanidide poull to
 be brouzt / & whane he was
 brouzt forp: ielwis stode abou-
 te hi whiche came doon fro ie-
 rusalem / puttyng azens him
 many & greuous causis: whi-
 che per myzte not pne / for poull
 zeldide reson i alle yingis yt
 ney azen? pe lawe of pe ielw
 is ney azenes pe temple: neyer
 azenes pe emperoure y lyne
 de ony ying: but festus wol-
 de do grace to pe ielwis: & an-
 weride to poull. & seide / wolt
 y go up to ierlm: & ye be de-
 myde of yese yingis bifoz
 me: & poull seide / at pe dome
 place of pe emperour y stonde:
 wher it bihoney me to be dem-
 pd: y hane not noyed pe ielwis:
 as y knowest wel: for if y ha-
 ve noied: ep don ony ying
 wepy deep: y forlake not to die
 but if no ying of yo is: yt per
 accuse me: no ma may zue
 me to he: y appele to pe empe-

roul: pane festus spak: wip pe
 couisel: & anweride / to pe em-
 perour y hast appeld: to pe em-
 perour y schalt go: & whane
 su daies were passid: agrippa
 king & beroupe came doon to
 cesarie to welcome festus: &
 whane per dwelldere were ma-
 ny daies: festus thewde to pe
 king of poull. & seide / ama is
 left bound of felix: of which
 whane y was at ierlm: pncis
 of pftis & pe eldere md of ielw
 is came to me: & azide dapna-
 cion azens hi: to whiche y an-
 weride / pat it is not custom
 to romayns to dapne ony ma:
 bifoz yt he pat is accusid
 hane his accusers pscut: and
 take place of defendyng to put
 asey pe crymes yt ven put
 azen? hi: pfor whane per cam
 en to gidre: wip oute ony de-
 laye i pe daie synuge: y satt
 for domelma: & comanidide pe
 ma to be brouzt / & whane his
 accusers stode: per seide no
 cause: of whiche yingis y had
 de suspicion of ynel: but per
 hadden azens hi su questionis
 of her veyn wirschyping: &
 of oon ihu deed: who poull af-
 fermide to lyue: & y dontide
 of such man question: & seide
 wher he wolde go to ierlm: &

hidu

pere to be demyd of pe se þingis,
 but for þoum appelde þt he schuld
 be kept to pe knowinge of pe em-
 perour: þt comāndide hi to be
 kept: til y sende hi to pe emper-
 our: & Agrippa seide to festus/
 y my self wolde here pe mā: &
 he seide: to morowe þt schalt he
 re hi: & on þe top daie whāne
 Agrippa & berouyce camē w^t
 greet desire: & entride in to pe
 Auditoire w^t fūmes & pe pū-
 cipal mē of pe citee: whāne
 festus badd: þoum was brougt/
 & festus seide: kīng Agrippa &
 alle mē þt bē w^t us: 3c seen þis
 mā of which alpe multitude
 of ieiwis pīede me at ierlū: &
 aside & dede: þt he schulde lyue
 no lenger: but y found þt he
 hadde doon no þing worpi of
 depe: & y deme to sende him to
 pe emperour: for he appelde
 þis þig of which mā: y haue
 not cteyne what þig y schal
 write to pe lōrd: for which þig
 y brougte hi to 3ou: & moost to
 pe kīng Agrippa: þt whāne
 asing is maad y haue what y
 schal write: for it is ley to me w^t
 out resōn: to sende aboudu mā
 & not to signifie pe cause of hi
 And Agrippa seide to
 þoum: it is suffrid to
 pee: to speke for þi

self: þāne þoum helde forþ pe hoo-
 ud: & bigan to zelde resōn of alle
 þingis i which y am accusid of
 pe ieiwis: þt kīng Agrippa y get
 se me blessid at pee: whāne y
 schal defende me þis daie mo-
 ost for þt knowest alle þigis
 þt ben at among ieiwis: custo-
 mes & questiois: for which þing
 y biseche: here me paciently/
 for alle ieiwis þt bifore knewē
 me for fro pe bigynnyng knowē
 my lif fro 3ongpe: þt fro pe
 bigynnyng was i my folk in
 ierlū: if þei wolde bere witu-
 elling: þt bi pe moost certeyn
 secte of oure religion: y lynyde
 asarisee: & now for pe hope of
 reþroumiffioū þt is maad to
 oure fadris of god: y stooude
 suget i doom: i which hope
 oure tuelue lynagis seruyd
 nyzt & daie hopeu to come: of
 which hope: sir kīng y am
 accusid of pe ieiwis: what
 vnbileueful þing is demed at
 3ou: if god reisip deed me: &
 soþely y gesside þt y ouzte do ma-
 ny cotrarie þingis azens pe na-
 me of ihū nazarene: which þis
 also y dide i ierlū: & y encloside
 many of seputis i pson: whā-
 ne y hadde take power of pe
 pncis of þtis: & whāne þei we-
 ren clapy: y brougte pe sentēce

þou

C. xxv.

and bi alle synagogis ofte y
pynpshide he: & cōstreynede
to blasfeme: & more y was
wood azen hem: & pursued
i to alien citees: in which pe
while y wente to damask w
power & sufferiſg of pncis of
p̄stis: at mppodape i pe weie y
saw sir king y^t fro henene list
shynede abonte me passinge pe
shyniſg of pe liſne: & abonte
he y^t were to gidir wip me: &
whāne we alle hadde falle don
i to pe erpe: y herde avois sei
yng to me i ebreis touge: said
said what pursuest y^t me: & y
seide who art y^t lord: & y^t lord
seide: y am ihc whō y^t pursu
est: but rise up & stoon on y^t
feet: ffor whi to yis yng y ap
peride to pee: y^t y ordeyne pee
in ymiste & wituelle of po yis
is y^t pon hast seyn: & of po in
whiche y shal shewe to pee:
& y shal delyue pee fro pupils
& folkis to which now y send
pee: to opene ye yen of hem:
y^t ben cōitid fro darknesse
to lizt: & fro power of satan
as to god: y^t y^t take remissi
on of syn: & part among se
yntis bi feiy pat is i me: wher
for sir king agrippa: y was
not vnbileueful to ye heuēly
visiōn: but y tolde to he y^t be

at damask first & at ierlū & bi
al pe cūtre of iude & to hepene
me: y^t y^t shuld do penance:
& be cōitid to god: & do worpi
werkis of penance: for yis
cause ierlū tokē me: whāne
y was i pe tēple: to sle me: but
y was holpyu bi ye help of
god i to yis daie: & stonde wit
nessiſg to lesse & to more: & y
seie no yng ellis: yāne whiche
yngis ye profetis & moises spa
ken pat shuld come: if it is to
suffre: if he is ye firste of ye
azerniſyng of deed me: y^t shal
shewe lizt to ye puple & to he
pene me: whāne he spak yis
yngis: & zeldide veson: festid
seide wip greet vois: poull y^t
maddest: many letteris tur
ne pee to woodnesse: & poull
seide: y madde not y^t beeste
festis: but y speke oir ye wor
dis of treupe & of sobrenesse:
for also ye king to whō y speke
stidfastly: woot of yis yngis:
for y deme y^t no yng of yis
his hid fro hi: for ney i a cor
ner: was oir of yis yngis
don: bileuest y^t king agrippa
to profetis: y woot y^t pon
bileuest: & agrippa seide to
poull: in litil yng pon cōsiliſt
me to be maad a chene man:
& poull seide: y desire anentis

hard
ye to k
mens
prie

pei



god bope in litil and in greet.
not oonely pee. but alle pese þt
hereu to daie to be maad sich as
y am: out takn pese boondis
þ pe king roos up. þ pe þsides
þ heronyce: þ pei pat saten up
to he: þ whane pei wenten a
wey: pei spoken to gidre þ seide
pat þis ma hap not doou ony
þing worþi deep: neþ boondis
þ agrippa seide to festus: þis
ma myȝte be delþied: if he ha
dde not appelid te pe eþerour

C. xxvj.

But as it was dempd
hi to schipe i to ytalie:
pei bitoken poull wip
oyir keperis to acenturien
bi name iulius of pe ciþer
of knytis of pe emperour.
þ we wenten up i to pe schip
of adrymetis þ bigunnen to
seile: þ werē borū abonte pe
placi of alie. while aristark
of macedoupe tessalonycēce
dwelide stille wip us: þ in
pe day supurge we camen to
sydon: þ iulius tretide cur
tesly poull: þ suffride to go to
freendis þ do his nedis: and
whane we remonede fro
þen: we vndirsailede to ci
pre. for þt wyndis weren
contrarie: þ we seilde in pe
see of silicie þ panfilie: and
came to listris þt is lycie: þ

vere pe centurien found a ship
of alismudre seilpuge i to ytalie:
þ putide us on i to it: þ whane
i many daies we seilde slowly.
þ vnepe came agens gnydū. for
pe wynde lettide us: we seilde
to crete bi sidis salomona: and
vnepe we seilde bi sidis þ came
i to a place þt is depid of good
haueue. to whō pe cite tessala
was up: þ whane myche tyme
was passid. þ whane seilpug
þane was not sikur. for pat
fastyng was passid: poull cō
fortide hem þ seide to he: men
y se þt seilpug bigeney to be
wip wrong þ myche harm.
not only of charge þ of pe schip:
but also of oure lyues: but pe
centurien bileyde more to pe
goūmour. þ to pe lord of pe schip.
þan to pese þingis þt weren
seid of poull: þ whane pe hane
ne was not able. to dwelle in
wynt: ful many ordeyueden
conseil. to seile fro þen: if on
ony man pei myȝte come to
fensce: to dwelle i wynt at
pe haueue of crete which bi
holdip to affrik. þ to chozū. þ
whane pe souþ blew: pei gessā
den hem to holde purpos: þ
whane pei hadde remoned
fro allon: pei seilde to crete
þ not aftir myche. pe wynd

nefouyk pat is clepid northceft:
was azens it / & whāne pe ſhip
was ranſchid / & myzte not en
forſe azens pe wynd. Whāne
pe ſhip was zonn to pe blowin
gis of pe wynd / we were bozi
wip cours i to an yle pat is cle
pid canda: & vnepe we myzten
gete alitil boot / & whāne pis
was takū up pei vſedē helpis:
girdynge to gidre pe ſhip and
dreden leſt pei ſchuldē falle i
to ſondy placis / & whāne pe
veſſel was vndir ſett: ſo pei we
eren bozi / & for we were pro
wen wip ſtroong tēpeſt: i pe
day ſurynge pei made caſtyng
out / & pe priddē daie: wip her
hoondiſ pei caſtidē away pe
iſtrumentis of pe ſhip / and
whāne pe ſine neſ pe ſterris
were ſeie bi many daies: &
tēpeſt not alitil neizide: now
al pe hope of oure helpe was
doon away / & whāne myche
caſtynge hadde be: pāne poull
ſtood i pe myddil of hē & ſeide
a meu it bihoſte whāne ze her
den me not to hane take away
pe ſhippe fro crete: & gete pis
wrounge & caſtyng out / & now
p wiſeile zon to be of good con
fort / for los of no perſoone of
zon ſhal be outakū of pe ſhi
ppe / for an aūgel of god. wh

od y am and to whom y ſerue:
ſtood upz to me i pis myzt & ſeide
poull dreede þ' uoizt: it bihouey
pee to ſtoonde biſore pe emperō
& lo god hay zonn to pee. alle pat
bē in pe ſhip wip pee / for which
pung ze me be ze of good confort
for y bileue to my god: pat ſo
it ſhal be as it is ſeid to me / &
it bihouey us to come i to ſū
ile / but aftirward pt i pe four
tenpe daie pe myzt cam on us
ſeilynge i pe ſtony ſee: Aboute
mydmyzt pe ſhipmē ſuppoſidē
ſū cūtre to apere to hē / & pei keſ
ten doū aplōmet: & fōūden tw
enti palis of depuelle / & aftir
alitil. pei were departid fro
pēn? & fōūde fifteen palis / &
pei dreden leſt we ſchulden
hane falle i to ſharpy placis:
& fro pe laſte partp of pe ſhip
pei ſentē foure ankeris & deſi
ridē pt pe day hadde be come
& whāne pe ſhipmē ſonzen
to fle fro pe ſhip. whāne pei
hadde ſent alitil boot into
pe ſee vndir colour as pei ſchul
dē bigyne to ſtreache forp pe an
keris fro pe fōrme part of pe
ſhip: poull ſeide to pe cēturiē
& to pe knyztis / but peſe dwelle
i pe ſhip: ze moni not be maad
maſ / pāne knyztis kittiden
away pe wordis of pe littil

y þis 3on to take
mete for

boot: And suffriden it to falle a
wey: & whāne þe day was come.
poul þiede alle mē to take mete
& seide: þe fourteyne day þis
day ze abide & dwelle fastyng.
& take no þing. Wherfore 3on
helpe: for of noon of 3on þe he
er of þe heed schal perishe: &
whāne he hadde seid þese þi
ngis: poul took breed & did
panking to god i þe list of
alle mē: & whāne he hadde
brokū: he bigan to eete: & alle
werē maad of bet comfort:
& þei token mete: & we werē
alle mē i þe schip: two hundrid
senety & siȝe: & þei werē fill
id wip mete: & disthargiden
þe schip & castidē whete in to
þe see: & whāne þe day was
come: þei knewe no loond:
& þei biholden an hanene þt
hadde a wat bank: i to whi
ch þei pouȝte if þei myȝte to
bryng up þe schip: & whāne
þei hadde take up þe ankeris:
þei bitoken hē to þe see: & flaki
den to gidir þe ioynturis of
goimayls & wip altil seil list
up: bi blowing of þe wynd
þei wentē to þe bank: & whā
ne we feldē in to a place of gr
avel gon al aboute wip þe see:
þei hurtidē þe schip: & whāne
þe former part was fitchid

it dwille vnnouable: And þe
laste part was brokū of strengþe
of þe see: & counsel of þe knyȝtis
was: to fle mē þt werē i þe schip
lest ony schilde astape: whāne
he hadde schymed out: but þe
centurien wolde kepe poul: &
forbed it to be don: he comā
dide hem þat myȝte avyȝne:
to go i to þe see & stape: & go
out to þe lond: & þei bare sūme
of on boordis sūme on þe viȝ:
þt werē of þe schip: & so it was
doon: þt alle mē astapidē to þe lond

And whāne we hadde
astapid: þāne we kne
wen þt þe ilc was
clepid mylitene: & þe hevene
men didē to us not litil curte
sie: & whāne afier was kynde
lid: þei refreschidē us alle for
þe reyn þt cam & þe cold: but
whāne poul hadde gederid a
quāntite of kittingis of vynes
& leide ou þe fier: an eoder schē
cam forȝ fro þe heete & toke
hī bi þe hoond: & whāne þe he
ven mē of þe ilc sizen þe beest
hangyng i hys hoond: þei seide
to gidir: for þis mā is an an
queller: & whāne he stapidē
fro þe see: goddis venūānce suf
fryd hī not to lyne i erpe: but
he stioke a wey þe beest i to þe
fier: & hadde noon harm: And

pei gefliden pat he schulde be
turned i to swellyng: & falle
don sude nly & die: but whāne
pei abide longe & sien yt no ping
of yuel was don i him: pei tur
nedē hem to gidir & seide yt he
was god: & i yo placis werē ma
neris of pe pnce of pe yle: pu
plings bi name: which resseyu
ede us bi pre daies beynngly
& found us: & it bifel yt pe fadir
of pupils lay travelid wiy
feneris & bloody fluf: to whom
poul entride: & whāne he had
de pried: & leyd his hoondis ou
hi: he helide hi: & whāne pis
ying was don: alle yt i pe ile
haddē seknessis: camē & werē
helid: which also onouride us
i many wischypis: & puttidē
what pings werē necessarie
to us whāne we schippiden: &
aft̃ pre moneris we schippide
i schip of alisandre: yt haddē
writid i pe yle: to which was
an excellent signe of cas
torus: & whāne we camen to
airailau: we dwelidē yere
pre daies: fro pēnes we seile
dē aboute: & camen to regyū
& aft̃ oo day while pe soup
bleis: i pe secōde day we ca
mē to pnteoles: wher whāne
we founden bryen: we werē
pried to dwelle yē anentis hē.

senene daies: And so we camen
to rome: & fro pēn whāne bri
pen hadden herd: pei camen
to us to pe cheppuge of apins:
& to pre tauerne: & whāne
poul hadde sepu hem: he dide
pankyngis to god & tok trist:
& whāne we camē to rome:
it was suffrid to poul to dwel
le bi hi self: wiy a kintz kepy
nge hi: & aft̃ pe priddē dāie he
depede to gidere: pe wozpieste
of pe ieris: & whāne pei camē:
he seide to hē: bryen y dide
no ping azen? pe puple eper
custom of fadir: & y was
bondū at ierlū & was braki
i to pe hondis of romayus:
& whāne haddē aȝid of me:
woldē hane delynerid me:
for pat no cause of deoy was
i me: but for ieris azenseide:
y was constreyued to aȝele
to pe emperour not as hāny
nge ony ping to accuse my
puple: yfor for pis cause y p
ede to se ȝou & speke to ȝou: for
pe hope of israhel: y aȝid abou
te wiy pis charyne: & pei seiden
to hi: ȝes we han resseyued
letteris of pee fro indee: ȝes
ony of bryen conyuge she
wode ef spake ony yuel ping
of pee: but we preien to here
of pee: what pings ȝou felist:

for of yis sect it is knowen to us:
 y^t erp where me asenlerp it / &
 whāne pei hadde ordeyned a
 day to hi: many me comen to
 hi in to pe yu / to whiche he ex
 pounyde witnesinge pe kyng
 dom of god: & counselede he of
 ihu. of pe lawe of moyses &
 profetis fro ye mozeiwe til to
 enentyd / & su bilenede to yese
 yngis: pat weren leid of poule
 su bilenede not / & whāne pei
 weren not consentyng to gi
 dre: pei departiden / & poule
 seide o word / ffor pe hooly goost
 spak wel bi ysaie pe profete
 to onre fadiris: & seide go y^t
 to yis puple: & seie to he / w^t
 ere ze schule here: & ze schule
 not vnderstonde / & ze seynge
 schule se: & ze schule not biholde
 ffor pe herte of yis puple is
 gretely fattid / & wip eris pei
 herdē heupli / & pei closiden to
 gidir her ien: lest perauen
 ture pei se wip ien & wip
 eris here. & bi herte vnderst
 onde / & be cōrtid / & y hele heu
 pfor be it knowen to 3ou. y^t
 yis helpe of god is sent to he
 pen me: & pei schule here / &
 whāne he hadde leid yese y
 gis: ierwis wentē out fro hi
 & hadde myche question ep
 unyng among he self / &

he dwellede firl twey 3eer. in
 his hirid place: & rescepuede:
 alle y^t endrede to hi / & pchide
 pe kingdom of god: & tauyte
 pe yngis y^t beu of pe lord
 ihu c^t: wip al trist w^t out
 forbeding amen. **There**
eenden ye deedis of apostles:
And here bigynne a
prologe on ye pistles of ch^e
seip: y^t be senene in ordre

The ordre of pe senene
 epistles. whiche beu de
 ped canonised: is not so
 among pe greekis. pat ful
 ly anere pe seip & seuen pe
 rist ordre of pe epistles. as it
 is foundū i latyn bokis / ffor
 for as myche as peter is pe
 firste i pe ordre of pe apostles:
 his epistles be pe firste of he
 i ordre / but as we not longe
 sypen correctidē pe euāgelis
 tes to pe list of treupe: so we
 han sette yese poru pe help
 of god i her owne ordre / ffor
 pe firste of he is an epistel of
 iames: two of petres: yre
 of ionys / & oon of iudee / pe
 whiche epistles: 3ef pei had
 deu be treuly turnyd of pe
 translators i to latyn speche.
 as pei were maad of pe apos
 tles / pei schulde haue maad
 no doute to pe redeyng: ne

pe variāse of wordis schuld
 not haue in pūgned it self
 uamely i pat place i pe firste
 epistle of ioun: wher we ve
 den of ve oouhed of pe tinte
 where we fynden yt p hap
 be grete erro of vntrewe tra
 nslatores: fro pe treupe of
 pe feip: while pei setten i her
 translatiōis. oonly pe nam
 es of pre kingis: yt is of wa
 ter. of blood. & of pe spirit
 & leuey pe wituessing of pe
 fadir: & of pe sone. & of pe sp
 rit: in whiche wituessing:
 oure comū bilene is most
 strengpid: & it is pūed pat y
 is oon substance of godhed
 of pe fadir: & of pe sone. &
 of pe hooly spirit: but i ope
 epistles how myche oure tr
 anslaciō dūsiy from opis:
 y leene to pe prudēce of pe
 rederis: but you goddis may
 de enstochū while you enque
 rist visily of me pe treupe
 of scripture: you puttest out
 myn elde to be guaiwe of eu
 nyous mēn? teep: whiche
 seyn pat y am an apeprer
 of hooly sptures: but y in
 sh such a werk drede not pe
 enye of myn enemyes: ne
 y shal not denpen to hē: yt
 afeū pe treupe of holy scripture

Herð on pis pistle: seip al pis:
here bigynen pe pistle of iames:

Iames pe seruaunt of god.
 And of oure lord ihū
 cist: to pe twelue kyure
 dis yt ven i staterynge
 abroad. heolpe myn bre
 peryn deme ze al iope: whā
 ue ze fallē in to diuise tēptaci
 oūis: witynge yt pe pūpūg of
 zoure feip: wæchyp paciēce/
 & paciēce hap a parfit werk:
 pat ze be parfit & hool and
 faile i no ying: & if ony of you
 uediy wilcom: Afe he of god
 whiche zyney to alle mē largely
 & vpbreidy not. & it shal be zo
 mū to hi: but afe he i feip: and
 doute no ying: for he pat dontip:
 is lyk to a wawe of pe see: whi
 ch is monydy & bozi aboute of
 wynd: yfor gelle not pe ilke
 mā: pat he shal take ony yig
 of pe lord: a man double in
 soule: is vinstable i alle hise
 weies: & a meke brop: haue
 glorie i his enhaūsyng: and
 ariche mā in his lownesse:
 for as pe flour of gral he sh
 al passe: pe lime roos up w
 heete: & driede pe gras: & pe
 flour of it fel don: & pe fair
 nelle of his chere peristhide:
 & so a riche mā welewy in
 hise weies: blessed is pe mā

C. p.

pat sufferip teptaciōn for wh
 āne he shal be pūed: he sh
 al relleynne pe corōn of lif.
 which god bihite to men pat
 louen hi: no mā whāne he is
 temptid seie: pt he is temptid
 of god: for whi god is not a
 teptere of yuele yingis: for
 he teptip no mā: but ech mā
 is teptid drawi & fūid of
 his oīue coneyting: affūa
 id coneyting whāne it hap
 cōseyned: bringip fōp spūe
 but spūe whāne it is fillid:
 gendrip deop. **U**per fōr my
 moost der wycepe brisen: nyle
 ze erre: ech good zifte & eche
 par-fit zifte is from aboue &
 coney don fro pe fadir of
 liztis: auentis whō is noon
 oper chāngyng ne op on shā
 derpyng of reward: fōr wil
 fully he bigat us bi pe word
 of treupe: pat we be abigyp
 us of his creature: write ze my
 brisen moost loued: be ech mā
 swift to here: but slow to spe
 ke: & slow to wrappe: for pe
 wrappe of mā: wordip not pe
 ryzibisnesse of god: for which
 ying caste ze away al vndēne
 sse & pleute of malice: & in
 myldenesse relleynne ze pe wo
 rd pt is plāntid: pt may saue
 zoure soulis: but be ze doerid

of pe word: and not heeris
 onely: disleynge jou self: fōr
 if ouy mā is au herer of pe
 word: & not adoei: pis shal
 be liued to amā pt biholdip
 pe cheer of his birpe i any
 rour: fōr he bihelde hi self &
 wente away: & anon he for
 yat which he was: but he pat
 biholdip i pe laue of perfit
 perfit freedom & dwellip in it:
 & is not maad afzeteful he
 rere: but adoei of werk:
 pis shal be blessed i his dede:
 & if ouy man dellip hi self
 to be religious: & refreyne
 not his tūge: but disleynge his
 herte: pe religion of hi is veyn/
 acleue religion & au vūbēmed:
 auentis god & pe fadir is pis
 to visite fadirles & modirles
 childrē: & widewis i her fū
 laciōn: & to kepe hym self:
 vndefoulid fro pis world

My brisen nyle ze haue
 pe fey of oure lard
 ihu cēt of glorie in
 acceptiōn of perloones: for
 if amā pt hay a goldū ryng
 & in a feire clopyng comey in
 zoure cūpeny: & apaze man
 entrip i a foul clopyng & if
 ze biholden i to hi pat is doyd
 wip clere clopyng: & if ze seie
 to hi: sitte pou here wel: but

to þe pore man ze seuen: stonde
 þou pere. eþ sitte vndur þe sto
 ol of my feet: wher ze deme
 not auētis þou silf: & bē ma
 ad domelme of wickid þou
 tis: here ze my moost dere
 worpe bryen: wher god chees
 not pore me i þis worlde: vi
 che i fey. & eiris of þe kygdō
 y^t god bilyste to me pat louē
 hi: but ze han dispisid þe pore
 mā: wher viche me opplesen
 not þou bi power: & þei dra
 wen þou to domes: wher
 þei blasfeme not þe good na
 me yt is clepid to help on þou:
 nevels if ze perfourme þe
 kyngis lawe. bi skpturis. y^t
 shalt loue þi nenbore as þi
 silf: ze doen wel: but if ze ta
 ken persoones: ze worchen sp
 ne: & be repnyd of þe lawe.
 as trespasseris: & who enere
 kepis al þe lawe. but offen
 dy i oon: he is maad gilty
 of alle: for he pat seide þou
 shalt do no lecherie: seide
 also þou shalt not sle: yt if
 þou doist not letcherie. but
 þou sleest: þou art maad tr
 espassour of þe lawe: ynd
 speke ze & ynd do ze: as bigy
 nyng to be demyd bi þe la
 we of freedom: for whi dom
 wy out mercy: is to hi pat

dois no mē: but mē aboue re
 iky doon: my bryen what
 shal it profite: if ony man se
 ie pat he hap fey: but he hap
 not þe werkis: wher fey shal
 moue sane hi: & if abroper
 eyer list be nakid: & han nede
 of ech daies liflode: & if ony
 of þou seie to hē. go ze in pees.
 be ze maad hoot & be ze fillid:
 but if ze zine not to hē po py
 ngy pat bē necessarie to body:
 what shal it profite: so also
 fey if it hap not werkis: is
 deed i it silf: but sinna shal
 seie: y^t halt fey: & y^t hane wer
 kis shewe þou to me yi fey
 wy out werkis: & y^t shal shewe
 to þee my fey of werkis
 þou bileuest yt o god is: þou
 doist wel: & deuclis bileuen:
 & tremblen: but wolt þou wi
 te þou veyn mā: pat fey wt
 out werkis is ydyl: wher
 abraham oure fadir was not
 iustified of werkis: offryng
 ysaac his sone on þe auter:
 y^t for þou seest. pat fey wronge
 wy his werkis: & his fey
 was fillid of werkis: & þe
 skpture was fillid: seynge
 abraham bileuede to god: &
 it was avettid to hi to ryzth
 isnesse: & he was clepid þe
 frend of god: ze seen yt amā

is iustified of werkis: and not
of feyn onely: in lyk maner and
wherew ald vaaþ pe hoore was
not iustified of werkis: & res
sevede pe messenger is: & se
ten he out bi auop were: for
ad pe body wip out spirit is deed:
so also feyn wout weþis is deed

C. 11.

Wip bryþen uþle ze be ma
ad many maist: Wi
tunge þt ze taken pe
more doom: for alle we offen
den i many þingis: if ony ma
offendip not i word: þis is a
perfit ma: for also he may lede
aboute al pe body wip abridil
for if we putten bridlis in to
horsis monpis: for to counsete
to us: & we ledē aboute al pe
body of hem: & lo schippis wh
anne þei vē grete: & vē dryni
of stronge wyndis: 3it þei vē
bozi aboute of altil goūma
le: wherew pe menþg of pe goū
nour wole: so also pe tūge is
but altil mebre: & reisey gre
te þingis: lo hon ltil fier brē
uey a ful grete wode: & oure
tūge is fier: pe vinnite of
wikkidnesse: pe tūge is ordey
ned i oure mebris: which de
fouley al pe body: & it is enfla
wmed of helle: & enflawmey
pe wheel of oure birpe: & alle
pe kynde of beestis & of foulis

and of serpentis and of oþere
is chastid: & po bē maad tame
of mān kynd: but no mā may
chastise pe tūge: for it is an vn
pefible ynel & ful of deedly ve
nyū: i it we blessen god pe fa
dir: & in it we cursen men: þt
ben maad to pe licknesse of
god: of pe same mony passip
for blesyng & cursyng: my
bryþen it bihouey uot þt pe se
þingis be don so: wherew a welle
of pe same hool: bryngip for
swete & salt wat: my bryþe whe
per a fige tre may make gra
pis: & a vyne figis: so uey salt
wat: may make swete wat:
who is whis & taut a mong
you: stherew ze of good lynþg:
his wordyng i myldenesse of
his wisdom: þt if ze han biter
enuey: & stryþyngis vē i zoure
hertis: uþle ze hane glorie &
be lievis azenes pe trenye: for
þis wisdom is not fro aboue
comynge don: but erpely: and
beestly: & feendly: for wherew
is enuey & stryþ: þe is vustidest
nesse: & al schrewid werk: but
wisdom þat is fro aboue: first
it is chast: aftward pefible:
mylde: able to be counseild: cō
sentynge to good þingis: ful
of mercy & of goode fruytis:
demyng wipout feynþge:

þe frumtis of riȝt wiſeſſe iſ
 ſouȝt i pees: to me þat make pees
Wherof beu batels and
 cheeftis among ȝou: /
 wher not of ȝoure co
 neptis: þat fiȝten i ȝoure me
 bris: / ȝe conepȝe þe ȝe han not
 ȝe ſleen þe ȝe han ennye: þe ȝe m
 ou not gete: ȝe chide þe make
 batel: þe ȝe han not for ȝe aȝen
 not: ȝe aȝen þe reſſeyne not.
 for þat ȝe aȝen yuele: as ȝe ſche
 wen oppynly i ȝoure conepȝis.
 and ſtreȝis. Witte not ȝe. þat
 þe frenſhip of þis world iſ
 ennye to god: þfor who ete
 wole be friend of þis world:
 iſ maad þe enemy of god.
 wher ȝe geſſen þat þe ſcripture
 ſeiþ veynly: þe ſpirit þat dwel
 lip i ȝou conepȝe to ennye: /
 but he ȝineþ þe more grace /
 for which þing he ſeiþ: god
 wiſtoundiþ proude me: but
 to meke me he ȝineþ grace.
 þfor be ȝe ſuȝet to god: but
 wiſtounde ȝe þe denel: and he
 ſhal fle fro ȝou: neȝe ȝe to
 god: þe ſhal neȝe to ȝou /
 ȝe ſynneriſ clenſe þe hondiſ:
 þe double i ſoule purge ȝe
 þe hertiſ: be ȝe wrecchiſ and
 weile ȝe: ȝoure leȝing be
 turned i to weping: þe ioye
 i to ſorewe of herte: be ȝe me

kid i þe ſiȝt of þe lord: and he
 ſhal enhaunſe ȝou: i þe veyn
 uyle ȝe bacbite eȝ oþe: he þat
 bacbitiþ hiſ broȝ: eȝer þat
 deuȝey hiſ broȝer: bacbitiþ
 þe lawe: þe demey þe lawe /
 þe if þou demey þe lawe: but
 adomeſma: but ou iſ ma
 kere of þe lawe þe iuge: þat
 may leſe þe deſiȝe: þe who art
 þou þat demey þe neiȝboȝe: /
 lo now ȝe þat ſeiȝe: to day eȝer
 to moȝewe we ſhulde go i to
 vilke citee: þe þe we ſhulde dw
 elle aȝer: þe we ſhulde make
 marchaȝdiſe: þe we ſhulde ma
 ke wiſnyng: whiche witte not
 what iſ to ȝou i þe moȝewe /
 for what iſ ȝoure liȝt: a ſiȝoke
 apperige at a litil: þe aſſward
 it ſhal be waſtid: þfor þat ȝe
 ſeiȝe: if þe lord wole: þe if we
 lyne: we ſhulde do þis þing
 eȝer þat þing: þe now ȝe make
 ſilont ioye i ȝoure þoiſ: eȝer
 ſiche ioying iſ wickid: þfor
 it iſ ſyne to hi þat kan do
 good: and doiþ not

Do now ȝe riȝhe men:
 wepe ȝe zellunge i
 ȝoure wrecchiſneſſe
 þat ſhulde come to ȝou: ȝoure
 riȝheſſe be rotū: þe ȝoure clo
 þis be etū of moȝtiſ: ȝoure
 gold þe ſilū hay ruſtid: þe þe ruſt

þat art not adoe
 of þe lawe.

¶

of hem schal be to you in to
 witnesing. & schal ete youre
 fleishis as fier. & han tresso-
 urid to you wraype i ye laste
 daies. lo ye hire of youre wer-
 k me. yf repide youre feeldis.
 which is fraudid of you. & yf
 ye cri of he hay entrid. i to
 ye eeris of ye lord of oostis.
 & ye han ete on ye erpe. & i your
 letcheries & ye han murdrid
 youre hertis. in ye day of cle-
 yng & brouste & clowde ye mist
 ma. & he azenstod not you.
 yfor brisen be ye patient til
 to ye conyng of ye lord. lo
 an erpetiler abidy piousse
 fruyt of ye erpe. patiently
 suffryng til he velleynge tidy
 & ripe fruyt. & be ye patient
 & cofirme ye youre hertis.
 for ye conyng of ye lord schal
 al neize. brisen uyle & be
 sozeisful ech to oy. yf ye be
 not demed. lo ye iuge stody-
 ny. bifor ye zate. **B**riyeren
 take ye ensauple of yuel goy-
 ng out & of long abidyng &
 tranel & of paciense. ye pro-
 fetis yf spake to you i ye na-
 me of ye lord. lo we blessen
 he yf suffrid. & herd. ye suf-
 fring ep paciense of ioob. &
 ye sayen ye ende of ye lord.
 for ye lord is mychful & doyg

mercy. bifore alle pingis my
 brisen uyle & swere. never
 bi henene ney bi erpe. never
 bi what en of ooy. but be zo-
 ure word. the the. nay nay. yf
 ye fallen not vndur doom. &
 if ony of you is sozeisful. pie
 he wiy patient soule. & seie he
 a salu. if ony of you is syk.
 lede he yu psta of ye churche.
 & pie pei for hi. And auoyte
 wiy oyle in ye name of ye
 lord. & ye preier of feip schal
 sane ye syk ma. & ye lord schal
 make hi lzt. & if he be i syn.
 pei schule be forzoun to hyu.
 yfor knowleche ye ech to oy
 youre syn. & ppe & ech for
 ope. pat ye be saupd. for ye co-
 tyuel pyer of a iust ma. is
 myche woep. & he was a deedly
 ma lyk us. & in pyer he priede.
 pat it schilde not veyne on ye
 erpe. & it repuede not pre &
 eris & lize moneris. & oft
 soone he priede. & heuene zaf
 repu & ye erpe zaf hys fruyt.
 & brisen if ony of you erry
 fro treupe. & ony conty hui.
 he oibiy to wite. pat he pat
 maky a synere to be turned
 fro ye errour of his weie.
 schal sane ye soule of hyu
 fro deep. & kyney ye multitu-
 de of synes. **Here endy**

ye pistle of iames: & here bi
gynep ye firste pistle of petre:

Petre apostle of ihu
crist. to ye chosun me
to ye comeligiis of
statyng abrood. of
ponte of galathie. of capadocie
of alie & of bityupe. bi ye bifor
knowyng of god ye fadir. i ha
lewpyng of spirit. bi obediēce
& seruyngyng of ye blood of
ihu crist. grace & pees be mul
tiplied to zou blestid be god
& ye fadir of oure lord ihu
crist. which bi his grette mercy
bigat us azen i to lpyng
hope bi ye azenrlyng of ihu
crist fro deep. i to eritage vncor
ruptible. & vndefouliid & pat
shal not fade pat is kept in
heuenes for zou pt i ye vertu
of god ven kept bi ye feip. i
to heelp & is redy to be shew
id i ye laste tyme. i which
ze shule make ioye. youz it
bihoney now altil to be sori
i dyntse tēptaciōn. pt ye pre
nyng of zoure feip be myche
more pciouse pan gold. pt is
pupd by fier. & be foundū in
to heuynng & glorie & honour.
i ye reuelaciō of ihu crist. wh
om whāue ze han not seyn.
ze louen. i to whom also now
ze not seynge. vlenē. but ze

pat vlenen shulen haue ioye
& gladnesse pt may not be told
out. & ze shule be glorified &
haue ye ende of zoure feip. ye
helpe of zoure conlis. of which
helpe profetis souzē & enser
chidē. pat profeciedē of ye gōe
to conyuge i zou. & souzē which
ed what man tyme ye spirit
of crist signefiede i hem. & bifor
tolde vo passiōis pat vē i crist.
& ye late glories. to which it
was shewid. for not to hē self.
but to zou pei mynistridē vo
pynnis pat now ven told to zou
bi hē pat pchidē to zou bi ye ho
oly goost sent fro heuene. i to
whō angelis desiren to biholde.
for which pynge ze ze gird ye le
endis of zoure soule. sobre. per
fit. & hope ze i to ye ilke gōe pt
is profid to zou bi ye shewy
nge of ihu crist. as sones of obe
diēce. not maad lye to ye for
me desirid of zoure vnkūnyg
nelle. but lijk hi pt hap depid
zou hooly. pt also ze self vō hooly
i al lpyng. for it is writū. ze
shule be hooly. for y am hooly.
& if ze iwardly depen hi fadir.
which demey wip outē accep
ciō of perloones bi ye werk
of ech mā. lyue ze i drede i ye
tyme of zoure pilgrymage.
witynge pat not bi corruptible

gold & silu. ze ven bouzt azen
of zoure very lypunge of fader
is tradicioun: but bi pe p'ciouse
blood as of pe lombe undefou
lid & vuspottid c't ihu / pat wat
knowi bi fore pe making of
pe world: but he is shewid in
pe laste tymes for zon pt bi hi
ben seipful i god / pat reide
hi fro deap. & zat to hi enlasty
nge glorie: pt oure seip & hope
were i god / & make ze ch'ast
zoure soules i obedience of
charite: i loue of bruyerhod.
of synple herte loue ze to gi
dere more visily & be ze boen
azen. not of corruptible seed
but vncorruptible bi pe laed
word of lypunge god & dwell
linge i to wy oute ende / for
ech fleishly is hey: & al pe glaz
ie of it is flour of hey / pe
hey driede up: & his flour
felde don / but pe word of pe
laed dwellip wy oute ende / &
vis is pe word: pt is p'chid to zon

m m
C. 11.

Verfor putte ze away al
malice & al gile & feyny
ngis. & enyes & alle bac
bityngis. as now boen
yonge childre. resonable.
wy out gile. coneyte ze my
lk: pt in it ze wefe i to helpe
if nepeles ze han tastid pat
pe laed is swete & neize ze to

him pat is almynghe stoon &
repyd of me: but chosun of
god & ouourid / & ze gif a quyt
stoon be ze abone bildid
i to spiritual housis. & au
hooli p'rhod: to offere sp'ual
sacrifices acceptable to god
bi ihu c't / for which ying pe
scripture seip / lo y shal sette
i syon pe heste. coen stoon.
chosun & p'ciouse: & he pt shal
bileue i him: shal not be
confoundid / p'for to zon pat
bileuen / but to me pt bileue
not: pe stoon whid pe bilde
ris repyde. vis is maad
i to pe hed of pe coen / & pe
stoon of hurtynge & stoon
of standre: to hem pt offe
den to pe word. ney bileue
it i which ye be sett / but
ze ben achosun k'p' akingly
p'rhod. holi folc. ap'ple of
purchasing: pat ze telle pe
vertues of hi pat dipide
zon fro derknessis i to his
wonderful l'it / whiche su
tyme were not ap'ple of
god: but now ze ben pe p'p
le of god / whiche hadden
not iney: but now ze han
mercy / moost dere y viseche
zon as comelyngis and pil
gryms to absteine zon fro
fleishly desiris pat f'zten

mens pe soule / And haue
 ze zoure cōsaciō good. Amō
 ng hevene mē / pat i pat pīng
 pt per bacite of zōn as of
 mylloerid: per biholdē zōn
 of good werkis & glōzific
 god i pe day of visitaciō
 be ze sugēt to eche creature
 for god / eē to pe kīng as to
 hī pat is hīer i state / eper
 to dūpkiā: as to pilke p^r bē
 sent of hī to pe venānce
 of mylloerid & to pe pīyng
 of good mē / for so is pe wil
 of god: pat ze do wel & ma
 ke pe vnkūnynguelle of vn
 prudent men to be doūb
 as fre mē & not as hānyge
 freedom pe kēpīng of mali
 ce / but as pe sernāntis of
 god / onoure ze alle mē. loue
 ze bryphod. drede ze god. on
 oure ze pe kīng / sernāntis
 be ze sugētis i al drede to lōz
 dis. not ouely to goode & to
 mylde but also to tryuāntis
 for pīd grāce: if for consien
 ce of god. ony mā suffryp
 henynessis & suffryp vūnst
 ly for what grāce is it: if
 ze spūē & ben buffatid and
 suffrē / but if we ze doeu
 wel & suffren patiently:
 pīd is grāce auentis god
 for to pīd pīng ze ben clepid

for also cōt suffryde for us and
 leste cūstūple to zōn: pat ze
 folowe pe steppis of hī / which
 dide not spūe: ney gile was
 foundū in hīs mony & whāne
 he was cursid. he curside not
 whāne he suffryde: he man
 asside not / but he brtook hī
 self to hī pat deinyde hym
 vūnstly / & he hī self bar
 oure spū? in hīs body ou a
 tre: pat we be deed to spū? &
 lyue to rītwisnessle. bi whos
 wān wōūde ze be heeled /
 for ze werē as scheep erryge:
 but ze ben now turned to
 pe scheepherde and bīschop
 of zoure soulis

And wīmen be per
 sugēt to her hōsebo
 ndis / pat if ony mā
 bilene not to pe word: bi pe
 cōsaciō of wīmen. per
 ben wōūū wipout word. &
 biholdē ze i drede zoure hooly
 cōsaciō / of whichē per be
 not wip out fēy carpons
 ournyng of heere. eper do
 pūge aboute of gold. eper
 ournyng of clopyng: but
 pilke pat is pe hīd mān of
 herte i vncorruptiō and
 of mylde spūit. whichē is rīche
 i pe sūt of god / for so sūt me
 hooly wīmē hoppūge in god

C. iij.

onneden hem self: And weren
 suget to her owne hofebondis
 as sare obeyede to abraham:
 & depide hi lord of whom ze
 ben donztris wel doynge: &
 not dredynge ony perturba
 cion also me dwelle to gide
 re & bi künnyng zme ze onow
 to pe wōman? freelte as to
 pe more feble & as to euen
 eris of grace & of lyf: pat
 zoure pier is beyeris be not
 lettid & ferp alle of oon wil
 le: i pper be ze eche sufferinge
 wip ope. lones of bryghed.
 merciful. mylde meke. not
 zeldinge pnel for pnel. ney
 cursing for cursing: but a
 zembard blessinge for i vis
 ping ze ben depid pat ze welde
 blessing bi eritage: for he pat
 wole lone lyf & se goode dai
 es: cōstreyne his tūge fro pnel
 & his lippis pat pei speke not
 gile & bove he fro pnel & do
 good: seeke he pees & perfily
 sue it: for pe ize of pe lord be
 on iust me: & his eris on pe
 pieris of hē: but pe cheer of
 of pe lord is on me pat dou
 yneld & who is it pt shal a
 noye zou: if ze ben sueris &
 louperis of goodnesse: but
 also if ze suffer ony ping for
 rīghtwisnesse: ze ben blessid:

but drede ze not pe drede of
 hē: pat ze be not disturblid
 but hālewe ze pe lord cō in
 zoure hertis & en more be ze
 redy to satisfactiō to ech m
 an aspyge zou resōn of pat
 ferp & hope pat is i zou: but
 wip myldenelle & drede: hā
 nyng good consiēce: pat
 i pt ping pat pei bachiten of
 zou: pei ben confōndid: whi
 che chālegen falsly zoure
 good cōsiliōn i cō: for it is
 bett pat ze do wel & suffer
 if pe wille of god wole: pan
 doynge pnel: for also cō
 onys diede for oure syn? he
 iust for vniust: pat he shulde
 offre to god us maad deed
 i flesch: but maad quyt in
 spirit: for which ping he cō
 i spirit & also to hē pat werē
 dōlid to gidere i pson: pchide
 which werē sū tyme vubi
 leneful whāne pei abididē
 pe paciēce of god i pe daies
 of noe: whāne pe ship was
 maad: i which afeire pt is
 to seie eizte soulis werē ma
 ad saaf bi wat: & so bapty
 of lijk forme makip us saaf
 not pe pitting away of pe
 filyis of flesch: but pe aspyge
 of a good consiēce in god:
 bi pe asenrisyng of oure

lord ihu crist. pat is in ye ritha
 le of god. & swolowip ocep: pt
 we schulde be maad eiris of
 enlastinge luf. he zede in to
 heuene: & angelis & poweris
 & vtues be maad sugetis to hi.
Verfor for crist sufride in
 fleisch: be ze also armed
 bi ye same yenkung. for
 he pat sufride i fleisch:
 cresside fro syn. pat pat
 is lest now i fleisch: lyue
 not now to ye desiris of mē
 eu. but to ye wille of heuene
 me to be endid: whiche wal
 kiden i letcheries. & lustis.
 i myche drynkung of wyne.
 in vnnemesurable etyngis &
 drynkungis & vnluseful
 worshipping of narwmetis
 i which ping yei now yei
 ben astoundid. i which ping
 yei wondre for ze renen not
 to gidere i to ye same ping
 cofusion of letcherie & blas
 femy: & yei schule zine resoun
 to hi: pt is redy to demie ye
 quike & ye deed. forwhi for
 pis ping it is schid also to
 deed me: pat yei be demed
 bi men i fleisch & pt yei lyue
 bi god i spirit. ffor ye ende
 of alle pingis schal neye.
 pfor be ze prudent: & wake
 ze i pieris. bifore alle pingis.

haue ze charite ech to oþ in you ilk:
 algatis lastyng: for charite con
 ey ye multitude of synes. holde
 ze hospitalite to gidere wiþout
 grucching. ech ma as he hay
 resseyued grace. mynistrige it
 i to ech oþer: as goode dispen
 deris of ye manyfold grace of
 god. if ouy ma spekyp: speke
 he as ye wordis of god. if ouy
 ma mynistrig: as of ye vertu
 which god mynistrig. pt god
 be onourid i alle pingis by
 ihu crist oure lord. to whom is
 glorie & lordship i to worldis
 of worldis amē. **A**moost de
 re bryþen. nyle ze go i pilgry
 mage i feruour pt is maad
 to you to tēptaciō: as if ouy
 nerue ping bifalle to you. but
 conyue ze wiþ ye passiōis of crist
 & haue ze ioye: pat also ze be glad
 & haue ioye i ye reuelaciō of
 his glorie. if ze ben dispisid for
 ye name of crist: ze schule be ble
 ssid. ffor pt pat is of ye onour
 & of ye glorie & of ye vertu
 of god. & ye spirit pat is his:
 schal reste ou you. but no ma
 of you suffre as aua cleere.
 eper a peef. eper curser. ep
 adisurere of opere mē. go
 odis. but if as a cristē man:
 schame he not. but glorie
 glorie he god in pis name.

for tyme is pat doorn bigynne
first at us: what ende shal be
of he pat vilenie not to ye gospel:
if ainst ma. vniuey shal be
lamed: wher shule pe vnscryf
ul ma & pe synere appere / pfor
& per pat suffren bi pe wille
of god: bitaken her soules in
good dedis. to pe feyful ma
ker of nouyt

C. v.

Verfor p an enene eldre
ma. & a bituelle of chris
passions / which also an a
wmyuere of pat glorie. p
shal be shewid i tyme to
comyng: biseche ze pe eldre
me pat be among you / fede
ze pe flock of god: p is among
you / & puruer ze not as cōstre
nyd but ful wilfully bi god /
not for lone wyngyng: but wi
thfully / ney as harynge lord
hip i pe clergye: but pat ze be
maad ensample of pe folk flock
of wille of soule & whāne pe
pnce of shepherdis shal ap
pere: ze shule resceyue pe co
on of glorie. pat may uene
fade. **A**lso ze younge men be
ze ligit to eldre me / & alle
shewe ze to gidere mekenesse
for ye lād wyfstandy proude
men: but he giveth grace to
make me / pfor be ze mekid
vndir pe myzty hōd of god

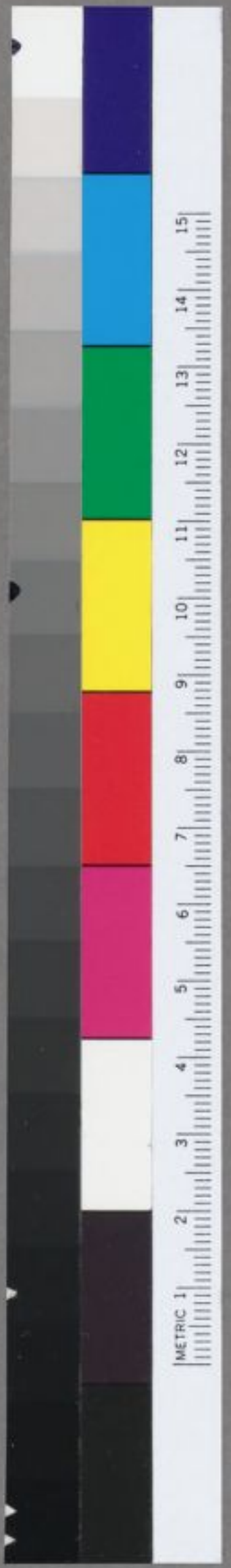
pat he reyse you in pe tyme of
visitation / & caste ze al youre
bituelle in to hi: for to hi is
cure of you / be ze sobre & wa
ke ze. for youre adhsarie pe
denel as a vorug lion goy
aboute. sechinge whō he shal
denoure / whō azenstonde ze
stronge i pe fey: witynge p
pe same passion is maad to
vilke briphode of you pat is
i pe world / & god of grace pat
depide you i to his enerlastyge
glorie you suffryge altil he
shal performe & shal cōserue
& shal make sad / to hi be glorie
and lordship in to worldis of
worldis amē. **A** bi silman fey
ful brop to you as p deme / p
wroot shortly bisechinge &
wituelinge p p is i pe very
grace of god i which ze stōde
pe churche p is gaderid in ba
bylōne & markus my sone:
grety you wel / grete ze wel
to gidere i hooly cos / grete to
you alle p be in cō. amē. **Here**

bigynne ye secunde pistle of petre.

Symon petre ser
uant & apostle of
ihū cō: to hem p
han take wyf us
pe enene fey i pe rityuisselle
of oure god & sayour ihū
cō: grete & pees be fillid to you:

bi pe knowyng of oure lord ihu
crist / hou alle pingis of his god
lich vtu. pat ven to luf. & pitee
ben zoun to us bi pe knowyng
of hi pt clepide us for his oue
ne glorie & vtu. bi whō he zat
to us moost p̄ciouse bihestis /
pat bi pese pingis ze schulen
be maad felowis of goddis
kynde: & fle pe corrupcion of
pat coneytise pt is i pe world,
& bringe ze i al bisynesse: &
inpiustre ze i zoure seip. ver
tu. & i vtu k̄nyng / i k̄nyng
abstinence. i abstinence pacēce
in pacēce p̄tee. i p̄tee lone of
briphod / & in lone of briphod:
charite / for if pese ben wip you
& outcomē: pei schule not make
zou voide. ney wipout fruyt
i pe knowyng of oure lord ihu
crist / but to whō pese ben not
redp: he is blind. & gropy
wip his hond. & forzetip pe pur
gynge of his elde trespassis
wherfor bripen be ze more
bisy: pat bi goode werkis ze
make zoure clepnyng & ches
nyng c̄teyn / for ze doyng pese
pingis: schule not do syne
ony tyme / for pus pe entrig
i to enlastinge kyngdō of
oure lord & sanyour ihu crist.
shal be mynistrid to zou
plenteuously / for which pig

y schal bigyne to moneste zou
enemore of pese pingis / and
y wole pat ze be k̄nyng &
cōfermyd i pis p̄sent treupe
forlope y deme mistly as long
as y am i pis tabernacle to
reple zou i monestynge / and
y am c̄teyn pt pe puttyng a
wey of my tabernacle is
abyft: bi pis pat oure lord
ihū crist hap shewid to me /
but y schal zine bisynesse &
ofte after my deap ze hane
inpyde of pese pingis / for
we not saynge vnbise talis
hau maad knowū to zou pe
vtu & pe bifoze knowyng of
oure lord ihū crist: but we we
ren maad biholderis of his
greetnesse / for he took of god
pe fadir honour & glorie: bi
liche man vois slidū don to
hi fro pe greet glorie / pis is
my lonyd sone. i whom y ha
ne plesid to me: here ze hym /
& we herde pis vois brouzt
fro heuene: whāne we we
ren wip hi in pe hooly hil /
& we han asaddere word of
profecie: to which ze zynge
tent dō wel. as to alantorne
pat ziney luf i a dork place.
til pe day bigyne to zine luf.
& pe dai sterre spryng i zour
hertis / & first vndur stonde



þe þis þing. þat ech profecie
of ſcripture: is not maad bi
proprie intpretaciō / for pro
fecie was not brouȝt ouȝt
me bi mān's wille: but þe ho
oly men of god inſpirid w^t
þe hooly goost ſpaken

But also false prophet
is were in þe puple
as i 3on schule be
maistris lienis. þat schulen
bryuge in sectis of per dicion
þe dei denpen þilke lord þat
brouȝte hem. þe bryuge on he
ſilf haſty per dicion / þe many
ſchule ſue her letcheries: bi
whiche þe were of treyſe
ſhal be blaſſemyd. þe ſchul
en make marchandiē of 3on
i conceyte bi feyned wordis
to whiche doon now a while
ago ceſſy not: þe per dicion
of he happy not / for if god
ſparide not angelis ſpynge
but bitook he to be turmen
tid þe to be drawi don wip bo
ondis of helle i to helle: to be
kept i to doon / þe ſparide not
þe firſte world. but kept uoe
þe eȝtpe mā þe biſorgoere
of eȝtwiſneſſe: þe brouȝte in
þe greet flood to þe world of
vufeyful mē / þe he droof i to
poudre þe citees of men of
ſodon. þe of mē of gomaz þe

dampnede bi turmyng vpledou.
þe putte he þe enſauple of hem
þat weren to doyng puele: þe
deſpyede þe wiſt loth oppreſſid
of þe wrong þe of þe letcherous
conſolaciō of air ſid mē / for in
lyt þe herpuge he was wiſt þe
dwelude among he þe fro day
i to day turmenid wip wickid
werkis aȝiſt ſoule / for þe lord
kan deſpye piteuouſe mē fro
teptaciō: þe kepe wickid mē
i to þe day of dome to be tur
menid / but more he þe walkē
aȝer þe fleiſch i conceytunge
of vudēneſſe: þe diſpilen lordis
hynnyng / þe ben boold pletunge
he ſilf: þe drede not to bryuge
i ſectis blaſſemyng / where
aȝis whāne þe be more in
ſtreȝpe þe vtu. berē not þat
was þe eſecrable doon aȝen
hem / but þeſe ben as vureſon
able beeftis kyudely i to takig
þe in to deep: blaſſemyng i þeſe
þingis þat þe knowi not / þe
ſchule perithe i her corrupciō:
þe reſſepue þe hire of vuriſt
iſneſſe / þe þeſſen delices of
deſoulyng þe of wōme: to be
likyngis of day / flowpuge i
her feetiſ wip delices doyng
letcherie wip 3on: þe han ȝen
ful of anowte þe vuceſſpuge
treſpaſ / diſſepynge vuriſtfaſt

sonlis. And hau pe herte efer
 alyd to coneytise. pe sonis of
 cursing pat forlaken pe ryt
 weie: & erriden supuge pe
 weie of balaam of boso. Whi
 ch loupde pe hyre of wickid
 nesse. but he hadde repung
 of his woodnesse. Adonh beeste
 vudir jok pat spak wip vois
 of ma. pat forbed pe vnyvysd
 of pe profete. **U**pele be well
 is wipout wat. & mystis dry
 ni wip whirling wydis: to
 whiche pe picke myst of dark
 ness is veller nyd. & pei speke
 i pde of vaupte: & disseyne
 i desiris of fleish of lecher
 ie: he pat stape altil. whiche
 lyne in errour. & biyeten fro
 dom to he: whane pei ben ser
 uantis of corrupcion. ffor
 of who ony ma is on commi:
 of hi also he is seruait. ffor
 if me forlake pe vndeuelis
 of pe world. bi pe knowyng
 of oure lord & samour ihu crist.
 & eft sohe be wlaypid in pese
 & ben oucommi: pe lattere pun
 gis be maad to he worse pan
 pe forme. but it was bete to
 he to not knowe pe weie of ryt
 wisnesse: pan to turne azen
 aft pe knowyng. fro yt holy
 maide met pat was bitakn
 to hem. for pilke vpon prouerbe

bifelde to hem. pe hoind turnede
 azen to his castyng. And a soue
 is waisthe i walewyng i fene
 o ze moost dere woyp bi
 peren. y write to zou
 pis seconde epistle. in
 whiche y sture zomre clere soule
 bi monestynge to gidere: pat
 ze be mynde ful of po wædis.
 pat y bifore seide of pe hooly
 profetis: & of pe maide men
 tis of pe hooly apostlis of pe
 lord & samour. first write ze
 pis ying pat i pe laste dages
 disseyneris shule come in dis
 sert: goyng aft her olue co
 neptingis. seipng. where is
 pe biheest or pe conyng of hi
 for lipen pe fadres dieden. al
 le yngis lasten fro pe bypnyng
 of creature. but it is hid fro
 hem willynge pis yng: pat
 heuened were bifore. and pe
 erpe of wat. was stoupyng
 bi wat bi goddis word. bi whi
 ch pat pilke world deuid pan
 bi wat peristhede. but pe he
 uen pat now ben. & erpe pe
 ben kept bi pe same word &
 ben reseruyd to fier i to pe day
 of doom & perdition of wickid
 me. but ze moost dere pis o
 yng be not hid to zou. pat o
 day auentis god: is as a pon
 spunde zeeris & aponspunde

C. iij.



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vmbile and vnfstable men dep
 nen. as also pei don ope strip
 turis to her owne perdition/
 pfore ze brypen bfore wityge
 kepe you self: lest ze be disseyn
 ed bi errour & of vnyse me
 & falle away fro youre owne
 sadnesse: but weze ze in pe
 grace & pe knowyng of oure
 lord ihu crist & oure saypoure/
 to hi be glorie now & in to pe
 day of enlastyngnesse amen

There endy pe secoude pistle
 of petre: And here bigyn
 ep pe firste pistle of ioun:

At ying pat was fro
 pe bigynnyng: which we
 herden which we saien
 wip oure ien: which we
 biholden & oure hondis
 touchide of pe word of
 lif: & pe lif is thewid: &
 we saien & we witnesen.
 And tellē to you pe enlastyge
 lif: pat was anentis pe fadir
 & apperide to us: pfor we tellē
 to you pat ying pat we saien
 & herden: pat also ze haue fe
 lonshipe wip us: & oure fe
 lonshipe be wip pe fadir And
 wip his sone ihu crist: & we
 writē pis ying to you: pat
 ze haue iope: & p^t youre iope
 be ful: & pis is pe telling p^t
 we herden of hi & tellen to

son: pat god is lȳt & þe no
derknessis in hī / if we seien
pat we han felonship wȳ
hī & we wandre i derknessis
we lien & dou not treuþe /
but if we walken i lȳt. as
also he is i lȳt: we han felon
ship to gidere / & þe blood of
ihū c̄st his sone: deuþe us
fro al synne / if we seien þat we
han no synne: we disseynē us
s̄lf & treuþe is not in us / if
we knowledgen oure synnes:
he is feipful & iust. pat he for
ȳme to us oure synnes & deu
se us fro alle wickidnesse / &
if we seien we han not syn
ned: we maken hī aliere.
& his word is not in us

A lȳt son? y wryte
to ȳou þese þingis:
pat ȳe synne not /
but if ony mā synne: we
han an auocat auentis þe
fadir ihū c̄st. & he is þe forȳ
uenesse for oure synnes / and
not ouely for oure synne: but
also for þe synne of al þe wor
ld / & i þis þing we wite þat
we knowen hī: if we kepe
his comaundementis / þat he
he pat seip pat he knowiþ
god & kepip not hise coma
ndementis: is aliere & treu
þe is not i hī / but þe chari

rite of god is perfit vily i hī:
pat kepip his word / i þis þing
we witen pat we be i hī /
if we ben perfit in hī / he pat
seip þat he dwellig i hī / he
owip for to walke as he walki
de / moost dere bryþen y wite
to ȳou not aneue maundemēt:
but þe olde maundemēt þat ȳe
haddē fro þe bigynnyng / þe olde
maundemēt: is þe word þat ȳe
herden / eftsoone y wite
to ȳou a newe maundement.
pat is treuþe boþe i hī and i
ȳou: for derknessis be passid.
& vī lȳt shynen now / he pat
seip pat he is i lȳt & hatip his
broþ: is i derknesse sit / he þat
louey his broþ: dwellig i lȳt
& standre is not i hī / but
he pat hatip his broþ is i
derknessis & wandrip i derk
nessis & woot not whidur
he goip: for derknessis han
blyndid hise ȳen **A** lȳt son
es y wite to ȳou: pat ȳoure
synne ben forȳuen to ȳou for
his name / fadir y wite
to ȳou. for ȳe han knowen hī
pat is fro þe bigynnyng / ȳou
ge mē y wite to ȳou. for ȳe
han oncomen þe wickid / y
wite to ȳou ȳonge children:
for ȳe han knowen þe fadir /
y wite to ȳou bryþen: for ȳe

han knowe him pat is fro pe
 bigynnyng / y write to you you
 ge me: for ze be stronge / & pe
 word of god dwellyn i you: &
 ze han ouercome pe wickid / up
 to ze lone pe wold: ne yo ym
 gis pat be in pe wold: if ouy
 ma loney pe wold: pe cha
 rite of pe fadir is not in hi
 for al yng pat is i pe wold
 is coneytise of fleisch: & coney
 ptise of ren & pde of lif
 which is not of pe fadir:
 but it is of pe wold: And
 pe wold schal passe: & pe co
 neyptise of it: but he pat doyn
 pe wille of god: dwellyn wy
 oute ende / my lital sonen pe
 laste our is: & as ze han herd
 yt auct comen: now many
 auctis ben maad / wherfor
 we witen: pat it is pe laste
 our: yei wente forp fro us:
 but yei were not of us: for
 if yei hadde be of us: yei
 hadde dwelte wy us: but yei
 be knowin: yt yei be not of
 us: but ze han anoynting
 of pe hooly goost: & knowin
 alle yngis / y wroot not to
 you: as to me pat knowen
 not treupe: but as to me yt
 knowen it: & for ech leesyng
 is not of treupe / who is a
 liere: but yis pat deuyey:

pat crist ihu is not crist / yis is
 auct: pat deuyey pe fadir
 & pe sone: so ech pat deuyey
 pe sone: hay not pe fadir: but
 he pat knowlechy pe sone:
 hay also pe fadir: pat yng
 pat ze herde at pe bigynnyng:
 dwelle it i you: for if pat yis
 dwellyn i you: which ze herde
 at pe bigynnyng: ze schuld dwe
 lle i pe sone & in pe fadir: and
 yis is pe biheeste: pat he bih
 orte to us: enlastinge lif / y
 wroot pe se yngis to you of
 hem pat disteyne you: and
 yt anoynting which ze resse
 yuede of hi: dwelle in you
 & ze han not uede: yt ony ma
 tiche you: but as his anoyn
 ting techy you of alle yngis
 & it is trewe: & is not leesig
 & as he tauhte you: dwelle ze
 in hi: & now ze litle sonen dwelle
 ze in hi: pat whane he schal ap
 pere: we have a trist & be not
 cofoundid of hi in his comyng
 if ze wite: pat he is iust: wite
 ze pat also ech pat doyn rizty
 iustesse: is born of him

So ze what mane cha
 rite pe fadir gaf to
 us: pat we be nani
 ed pe sonen of god & ben his
 sonen: for yis yng pe wold
 knowe not us: for it knowe

not him / moost dere bryden
 now we be pe sonos of god: &
 3it it apperide not what we
 schule be / we witen pat wha
 ne he schal awere: we schule
 be lyk hi: for we schule se him
 as he is / & ech ma pat doip sy
 ne: doip also wickidnesse: &
 syne is wickidnesse: & ze wite
 pt he apperide to do a wey syn
 nes: & syne is not in hi: ech m
 an pat dwellip in hi: syney
 not: & ech pat syney: seep not
 hi: neþ knew hi: litil sonos:
 no ma disseyne 3on / he pat do
 ip rȳt wickidnesse: is iust: as al
 so he is iust: he pat doip syne:
 is of pe denel: for pe denel sy
 ney fro pe bigynnyng / in pis
 ying: pe lone of god aweride:
 pat he vudo pe werkis of pe
 denel: ech ma pat is born of
 god: doip not not syne: for pe
 seed of god dwellip in him:
 & he may not do syne: for he
 is born of god: in pis ying pe
 sonos of god be knowu: & pe
 sou? of pe feend: ech ma pat
 is not iust: is not of god: &
 he pat louey uot his broper:
 for pis is pe telling pat ze her
 den at pe bigynnyng: pat ze
 lone ech oþe / uot as cayn pt
 was of pe yuele: & clow; his
 broþ: & for what ying clow;

he him: for his werkis were yuele:
 & his broþis iust. **A** bryden nyle
 ze wondre: if pe woel hatip 3on /
 we wite pat we be translatid
 fro deey to luf: for we lonen
 bryden / he pat louey not: dwel
 lip i deey / ech ma pat hatip his
 broþ: is a amasleere: & ze wite
 pt ech masleere hay not enlas
 tyng luf dwellyng i hpm /
 in pis ying we han knowe pe
 charite of god: for he puttide
 his luf for us: & we owen to
 putte oure lyues for oure bri
 den / he pat hay pe catel of pis
 world: & seep pt his broþ hay
 nede & clow; his entaylis
 fro hi: hou dwellip pe charite
 of god in hi: my litte sonos:
 lone we not i word neþ i tinge:
 but i werk & treupe: i pis ying
 we knowe: pt be of treupe: &
 i his list we moneste oure her
 tis: for if oure herte repney
 us: god is more van oure her
 te & knowip alle yingis / mo
 ost dere bryden if oure herte
 repney not us: we han trist
 to god: & what en we schule
 aye: we schule resseyne of
 hi: for we kepe hile coman
 demētis: & we don po yingis
 pt þou pleiant bifor hi: and
 pis is pe comandemēt of god:
 pat we bileue i pe name of

his sone ihu crist & pat we loue
ech oþ: as he zaf heeste to us
& he pat kepis his comāderm
entis dwellig in hi & he in hi
& in þis þing we wite pat he
dwellig i us: bi þe spirit wh
om he zaf to us

C. iij.

Most dere bryþen myle
ze bilene to ech spirit:
but þue ze spiritis
if þei beu of god / for many
falle prophetis: wente out in
to þe world / in þis þing þe spi
rit of god is knowū / ech spi
rit pat knowlechyþ pat ihu
crist hay come i fleisch: is of
god / & ech spirit pat fardory
ihū: is not of god / & þis is
sūcht: of whom ze herden
pat he comy / & riȝt now he
is i þe world / ze litte sones be
of god: & ze han outcome hū /
for he pt is i ȝou is more: þā
he pat is i þe world / þei beu
of þe world: þerfor þei speke
of þe world: & þe world heris
hē / we be of god / he pat kno
wis god: heris us / he pat is
not of god: heris not us / in
þis þing: we knowen þe spi
rit of tremp and þe spirit of
errour: **M**ost dere bryþe
loue we to gidere: for chari
te is of god: & ech pat louey
his broȝ: is boȝū of god: &

knowis god / he pat louey not:
knowis not god: for god is
charite / in þis þing þe charite
of aperide i us: for god sente
his soun biȝetū sone i to þe wor
ld: pat we lyue bi hi / in þis
þing is charite: not as we had
den lonyd god: but for he first
lonyde us: & sente his sone forȝi
uenesse for ouȝ spū? **T**ze mo
oste dere bryþen if god lonyde
us: we owen to loue ech oþer /
no mā say en god: & we loun
to gidere: god dwellig i us: &
þe charite of hi is perfit i us /
in þis þing we knowe pat we
dwellen in hi & he i us: for of
his spirit he zaf to us / & we
saen & witnesen: pat þe fa
oir sente his sone sanyour of
þe world / who en knowlechyþ
þt ihc is þe sone of god: god
dwellig in hi & he i god / & we
han knowū: & bilene to þe cha
rite pat god hay i us / god is
charite / & he pat dwellig in
charite: dwellig i god & god
in hi / i þis þing is þe perfit
charite of god wis us: pat
we haue trust i þe day of doom /
for as he is: also we be i þis
world / drede is not i charite:
but parfīt charite puttis out
drede / for drede hay peyne /
but he pat dredis: is not per

fit in charite / þfor loue we god:
for he louyde us bifoze / if ony
man seip þat y loue god / & haty
his broþ: he is aliere / for he þat
louyþ not his broþ which he se
ey: hon may he loue god who
he seep not: & we hau yis coun
nidenet of god: þat he þt louey
god loue also his broþer

Ech man þat bileney
þat ihc is crist: is bozn
of god / & ech mā þat
louey hi þt genoride: louey hi
þat is bozn of hi / in þis þing
we knolde: þat we loue þe chil
dren of god: whāne we louen
god: & don his māndementis
for þis is þe charite of god: yt
we kepe hise māndementis / &
his māndementis be not heuy
for al þing yt is bozn of god:
oñcomey þe woold / & þis is þe
victorie yt oñcomey þe woold:
oure seip / & who is he þat oñ
comey þe woold: but he yt bi
leney. yt ihc is þe sone of god /
þis is ihc crist þat cam bi wat
& blood / not i wat oonly: but
i wat & blood / & þe spirit is he
þat wituessip: yt crist is treu
þe / for þre be þat zine wituel
sing i heuene / þe fadir þe so
ne & þe hooly goost: & yese þre
ben oon / & þre be þat zine
wituessing i erpe / þe spirit

wat and blood: and yese þre
ben oon / if we resseyne þe wit
nessing of me: þe wituessing
of god is more / for þis is þe
wituessing of god: yt is more:
for he wituesside of his sone he
þat bileney i þe sone of god: hay
þe wituessing of god in hi / he
þat bileney not to þe sone: mā
kyp hi aliere / for he bileney not
in þe wituessing: þat god wit
uesside of his sone / & þis is þe
wituessing: for god 3af to 3ou
enlastinge luf: & þis luf is in
his sone / he þat hay þe sone
of god: hay also luf / he þat hay
not þe sone of god: hay not
luf. **U**y write to 3ou yese þin
gis: þat ze write þat ze han en
lastinge luf: which bileneu
i þe name of goddis sone / and
þis is þe trust which we han
to god: þat what en þing we
aßen aft his wille: he schal
here us / & we witen þat he
herip us: what en þing we
aßen / we witen þat we han
þe aßpugis: which we aßen
of hi / he þat woot þat his bro
þer syney: a syne not to deþ:
aße he & luf schal be 3oun to
hi: yt syney not to deþ / yt is
a syne to deþ: not for it y seie
þat ony mā þre / ech wickid
esse is syne: & yt is syne to deþ

we witten pat ech man pat is
born of god: synep not: but
pe genacioun of god kepis hi:
þe wickid touchis hi not: we
wite pat we be of god: And al
pe world is set i yuel: & we wi-
ten yt pe sone of god cam i fle-
ish: & zaf to us wit: pat he
knoweþ vs god: & enlastung
be i pe very sone of hi: þis
is þi god: & enlastunge lif
my litle sonis kepe ze zou
fro mannetis. *There en-*

dyt pe firste pistle of iou:
& here bigynep pe secoude

Ihe eldere man. to pe
chosu lady & to hir
children: whicheþ
longe in treuþe & not y aloo-
ne: but also alle me pat kno-
wen treuþe: for pe treuþe
pat dwellig i zou: & wif zou
shal be wif ontō ende: ge-
be wif zou inþ & pees of
god pe fadir: & of ihu crist
pe sone of pe fadir: i treu-
þe & charite. *¶* y ioyede ful
inþe: for y found of pi son-
es goyng i treuþe: as we
resseyuedē maundement of
pe fadir: & now y þis pee
lady: not as writyngs a ne
we maundement to pee: but
pat yt we hadde fro pe bigy-
nyng pat we lone ech oþer

And þis is charite: pat we walke
aft̃ his maundementis: for þis
is pe comāndement: pat as ze
herde at pe bygyning. Walke
ze i him: for many disseyner
is wentē out i to pe world:
whiche knowleche not yt ihu
ist hā come i fleish: þis is
a disseyner & Antist: so ze zou
sift: lest ze lesen pe þingis
pat ze han wrought: pat ze res-
seyue ful mede: writyngs yt
ech mā yt goyþ bifore. And
dwellig not i pe teching of cr̃:
hā not god: he pat dwellig i
pe teching: hā bope pe sone
& pe fadir: if ouy mā comep
to zou: & byrugis not þis te-
ching: wile ze resseyue hi in
to hous: neþ seie ze to hi heil:
for he pat seip to him heil:
comyueþ wif hile yuel wer-
kis: lo y bifore seyde to zou:
pat ze be not confoundid in
pe day of oure lord ihu cr̃:
y hane mo þingis to write
to zou. And y wolde not by
perchemyu And enke: for
y hope pat y shal come to
zou. And speke moup to mo-
up: pat zoure ioye be ful:
pe sonis of pi chosū sister.
Greten pee wel: pe grace of
god be wif pee amen. *There*
bigyne pe thridde pistle of iou.

The eldre man to garys
moost dere broþ: whom
y lone i treupe; moost de
re broþ of alle yngis y
make þier: pat pou entre
f fare welefuli: as yi sou
le doip welefuli; y ioyede
greetly: for bryen camen &
bare witueling to yi treu
pe: as pou walkist i treupe;
y haue not more grace of
pese yngis: pan pat here pat
my sonen waske i treupe; moost
dere broþ pou doist feipfuly:
what en pou worchist i bry
en; & y^t i to pilgrims: whi
che zeldiden witueling to yi
charite in ye list of ye churche;
whiche pou leddist fory: & do
ist wel worpily to god; for þei
wenten fory for his name:
& token no yng of hevene in
en; þ^r for we owen to resseue
liche: pat we be euene wor
cheris of treupe; y hadde
write peraventure to ye chur
che: but þis diotrepes pat
loney to bere þuacie in he
resseuey not us; for þis yng
if y shal come: y shal mone
se his werkis whiche he do
ip chynge azens us wiþ
ynel wordis; & as if pese y
ngis suffisen not to hi: neþ

he resseuey bryen & forbedip
hem pat resseuen: & puttip
out of ye churche; moost dere
broþ ule pou sue ynol yng:
but pat y^t is good yng; he y^t
doip wel: is of god; he pat do
ip ynol: seep not god; witne
ssing is zoldu to demetrie
of alle me: & of treupe it self;
but also we bere witueling;
& þ^r knowist pat oure wit
ueling is treibe; y hadde ma
ny yngis to write to pee: but
y wolde not write to pee by
enke & þene: for y hope soone
to se pee: & we schule speke in
ouny to mony; pees to pee;
freendis greten is pee wel;
grete þ^r wel freendis bi name
**Here endip ye pricke pis
tle of ioun; & here bigynen
ye pistle of iudas:**

Iudas ye seruait of ihu
crist: & broþ of iames to ye
se pat ben i god ye fadir.
And to hem y^t ben clepid
& kept of ihu crist: myc & pees
& charite be fillid to zou; mo
ost dere bryen: y doynge al
bisynesse to write to zou of
zoure conyn heelp: hadde
uede to write to zou: & þ^rpe
to stryne strongly for ye feip
pat is onys taku to seyntis;
for sume vuseipful me þuely

E. p.

entruen: pat lityme weren
bifore writen i to þis doom: and
entruen þe grace of oure god
i to letcherie: & deuyen hi pat
is onely alord: oure lord ihu
crist: but y wole moneste you
ouys pat witte alle yingis: þat
ihc lantide his puple fro þe
land of egypt: & þe secunde ty
me losse hem pat bileneden
not: & he reseruede vndir
derknesse angelis pat kepte
not her pulhod: but forsoke
her hous: i to þe doom of þe
grette god i to euilastyng bo
ndis: as sodom & gomorre and
þe up costid citees pat i likin
an iden fornicacion: & zeden
alwey aft of fleisch: & be ma
ad ensciple: suffryng pey
ne of euilastyng fier: in lik
man also þese pat defoulen
þe fleische: & dispise lordshipp
& blasseme maieste: whane
mychel archangel: dispintide
wy þe deuyl & stroof of mo
ples body: he was not har
dy to bryng i doom of blas
femye: but seide: þe lord w
maunde to yee: but þese me
blasseme: what en yingis
þei knowe not: for what en
yingis þei knowen kyndely
as doube beestis: in þese
þei ben corrupt

Wo to hem pat wente
þe weie of capite: and
pat be schied out bi
errour of balaam for mede: &
peristhiden i þe asenstyng
of chere: þese ben i her metis
feestinge to gidere to fulpe: wy
out drede feding hem self: þese
ben clondis wyout wat: þat be
bozū aboute of þe wyndis: her
uest trees wyout fruct: tipp
es deed: dran up bi þe roote:
walwis of þe woode see foun
ge out her confusions: erryng
steris: to whiche þe tempest
of derknesse is kept wyout
ende: but enoch þe seuene fro
adam proficiende of þese: & seide
to þe lord comen wy his hoolp
þousandis: to do doom agens
alle men: & to repne alle vne
ipful me: of alle þe werkis
of þe wickidnesse of he: bi whi
che þei diden wickidli: & of alle
þe harde wordis: pat wickid
me syneris han spoke agens
god: þese be gruchteris ful of
pleyntis waudrige aft her
desiris: & þe mouy of he speky
þe: wosthyng per soones bi
cause of wyngyng: & ze mooste de
re brypen be myndeful of þe wa
dis whiche be biforsaid of apost
lis of oure lord ihu crist: whiche
seiden to you: pat i þe laste ty

med per schulen come gilouris.
wandrige aft her owne desiris.
not i pitee; yete ven whiche depar
ten he silf: beestly me not hary
uge spirit; but ze moste dere
bripen. Aboue bilde you silf. on
zoure moost hooly seip. & pie ze
i ye hooly goost. & kepe you silf
i ye loue of god. & abide ze ye
micy of oure lord ihu est in to
luf enlastyuge; & repue ze yete
me pt ven demed: but saue
ze he. & take ze he fro ye fier.
& do ze micy to ope me i ye dre
de of god; & hate ze also vilke
defouled coote whiche is fles
chly; but to hi pt is mysti. to
kepe you wip out syne. And
to ordeyne bifoze ye luf of his
glorie you vullwuyd in ful out
iope. i ye wipung of oure lord
ihu est. to god aloone our sauy
our bi ihu est oure lord: be glorie
& magnetyng empire & power
bifoze alle worldis and now &
in to alle worldis of worldis
amen.

**There bigynne
apologe on apocalips.**

Alle men pat wollen. ly
ne mekelp i est. as ye
apostel seip: suffre per
secucion aft pt; you come pt nep
rest to ye seruyse of god: stou
you i rystwisseste & i drede. &
make redy pi soule to teptacion;

for teuptacion is a main? luf: ou
e ye erpe; but pt seipful me sayle
not i hem: ye lord adfartey hem &
cofermey seipuge. y au wip you
vuto ye ende of ye world: & luf
flock. nyle ze drede; pfor god ye fa
dir seipug ye tbulacionis. whiche
hooly churche was to suffre: pt
was fouidid of ye apostlis on est
ye stoon; disposid wip ye loue and
ye hooly goost to shewen hem.
pat me dredde he ye laste; & al ye
fute shewed it est in his manlyed:
& est to ioon bi an angel. & ioon
to holy churche. of whiche reuela
cion ioon made pis book: wifore
pis book is seyd apocalips: pat
is to seye reuelacion for here
it is cotempd pat god shewed
to ioon: & ioon to holy churche
hou grete yingis holy churche
suffred in ye firste tyme: &
now suffrey & shal suffre in
ye laste tymes of auct; wha
ne tbulacion shal be so greet:
pat yf it moude be. per pt bep
chosn. ven mened; & whiche me
edid she shal receyue for yete
tbulacionis. now & tyme to co
me: pat medid pt bep biyote.
make hem glad who ye tbul
cionis pt ven teld makey aferd
pfor pis book among ope scrip
tures of ye newe testament:
is depid bi ye name of pferie.

And it is more excellent þan profec-
tis / for as þe newe testament is
warpiere þan þe olde / & þe gospel
þan þe lawe / so is profecie þan
sey þe profecies of þe olde testa-
ment / for it shewey sacramen-
tis þat beyn now aparty fulfil-
lid of crist & of holy church / or
ellis for to op is oon man pro-
fecie / but to vis is þre man
phecie þene to gedir / þat is
of þat þat is passid / & of þat
þat is þesent / & of þat þat is to
come / & to conferme þe auc-
torite of it / þat comey þe aucto-
rite of hi þat sendy / & of hi
þat berey / & of hi þat recey-
ney / he þat sendey is þe fadir /
he þat berey is þe sunge / he
þat receyney is oon / but whā
ne þese þingis be shewed to
oon i vision / & þer be þre kyn-
des of visions / it is to seen
vndir whiche kynde vis be
contenyd / for si vision is bo-
dily / as whāne we seey eny
þing wip bodily yen / si is
spūal or ymagynarie / as whā-
ne we seen slepyng or ellis
wakyng / we biholdē þe yma-
ges of þingis bi whiche si
op þing is signefied / as far
as slepyng si ceris of wax /
& moyses wakyng si þe buy-
sh breue / an op vision is of

vnderstanding / as whāne þou
reuelaciō of þe holy goost /
þou vnderstandig of þingis
we conceyue þe trewe of myst-
is / as oon say þe þingis / þat
bey contenyd i þis book / for not
onely he say i spirit þe figures /
but also he vnderstode i þingis
þe þingis þat were signefied
bi he / oon say & wroot in þe
ple of pathmos / whāne he
was exiled of domycian þe
mooste wicked þince / & acause
compellid hi to write / for whi-
le he was holdē in out lawe
rye of domycian i þe ple of pa-
thmos / i þe churches þat he
hadde gothred þat were spronge
many vices & dyse heresies /
for þat were siime heretikes þe
þat seyde / þat crist was not
to fore marie / for as muche
as he was i tyme born of hire /
whiche heretikes oon in þe
bigynnyng of his gospel / vnder-
nyney & seyn / in þe bigynnyng
was þe sone / & in þis book whā-
ne he seyn / y am alpha &
oo / þat is þe bigynnyng & þe ende /
siime also seide þat holy chir-
che shulde ende / to fore þe com-
ing of þe woeld / for charge of tribu-
laciōis / & þat it shulde not vn-
derfonge hoz her tynaple /
enlastyng meede / þat fore oon

Writunȝ to distruye pe errours
of yese: shewey pat it
was bigynnyng & ende. Wherfore
ysaype seip to for me was no god
fourmed: & aft me þ shal not
be: & þ holy churche porny exer
cise of tribulaciōis: shal not be
ended: but shal profite: & for
he receyue an euilastinge mee
de: iouu writte to pe seuene ch
urches of aspe: & to her seuene
bishops of pe forleid yingis
enfourmyge & techinge bi he
al pe genal holy churche: & so
pe mat of iouu i pis werk is:
specialy of pe churche of aspe: &
also of al holy churche what
she shal suffre i pis p̄sent ty
me to come: & his entent is to
stirre to patience: which is to
be kept for pe tūale is short:
& pe meede grete: pe maner of
his trectinge is sh such: firste
he sette bifore a prologe and a
salutaciō: wher he maky pe
hereres beynge: & taking
wel tēte: & whāne he hay set
te it tofore: he comey to pe tell
yng: but tofore his telling he
shewy: pat it is en wyponte
bigynnyng & wyponte ende: & e
herlyng he pat spek: γ α λ φ α
α & ω: bigynnyng & ende
aftward he comey to his telly
ng: & departy it i to seuene

visions and whāne per ben end
ed: pis book is ended he settey to
fore pe prologe and seip: pe apo
calips of ihu c̄st, vnder stonde
pat pis is as it is i ower: pe vi
sion of ysay: & also pe parables
of salamon.

**Here endy pe
prologe on pe apocalips:
here bigynney apocalips:**

Apocalips of ihu c̄st.
Whiche god gaf to hi
to make open to his
seruants: whiche
yngis it bihouey to be maad
soone: & he signifiede sendinge
bi his angel to his seruāt iouu:
whiche bar witnessyng to pe
word of god: & witnessyng of
ihu c̄st i yese yngis what en
yngis he say: blestid is he pat
redy & he pat hery pe wordis
of pis profecie: & kepy po yng?
pat ben writū i it: for pe tyme
is ny: iouu to seuene churchis
pat ben i alie: grace & pees to
you: of hi pat is: & pat was:
& y^t is to comyng: & of pe seu
ene spiritis: pat ben i pe list
of his trone: & of ihu c̄st pat
is feyful witnesse: pe firste
bigetū of deed mē: & p̄nce of
kyngis of pe erve: whiche lo
nyde us & wauyde us fro
oure synⁿ i his blood: & made
us a kyngdom & p̄stis to god

C. p.

And to his fadir to hym be glorie
 & empire: i to wærlde of wold
 dis amen. **T**o he comey wip
 clowdis: & ech ze schal se hi. And
 yet pat prickide him: & alle pe
 kyuredis of pe erpe: schulen
 brabeile he silf ou hi. zhe amē
 y am alfa & oo. pe bigynnyng &
 pe ende seip ye lœd god: pt is
 & pat was. And pat is to com
 yuge almyty. **T**y 1000 zowre
 broper & partener i tribulaciō
 & kyngdom & pacience i ihu
 cr: was i au ple pat is clepid
 pathmos. for pe word of god: &
 for pe witnessing of ihu. y wat
 i spirit i pe lœdis day. And y
 herde bihynde me a grette vo
 is as of a tripe seipuge to me.
 Write pou i a book pat ying
 pat pou seest. & sende to pe se
 uene churchis pat ben i asie.
 to efesus. to syrma. And to
 pergam. & to natia & to sar
 dis & to philadelfia. & to laodi
 cia. & y turnede pat y schulde
 se pe vois pat spak wip me.
 & y turnede & y saw senene ca
 ndilstakis of gold. & in pe myd
 oil of pe senene goldū candil
 stakis: oon lyk to pe sone of
 man clopid wip a long gar
 ment. & gird at pe tetis wip
 a goldū girdil. & pe heed of
 hi & his heeris. weren whyt.

as whyt wolle: and as snow. &
 ye zeu of hi as flayme of fier.
 & hise feet lyk to laton as in a
 brēnyng chymney. & pe vois
 of hi: as pe vois of many wa
 tris. & he hadde i his rihtōd
 senene steris: & a berd sharp
 ou en eip side vente out of his
 mouy. & his face: as pe lime
 sthney i his vtu. & whāne y
 hadde seyn hi: y felde don at hise
 feet as deed. & he puttide his riht
 hond on me: & seide. nyle pou
 drede. y am pe furste. & pe laste.
 & y am alyue & y was deed. & lo
 y am lymyng i to wærlde of
 wærlde. & y hane pe keyes of
 deey & of helle. þfor write pou
 whiche yingis pou hast seyn:
 & whiche ben. & whiche it biho
 uey to be don aft yese yingis.
 pe sacrament of pe senene ster
 is. Which pou seest in my riht
 hond: & pe senene goldū cand
 ilstakis. pe senene steris: be
 angels of senene churchis. &
 pe senene candilstakis: be
 senen churchis.

And to pe angel of pe
 church of efesus: wri
 te pou yese yingis seip
 he pat holdy pe senene ster
 is i his rihtōd: which wal
 kip i pe myddil of pe senene
 goldū candilstakis. y woot

in werke and trauel. And in
patience: & pat you maist not
suffre yuel me. And you hast a
mied hem pat seien y^t pei beu
apostlis & beu not: & you hast
foudu hem lieris: & you hast
patience: & y^t hast suffrid for
my name: & failidist not: but
y haue azen^d yee a felwe pin
gis: pat you hast lest in firste
charite: y^t for be you in ydefil:
fro whēu^d y^t hast falle: & do
penaunce: & do ye firste werk
is: e^t ellis: y come soone to
yee: & y shal moue in candil
like fro his place: but you do
penaunce: but you hast yis go
od ying: pat you hatidist ye
dedis of nyholartid ye whi
che also y hate: he y^t hay eer
is here he: what ye spirit se
y to ye churchis: to hi y^t onco
mey y shal zine to ete of pe
tre of liif: pat is in ye para
dis of my god. **A**nd to ye
angel of ye church of in ypr
ma write y^t yese yingis seip
ye firste & ye laste: y^t was de
ed & l^yney: y woot in tribulaci
on: & in point: but you art ri
che: & y^t art blassemyd of hē
pat seien: pat pei be ieris &
beu not: but be ye synagoge
of sathanas: drede you no
ying of yese yingis whiche y^t

shalt suffre: lo ye deuil shal
sende sūme of zon i to pson: y^t
ye be tēptid: & ye shule hane
tribulaciō: ten dayes: be you
feyful to ye deey: & y shal zine
to yee aczōn of liif: he pat
hay eris here he: what ye spi
rit seip to ye churchis: he pat
encomey: shal not be hurt
of ye secoūde dey: & to ye an
gel of ye church of pergam^d:
write you yese yingis seip he:
pat hay ye swerd sharp on
ech syde: y woot where you
dwellist: where ye seete of
sathanas is: & you holdist my
name & denpedist not my fey:
& i po dayes was antisas my
feyful wituelle pat was cla
pu at zon: where sathanas
dwellit: but y haue azen^d yee
a felwe yingis: for you hast ye
mē holdinge ye teching of ba
laam: whiche tēpte balaac:
for to sende standre bifor ye
son^d of israel to ete of sacfices
of ydols: & to do fornicaciō: so
also you hast mē holdinge ye te
ching of nyholaptid: also you
penaunce: if ouy ying lesse y
shat come soone to yee: & y shal
fyzte wip hē: w^t ye swerd of
my mouy: he pat hay eris here
he: what ye spirit seip to ye
churchis: to hi pat oncomey: y

shal zine aügel mete hid? and
y shal zine to hi aüghit stoon:
f in ye stoon aueibe name
writu / which no ma knowip:
but he y^t takip. And to ye
aügel of ye churche of tyatira:
write you / pese pingis seip ye
loue of god. pat hay uen as
flawme of fier. f hise feet
lyk lator / y knowe pi werk
is f seip f charite. f pi sermye
f pi pacience: f pi laste werk
is mo van ye forine / but y
hane azenð pee a fewe pigis /
for you suffrist ye wöman
iebel which seip y^t she is a
pfetesse: to teche f disseyne up
seruantis / to do letcherie: f
to ete of pingis offrid to ydols
f y zaf to hir tyme. y^t she
shulde do penance: and she
wolde not do penance of her
fornycacion / f lo y sende hir
i to abed / f pei pat don letche
rie wip hir. shule be i moost
tribulacion: but pei doon pen
ance of her werkis / And y
shal cle her sou? in to dey /
f alle churdis shule wite:
pat y am serchyng reynes
f hertes / f y shal zine to ech
ma of you aft hise werkis
f y seie to you f to ope y^t be
at tiatire. who eu hau not
pis teching. f pat kuenen

not pe hiquelle of sathanas.
hou pei seieu y shal not seide
ou you auoy charge / nepeles
holde ze y^t pat ze hau: til y co
me / f to hi pat shal oucome.
f pat shal kepe til i to ye ende
my werkis: y shal zine powe
ou folkis. f he shal gounehe
i an yru zerde / f pei shulen
be brokun to gidere: as a vessel
of a pott / as also y resseyuede
of my fadir / f y shal zine to
hi a marebe sterre / he pat
hay euð here he: what ye
spirit seip to ye churdis
And to ye aügel of ye
churche of sardis:
write you / pese pin
gis seip he y^t hay ye seuene
spiritis of god: f ye seuene
spiritis steris / y woot pi
werkis. for you hast ana
me y^t you lyneft: f y^t art
deed / be you wakinge: and
conferme you ope pingis
pat were to drynge / for y
spude not pi werkis fulle
bifor my god / y^t fore hane yⁿ
i mynde hou yⁿ resseyuedist
f herdist: f kepe f do pena
nce / y^t fore if you wake not:
y shal come as anyt peef
to pee / f you shalt not wi
te i what our y shal come
to pee / but you hast a fewe

names in sardis: which
han not defouled her clouys
f' pei schule walke wip me i
white clouys: for pei beu
worpi: he pat oucomey: schal
be clouyd pus wip white do
ys: f' y schal not do awei
his name fro pe book of li
fe: f' y schal knowleche his
name bifor my fadir: And
bifor hise angelis. **T**he p^r
hay eris here he: what pe
spirit seip to pe churches //

And to pe angel of pe church
of filadelfie: write pou: pe
se pingis seip pe hooly and
trewe: pat hay pe keie of
daunp: which openey: f' no
ma clouy: he clouy: f' no ma
openy: y woot pi werkis
f' lo y schal bifor pee a doze ope
nyd: which no ma may clo
se: for y^r hast altil vtu: and
hast kept my word: f' deny
est not my name: lo y schal
me to pee of pe synagoge
of sathanas: which seien
pat pei be ieris f' beu not:
but lien: lo y schal make he:
pat pei come f' worshipe bi
for pi feet: f' pei schule wite:
pat y lonyde pee: for y^r kept
ist pe word of my pacence:
f' y schal kepe pee fro pe our
of teptacion: y^r is to comy

uge in to al pe world to tempte
me y^t dwelleu i erpe: lo y
come soone: holde y^r pat pou
hast: pat no ma take pi coron:
f' hi pat schal f' oucome: y
schal make a pilere in pe temple
of my god: f' he schal no m
ore go out: f' y schal write
on hi pe name of my god:
f' pe name of pe citee of my
god: of pe newe ierlm pat
comey don fro heuene of
my god: f' my newe name:
he pat hay eris here he: wh
at pe spirit seip to pe chir
chis. **A**nd to pe angel of
pe church of laodice: write
pou: pese pingis seip amē:
pe feipful wituelle f' trewe:
which is bigynnyng of god
dis creature: y woot pi wer
kis: for ney pou art cold ney
pou art hoot: y wolde pat
y^r wer cold ey hoot: but for
pou art lew: f' ney cold ney
hoot: y schal bigyne to caste
pee out of my mony: for y^r
seist y^t y am rich f' ful of go
dis: f' y haue nede of no
ping: f' pou wost not pat y^r
art a wrecche: f' wretchedful
f' pore f' blynde f' nakid: y wil
sele pee to vie of me brent
gold f' pned: y^t pou be ma
ad riche: f' be clouyd wip

clovis: pat pe confusioſi of pi
uakiduelſe be not ſeene and
anoynte þu iſen wiþ a collarie:
pat þou ſe: þu repremeſt chaſ
tiſe: whom þu loue. **Þ**yfor ſiue þ'
goode me: & do penance: lo þu ſto
de at þe doze: & knocke: if om
ma herip my vois: & openeþ
þe zate to me: þu ſhal entre to
hi: & loue wiþ hi: & he wiþ
me: þu ſhal þine to hi pat ſhal
oncome: to ſitte wiþ me i my
trone: as alſo þu oncam: & ſat
wiþ my fadir i hiſ trone: he
pat hap eris here he: what
þe ſpirit ſeiþ to þe churdis

Her peſe þingis þu ſay:
& lo adame was openyd
in heuē: & þe firſte vo
is pat þu herde: was as of a
triþpe ſpekunge wiþ me: & ſei
de: ſiue þ' vp: hiður: & þu ſhal
ſerue to pee: which þingis
it biþoneþ to be don ſoone af
ter peſe þingis: and on þu was i
ſpirit: & lo a ſeete was ſett i
heuene: & vpon þe ſeete ou
ſittung: & he pat ſat: was
hiþ pe ſiþt of a ſoon iſpið &
to ſardyn: & a repubowe was
i cupas of þe ſeete: hiþ pe ſiþt
of ſinaragdyn: & in þe cupas
of þe ſeete: were foure and
twenti ſmale ſeetis: & aboue
þe trones foure & twenti el

deve men ſittunge hiþ aboue
wiþ white clovis: & i þe heedis
of hē goldū coronis: & leitis &
voices & þundryngis came out
of þe trone: & ſenene laupis
breþingge biþore þe trone: whi
che beu þe ſenene ſpiritis of
god: & biþore þe ſeete as a ſee
of glaſ lyk a criſtal. **A**nd i
þe myddon of þe ſeete & in þe cūp
as of þe ſeete: foure beestis ful
of iþen biþore & biþynde: & þe
firſte beeste lyk alioū: & þe ſeco
ūde beeste: lyk a calf: & þe þrid
de beeste: harnge aface as of
ama: & þe fourþe beeste: lyk
an egle: & þe foure beestis had
dē: euy of hē liþe wyngis: &
alaboute & wiþ þine þei were
ful of iþen: & þei haddē not reſte:
day & nyht ſeiþunge: hooly hooly
hoolp: þe lord god almyti: þu
was & þu iſ: & þu iſ to come
& whāne þe foure beestis ſaue
glorie & onour: & bleſſyng to
hi pat ſat on þe trone: pat þu
ueþ i to worldis of worldis:
þe foure & twenty eldre men
felden don biþore hi pat ſat i
þe trone: & worſhipiden hi
þu iþueþ i to worldis of worldis
& þei caſten her coronis biþore þe
trone: & ſeidē: þu lord oure
god art worþi to take glorie
& onour & vertu: for þu ma

out of nouȝt alle þingis & for
þi wille þo wereu: and þen
maad of nouȝt

And þi say i þe rithond
of þe litte on þe tro-
ne: A book writun w^{it}
þine & wip out: & seelid wip
senene seelis: & þi say a stroȝ
aȝel: þiȝinge wip a greet
vois: who is worpi to opene
þe book: & to vndon þe seelis
of it: & noon i þenene: neþ i
erpe: neþ vndir erpe myȝte
opene þe book: neþ biholde it
& þi wepte myȝte: for noon
was foundu worpi to opene
þe book neþ to se it: & oon of
þe eldre me seide to me: wepe
þou not: lo alioȝ of þe lȝna-
ge of mōdā: þe roote of damp:
hap oȝcouni to opene þe bo-
ok: & to vndon þe senene seelis
of it: & þi say & lo i þe myddil
of þe troue: & of þe foure be-
estis: & in þe myddil of þe el-
dre me a lounb stōdyȝe as
slayn: þat hadde senene hō-
nes & senē iȝen: whiche ben
senene spiritis of god: sent
i to al þe erpe: & he cam and
took of þe rithond of þe lit-
tere i þe trone: þe book: &
whāne he hadde openyd þe
book: þe foure beestis: & þe
foure & twenti eldre men:

felden doȝ biȝore þe lounb: &
hadden ech of hē harpiȝ: &
goldu violis: ful of oȝours:
whiche ben þe pieris of sepi-
tis: & þei siȝen aneue song:
& seiden: lord oure g god þou
art worpi to take þe book:
& to opene þe seelis of it: for
þou were slayn: & aȝenbou-
tist us to god i þi blood: of
ech lȝnage & tȝge & puple &
nacion: & madist us aȝyȝ
doȝ & þis to oure god: and
we shule regne on erpe: &
þi say & herde þe vois of many
aȝels al aboute þe trone:
& of þe beestis & of þe eldre
me: & þe nouȝbre of hē was
was þousyudis of þousyudis:
seȝȝinge wip a greet vois:
þe lounb þat was slayn is
worpi to take vtu & godhed
& wisdom & strengþe & onour
& glorie & blessing: & ech crea-
ture þat is i þenene: & þi is
on erpe & vndir erpe: & þe
see: & whiche þingis ben i it
þi herde alle seȝȝinge to hi þt
sat i þe trone: & to þe lounb:
blessȝȝ & onour & glorie &
poȝer i to worldis of worldis:
& þe foure beestis seide aȝe:
& þe foure & twenti eldre me
felden doȝ on her faces: and
worshipide hi þat lȝȝeȝ in

to worldis of worldis
And y sai pat pe lowe
hadde openyd oon of
pe seuene seelis: & y her
de oon of pe foure beestis seynge
as a vois of yndur come
& se: & y sai: & lo a white hors:
& he pat sat ou hi hadde abo
nwe: & a croon was zoun to
to hi: & he wente out oncom
ynge pat he schulde oncome:
& whane he hadde openyd
pe secunde seel: y herde pe
secunde beestee seynge: com
e pou & se: And auop: reed
hors wente out: & it was
zoun to hi pat sat ou hyu:
pat he schulde take pees
fro pe erpe: & yt pei sle to
sideve he self: & a greet sw
erd was zoun to hi. **A**nd
whane he hadde openyd
pe priddyde seel: y herde pe
pyriddyde beeste seynge: come
pon & se: And lo a blak hors:
& he yt sat ou hi hadde aba
launce i his hond: & y herde
as a vois i pe myddil of pe
foure beestis: seynge: a
bilibre of whete: for o peup:
& pre bilibris of barley for
a peup: And herte y not
wpen ne oyle. **A**nd wha
ne he hadde openyd pe
fourpe seel: y herde a vois

of pe foure beestis: seynge:
come y & se: & lo a pale hors:
& pe name was deep to hi
pat sat ou hi: & helle suede
hi: & power was zoun to
hi on on foure partis of
pe erpe: for to sle wyf swerd
& wyf hugur & wyf deep & wt
beestis of pe erpe: / And wha
ne he hadde openyd pe fynepe
seel: y sai vndur pe auter pe
souls of me slayn for pe wo
rd of god: & for pe witnessy
ng pat pei hadde: & pei criē
den wyf a greet vois: and
seide: hou long y lord pat
art hooly & trewe demeste
not: & vengest not oure blo
od of yt dwelle i pe erpe: / &
white stools for ech soule a
stoolle were zoun to he: & it
was seid to he yt pei schulde
reste: zit altil tyme: til pe
nouibre of her felows and
of her bryen ben fulfillid:
pat ben to be clayn: as also
pei: & y sai whane he hadde
openyd pe sixte seel: & lo a
greet erpe monyng was
maad: & pe lune was maad
blak as a lak of heyre: & al
pe moone was maad as
blood: & pe steris of heue
ne feldē doū ou pe erpe: as
a fige tre sendyng his vnype

figus: Whāne it is mounyd
of a greet wynd / & heuene
wente away as a book wlap
piu in: & alle unteyns & ihs
were mounyd fro her places
& kyngis of pe erpe & pūcis &
fbūnes & riche & stronge. And
ech boond mā & fre mā. hid
den hem i dēys & stoonys
of hillis: & pei seien to hillis
& to stoonys / falle ze ou vs &
hude ze us fro pe face of hi
f sittip on pe trone: & fro pe
wrappe of pe loub. for pe
greet day of her wrappe co
me: & who shal molke stode

After pese pingis p
say foure aūgels sto
ndyng on pe foure
cōneris of pe erpe. holdyng
foure wyndis of pe erpe: p
pei blewen uot on ony tre
& y say anoyr aūgel stypng
fro pe visyng of pe sūne:
pat hadde a signe of pe luy
ngē god: & he criede wryagre
et vois to pe foure aūgels.
to whiche it was zoni. to
noye pe erpe & pe see. & seide
nyle ze uoye pe erpe. & see
nep trees: til we marken
pe seruantis of oure god i
pe fozehedis of hē. **A**nd y
herde pe noubre of mē p
werē markid. An hūdrid

poulynde and foure & fourty
poulynde markid: of eny
lyuage of pe sones of israel
of pe lyuage of iuda: twelue
poulynde markid / of pe lyua
ge of ruben: twelue poulynde
markid / of pe lyuage of gad:
twelue poulynde markid / of
pe lyuage of aser: twelue
poulynde markid / of pe lyua
ge of neptaly: twelue pou
lynde markid / of pe lyuage
of manasse: twelue poulynde
markid / of pe lyuage of sy
meon: twelue poulynde mar
kid / of pe lyuage of leuy:
twelue poulynde markid / of
pe lyuage of ysachar: twel
ue poulynde markid / of pe
lyuage of zabulon: twelue
poulynde markid / of pe lyuage
of ioseph: twelue poulynde
markid / of pe lyuage of
beniamyn: twelue poulynde
markid. **A**fter pese pingis
y say a greet puple: whom
no mā myzte noubre. of
alle folkis & lynagis & pu
plis & laugagis stoungē
bifor pe trone. i pe list of pe
loub: & pei werē clopid w
white stolis: & palmes we
rē in pe hondis of hē. And
pei crieden wry greet vois.
& seiden / heolpe to oure god

pat sittip on pe trone: & to
pe lomb / & alle angels stode
aboute pe trone & pe eldre
men & pe four beestis & pei
felden don in pe list of pe
ne on her faces: & worshipi
de god & seide amen blessing
& deuenesse & wisdom and
doing of thankyngis: & hon
our: & vtu & strengpe to oure
god i to worldis of worldis
amen: and oou of pe senpon
ris answered: & seide to me
who ven pese pat be doyd
wip white stolis: & fro whe
m cam pei: & y seide to hi
my lord p' woost: & he seide to
me: pese beu pei: pat came
fro greet tribulacion: & wasch
iden her stolis & maaden he
white i pe blood of pe lomb
p'for pei beu bifor pe trone
of god: & seruen to hi day &
nyght i his temple: & he p' sittip
i pe trone: dwellyn on hem
pei schule no more hungur ne
per yurste: ney same schal fal
le ou he: ne ony heete: for pe
lomb pat is in pe myddil of
pe trone: schal gonerue he
and schal lede forp hem to
pe wellis of watris of lif
and god schal wipe away
ech teer: fro pe yeu of he

And whanne he hadde
openyd pe senenpe
seel: asilence was ma
ad in heuene as half an hour:
& y say senene angels stoude
inge i pe list of god: & senen
trupis were zomi to he: and
an oy angel cam & stood bifor
pe aut: & hadde a goldn censer
& many eucencis were zomi
to hi: p' he schulde zine of pe
p'ieris of alle seyntis on pe
goldn aut: p' is bifor pe trone
of god: & pe smoke of eucencis
of pe p'ieris of pe holy men
stiede up: fro pe angels hond
bifor god: & pe angel took pe
censer: & fillide it of pe fier
of pe aut: & castide i to pe erpe
& yndris & voicis & leitpungis
were maad: & agreeet er pe
mouyng: & pe senen angels
p' hadden senene trupis: ma
ade hem redy p' pei schulden
tripe: & pe firste angel tri
pide: & hail was maad: & fier
meynd to gidere i blood: & it
was sent i to pe erpe: & pe
pydde part of pe erp was
brent: & pe pydde part of
trees was brent: & al pe
green gras was brent: & pe
seconde angel tripide: & as
agreeet hi brēnyng wip
fier: was cast i to pe see: &

pe priddde part of pe see was
maad blood: & pe priddde part
of creature was deed pt had
den lyues i pe see: & pe priddde
part of schippis perisshide.
And pe priddde angel trūp
ide: & agreeet ffre breynuge
as altil brond felde fro hen
ene: & it felde i to pe priddde
part of floodis: & in to pe we
llis of watis: & pe name of
pe ffre is seid wormod: & pe
priddde part of watis was
maad i to wormod: & many
mē werē deed of pe watis.
for po werē maad bittur. **E**
pe fourpe angel trūpide: &
pe priddde part of pe lūne
was synptū: & pe priddde part
of pe moone: & pe priddde pa
rt of ffris: so pat pe priddde
part of hē was derkid: & pe
priddde part of pe day schyn
ede not: & also of pe nyzt: &
p say & herde pe vois of an
egle flyng bi pe myddel of
henene: & seipuge wip agre
et vois / wo. wo. wo. to men
pat dwelle in erpe: of pe ovr
voices of pre angels: pat
shulen trūpe aftir.
And pe fynepe angel
trūpide: & p say pat
afre hadde falle dōn
fro henene i to erpe: & pe keie

of pe pit of depuelles was
zonn to it: & it openyde pe pit
of depuelles: & a smoke of pe
pit stiede up: as pe smoke of
a greet furueis: & pe lūne
was derkid & pe eir: of pe smo
ke of pe pit: & locustis wōtē
out of pe smoke of pe pit i to
erpe: & power was zonn to
hē: as scorpionis of pe erpe han
power: & it was comandid
to hē: pt pei shuldē not herte
pe grasse of erpe: neyir ony
grene pūg: ney ony tre: but
ouely mē: pt han not pe signe
of god i her forhedis: & it was
zonn to hē: pt pei shuldē not
cle hē: but pt pei shulden be
turmetid fyne moneyis: & pe
turmenting of a scorpion.
whāne he synptū amā: & in
po daies mē shulē seke dep:
& pei shulē not fynde it: & pei
shulē desire to dye: & dey shal
fle fro hē: & pe lickuelles of
locustis: bē lyk horsis maad
redy i to batel: & on pe heedis
of hē as crowis lyk gold: & pe
faces of hē as pe faces of mē:
& pei haddē heeris as heeris
of wȳmen: & pe teep of hem
werē as teep of lions: & pei
haddē haburions: as yrn ha
burions: & pe vois of her
wenges: as pe vois of charis

of many horsis remyng i to
batel: & pei hadde tailis lyk
serpents: & prickis weren
i pe tailis of he: & pe myzt of
he was to noye me fyne mo-
neyis: & pei hadde on hem
skyns pe aungel of depuelle-
to who pe name bi ebreis-
is laabaddon: but bi greek
apollion: & bi latyn he hay
ananie extempnys pt is adi-
stiere: o wo is passid: & lo-
zit comē twey wood. **A**ft-
pese pingis also pe sixte aūg-
el triūpide: & y herde a vois
fro four: cōneris of pe gol-
den aut pt is bifor pe 13e of
god: & seide to pe sixte aūgel
pt hadde a trūpe: vubpnde
y four aūgels: pt bē boundi
i pe greet flood eufrates: &
pe four aūgels werē vub-
tiden: whiche werē redi i to
our & day & monye & zeer
to gle pe pridde part of mē
& pe noubre of pe oost of ho-
rse mē was twenti poussu-
de lipis ten poussude: y her-
de pe noubre of he: & so y
say horsis i vision: & pei pt
saten on he: hadde fyr hab-
urionis & of iacurt. And of
brynstoon: & pe heedis of
pe horsis werē as heedis
of lions: & fier & smoke and

brynstoon comestfey of pem-
oup of he: of pese pre plagis:
pe pridde part of mē was cla-
yu: of pe fier & of pe smoke
& of pe brynstoon yat causē
out of pe mony of he: for pe
power of pe horsis is i pe m-
ouny of he: & in pe tailis of he:
for pe tailis of he ben lyk to
serpents: hanpuge heedis:
& in he pei noyeu: & pe tope
mē pt werē not clayu i pese
plages: ney diden penaunce
of pe werkis of her handis:
pt pei warshipidē not denelis
& symplacris of gold & of
silu & of bras: & of stoon and
of tre: whiche ney mon se:
ney here: ney wandre: and
diden not penaunce of her in-
auslepugis: ney of her wiche
craftis ney of her fornycaciō:
ney of her pestis: werē clayu:
And y say auoy stronge
angel comyng don
fro heuene clouid wip
adonde: & pe reyn bowe on his
heed: & pe face of hi was as
pe sunne: & pe feet of hi as a
piler of fier: & he hadde i his
hond a litil book opend: & he
sette his rixt foot ou pe see:
& pe left foot ou pe erpe: & he
criede wip a greet vois: as
alioñ whāne he roziy: and

whāne he hadde cried. þe seu-
ene þūdris spoken her vois
ē whāne þe seuen þūdris ha-
dden spoke her vois. þu wast
to writunge. ē þu herdest a vo-
ice fro heuene. seynge. mar-
ke þou what þingis þe seuē
þūdris spoken. ē uyle þou
write hē. ē þe aūgel whom þu
saw stondynge aboue þe see.
ē aboue þe erpe. lift up his
hond to heuē. ē abooz bi hym
pat tyueþ i to worldis of wor-
ldis. pat made of nouȝt heu-
ene. ē þo þingis whiche ben
i it. ē þe erpe. ē þo þingis
þat be in it. ē þe see. ē þo þing
is pat be in it. pat tyme shal
al no more be. but i þe daies
of þe vois of þe seuēþe aūg-
el whāne he shal bigyne to
trūpe. þe mystrie of god shal
be euēd. as he p̄chid bi hise
seruauntis prophetis. ē þu her-
dest a vois fro heuē. eftsoone
spekyng wip me. ē seynge.
go þou. ē take þe book pat is
openyd fro þe hond of þe
aūgel pat stondiþ aboue þe
see. ē on þe lond. ē þu wente
to þe aūgel. ē seide to hi. pat
he shulde gyue me þe book.
ē he seide to me. take þe bo-
ok. ē deuoure it. ē it shal ma-
ke þi wombe to be bittir.

but in þi mouny it shal be swete
as honey. ē þu took þe book of
þe aūgels hond. ē deuouride it.
ē it was i my mouny as swete
hony. ē whāne þu hadde deu-
ouride it. my wombe was bit-
tir. ē he seide to me. it bihoney
þee eftsoone to profecie to hepe
me. ē to puplis. ē laungis
ē to many kyngis.

Hnd a reed lyk azerde
was ȝouū to me. ē it
was seid to me. rise
þou. ē mete þe temple of gold.
ē þe aut. ē me. pat worschipe
i it. but caste þou out þe for-
zerd pat is wip out þe tēple.
ē mete not it. for it is ȝouū
to hepe me. ē þei schulen
defoule þe hooly citee. bi four-
ty moneris. ē tweyne. ē þu shal
gyue to my twey witnessis.
ē þei schule profecie a þousēd
daies. two hundrid. ē sixty. ē
schule be clopid wip sackis. þese
ben tweyne olyues. ē twey
candelstickis. ē þei stonde in
þe sūt of þe lord of þe erpe.
ē if ony mā vole anoye hē.
fier shal go out of þe mouny
of hē. ē shal deuoure her ene-
myes. ē if ony wole hurte hē.
þus it bihoney hi to be slayn.
þese haue power to close heu-
ene. pt it reyne not i þe daies

of her prophesie and per han
power on water to turne he
r to blood & to smyte pe erpe
wip eny plage: & as ofte as
pei wole & whane pei schule
ende her wituelling: pe beeste
pat stey up fro depnesse schal
make batel agens hem & schal
oucome he: & schal sle he & pe
bodies of he schule ligge in pe
stretis of pe grette citee pat
is clepid goostly sodom and
egypt: Where pe lord of hem
was crucified & summe of lym
agis & of puplis & of langa
gis & of hepenne men: schulen
se pe bodies of he bi pre da
ies & an half: & pei schule not
suffre pe bodies of he: to be
put i biuels & in eny habity
nge pe erpe schule hane ioye
on he & pei schule make my
rie: & schule sende ziftis to gi
dere: for pese twei profetis
turmentide hem pat dwel
en ou pe erpe: & aft pre da
ies & an half: pe spirit of lif
of god entride i to hem & pei
stoden on her feet: & greet dr
eed felde on he pat saien hem
& pei herden agreet vois fro
heue: seipunge to he come up
hidur: & pei stieden i to heue
i adoude: & pe euemyes of
he saien hem & in pat our a

grette erpe monyng was ma
ad: & pe tempe part of pe citee
felde don: & pe names of men
senene pouspode were slayn
i pe erpe monyng: & pe toper
were sent i drede: & and glorie
to god of heuene pe secunde
wo is sou: & lo pe priode wo
shal come soone: & pe tenenpe
angel trunpide: & grette vois
were maad i heuene & seiden
pe reigne of pis world is ma
ad ou lordis: & of crist his sone
& he schal regne i to worldis of
worldis amen: & pe foure and
awenty eldre me pat saten in
her seetis i pe list of pe lord:
felde on her faces: & worshipi
den god & seide: We don panch
yngis to pee lord god almyghti:
Which art: & which were: and
which art to comynge: Which
hast takn pi grette vni: & hast
regued: & folkis ben wrooy.
& pi wrappe cam: & tyme of
dede me to be demyd: & to zelde
mede to pi seruantis & profe
tis & halewis & dredynge pi
name: to suale & to grette: & to
distrie he pt corupide pe erpe
and pe temple of god
i heuene was openyd:
& pe arke of his testa
ment was seyn i his temple:
& leytyngis were maad: and

voices & pndris and erpe morn
ing & grete hail & agrete signe
apperide i heuē a wōman clow
id wip ye sūne. & pe moone vnd
ur her feet. & in pe heed of hir
a croon of twelue sterres / and
she hadde i pe wombe. & she
criep trauelþuge of child: &
is tūmentid. þt she bere child
& auop signe was seyn i heue
ne: & lo agrete reed dragon þt
hadde seuene heedis & ten hoe
nes: & in pe heedis of hi seue
ne diademes / & pe tail of hi
drow pe pridd part of sterres
is of heuē: & sente hē in to pe
erpe: & pe dragon stou bi for
pe wōman þat was to berþ
uge chil: þat whāne she had
de bozū child. he schulde deno
ure hir soue: & she bare a lū
ane child. þat was a to reuþ
uge alle folkis i airū zerde: &
hir soue was ransched to god:
& to his troue: & pe wōman
fley i to wildir uelle. where
she hay a place maad vedy
of god: þat he fede hir pere
a ponsynde daies two hundrid
& sixty: & agrete batel was m
aad i heuene: & myzhel & hise
aigels fourte wip pe dragon
& pe dragon faut & hise aig
elis: & per hadē not myzt. uer
pe place of hē was foundū

more in heuene: and pilke dra
gon was cast don. pe grete elde
serpent. þat is clepid pe denel
& sathanas þt dissepneþ al pe
wold: he was cast don i to pe
erpe: & hise aigels werē sent
wip hi: & y herde agrete vois
i heuene: seipuge now is ma
ad helpe & vti & kyngdom of
oure god: & pe power of his ca
for pe accuser of oure brisen is
cast don: which accuside hem
bi for pe list of oure god. day &
nyzt: & per on cam hi for pe blo
od of pe loub. & for pe word of
his witneslyng: & per loupde
not her lyues til to dey: þ for
ze heuenes be ze glad: & ze þat
dwelle in hē. wo to pe erpe &
to pe see: for pe fend is come don
to zon: & hay greet wrappe:
Witynge þat he hay litil tyme
& aft pe dragon say. þat he
was cast don to pe erpe: he
pur suede pe wōman þat bare
pe lūane child & twey wengis
of a greet egle werē zoun to pe
wōman: þt she schulde fle in
to desert i to hir place: where
she is fed. bi tyme & tymes &
half a tyme: fro pe face of pe
serpent: & pe serpent sente
out of his moun aft pe wōma.
wat as a flood: þat she schulde
make hir to be drawū of pe

pt

flood And þe erpe helpide þe
wōmā & þe erpe openyde his
moup: & soopnþ. þe flood pat
þe dragon sent of his moup
& þe dragon was wroop aze
ns þe wōman: & he wente
to make batel wip of of his
seed: pat kepen þe maīden
entis of god: & han þe writi
elling of ihū c̄st. and he sto
od on þe granel of þe see

And þy say abeeſte ſtū
nge up of þe ſee: ha
nyge ſenene heedis.
& ten hornes: & on his hornes
ten diademys: & on hiſe he
edis þe names of blaſſeūpe
& þe beeſte whō þy ſay: was
liſk apard: & hiſe feet as þe
feet of abere: & his moup
as þe moup of alioū: & þe
dragon ȝaf his v̄tn & greet
power to hi: & þy ſay oon of
hiſe heedis: as clayn i to dey
& þe wōnde of his dey was
curid: & al erpe wōdr̄ide af
& þe beeſte: & þei worſthipi
den þe dragon: pat ȝaf pow
er to þe beeſte: & þei worſthi
pidē þe beeſte: & ſeidē: who
is liſk þe beeſte: & who ſhal
mowe f̄zte wip it: & amonp
ſpekunge grete p̄ngis and
blaſſeūpes was ȝouū to it:
& power was ȝouū to it: to

do t̄wo and forty monēys:
& it openyde his moup in to
blaſſeūpes to god: to blaſſe
me his name: & his taberna
cle: & hem pat dwellen i heue
ne: & it was ȝouū to hi to ma
ke batel wip ſeyntis: & to oñe
me hē: & power was ȝouū to
hi: i to ech lynage & puple &
laugage & flo folk: & alle mē
worſthipidē it: pat dwellen
i erpe: whos names bē not
writū in þe book of liſt of þe
loub: pat was clayn fro þe
biȝnyng of þe world: if oup
mā hay eris: here he: he pat
ledip i to carit̄ſte: ſchal go i to
carit̄ſte: he pat ſleep wip ſwe
rd: it bihoney hi to be clayn
wip ſwerd: þis is þe paciēce
& þe ſeyp of ſeyntis: & þy ſay
anoþ beeſte ſtūnge up fro
þe erpe: & it hadde t̄wo horn
es liſk þe loub: & it ſpak as
þe dragon: & dide al þe power
of þe for̄ne beeſte: i his ſyt
& it made þe erpe: & men
dwellynge i it: to worſthipe
þe f̄rſte beeſte: whos wōnde
of dey was curid: & it dide
greet ſignes: pat alſo it ma
de fier to come don fro he
uene i to erpe: i þe ſyt of alle
mē: & it diſſeyney men pat
dwelle in erpe: for ſignes

Whiche beu zoni to it to do in pe
list of ye beeste / seynge to men
dwellunge i erpe: pat pei make
an ymage of ye beeste: pat hap
pe woide of swerd: & lyude /
& it was zoni to hi: pt he shyn
de zine spirit to pe ymage of
ye beeste: & pat pe ymage of
ye beeste speke: & he shal ma
ke pt who eue honourē not
pe ymage of ye beeste: be sla
yn: & he shal make alle smale
& greete: & riche & pore: & fre
me & boond me: to haue aca
rect in her rythond: ep i her
forhedis / pat no man way be
ep sille: but pei han pe car
ter epir ye name of ye beeste:
ep pe nombre of his name /
here we he wisdom / he pat
hap vnderstondunge: acoute
pe nombre of ye beeste: for
it is ye nombre of mā: & his
nombre is: sixe hundryd sixty
and sixe

And y say: & lo alomb
stood on ye moit of
syon: & wip hi an hū
drid poucynde & foure & four
ty poucynde hanunge his na
me: & ye name of his fadir:
writū in her forhedis / and y
herde a vois fro heuene: ad
ye vois of many watris:
& as ye vois of a greete yūde

and ye vois which y herde:
was as of many harperis
harpunge i her harpis: & pei
singen as a newe song: bifor
ye seete of god: & bifor pe fou
beestis & scypours: & no mā
myzte seie ye song: but pei
an hūdride poucynde & fou
& fourty poucynde pat beu
bouzt fro pe erpe: yese it beu
pat be not defouli wip wy
me: for pei be virgyns: yese
suen ye lomb: whidur eue
he shal go: yese be bouzt of
alle me ye firste fruytis to
god & to ye lomb: & in ye mouy
of he leeling is not foundū:
for pei beu wipout wem: bifor
pe trone of god. **A**nd y say
anoy angel flynge bi ye myd
dil of heuene: hanunge an
euilastunge gospel: pat he sh
ulde pche to me sittunge on
erpe: & on ech folk & lynage
& langage & puple: & seide w
agrete vois / drede ze ye lord:
& zine ze to hi ouour for ye ou
of his dom comey: & worschipe
ze hi pat made heuē & erpe:
ye see & alle pingis pt be i he:
& ye wellis of watris: & anoy
angel aiede seynge / pilke
grote babilouye feldou feldou:
which zat drynke to alle fol
kis of ye wpu of wrappe

of her fornicacioun / and þe pr
iorde angel suede he: & seide
wiþ a grete vois / if ouy man
worshippe þe beeste: & þe yma
ge of it: & takip þe carect in
his forhed eþ i his hond: þis
shal drynke of þe wyn of
goddis wrappe / þat is meynid
wiþ dere wyn: i þe coupe of
his wrappe / & schal be turu
entid wiþ fier & brynkton in
þe list of hooly angels: and
bi for þe list of þe lomb & þe
smoke of her turmentis: schal
ste vp i to þe worldis of worl
dis / ney þei han reste day &
nytt: Whiche worshippid þe
beeste & his ymage: & if ouy
man take þe carect of his na
me / here is patience of seyn
tis: Whiche kepe þe maunde
mentis of god and þe seip
of ihu. **A**nd þe herde a vois
fro heuene: seipunge to me /
write þi blescid be deed mo:
þt dien i þe lord / fro heu / for
now þe spirit seip: þt þei vel
te of her traueilis / for þe wer
kis of he suen he: & þe say &
to a white cloude: & aboue þe
cloupe asittre lyk þe sone
of man / haupuge i his heed
a goldn crowne: & in his hond
a scharp sikil / & auop angel
wente out of þe temple: and

criede wiþ grete vois to hym þt
sat on þe cloude / sende þi sikil
& reþe: for þe our comey þt it
be roþi: for þe æn of þe erpe
is ripe: & he þat sat on þe don
de: sente his sikil i to þe erpe:
& rap þe erpe. **A**nd auop
angel wente out of þe temple
þt is i heu: & he also hadde
a scharp sikil / & auop angel
wente out fro þe ant: þt hadde
power on fier & wat: & he cri
ede wiþ a greet vois: to hym
þt hadde þe scharp sikil: & seide
sende þi scharp sikil: & bitte a
wey þe dustis of þe vyneserd
of þe erpe: for þe grapes of it
ben ripe: & þe angel sente his
sikil i to þe erpe: & gaderide gra
pis of þe vyneserd of þe erpe:
& sente i to þe greet lake of god
dis wrappe: & þe lake was trod
dyn wiþ out þe citee: & þe blo
od wente out of þe lake til to
þe bridels of horsis: bi furlo
ngis a ponsynoe & sixe hundrid
And þe say auop signe
in heuene greet and
wonderful: senene
angels haupuge senene þe
laste veyancas / for þe wrappe
of god is endid i he: & þe say as
aglasin see meynid wiþ fier:
& he þat oucam þe beeste and
his ymage & þe nombre of

his name soundyng above
pe glasū see. harynge pe harp
of god & spugyng pe song of
moyles pe seruānt of god. &
pe song of pe louib & seiden
grette & wondrousful bē yī wer
kis. lord god almyghty. yī werel
bē mīst & trewe lord kyng of
worldis. lord who shal not dre
de pee. & magnifie yī name.
for þ' aloone art incarnat. for al
le folkis schulde come & worshi
pe i yī līt: for yī domes bē ope
ne. & aft' yese yūngis y lay: &
lo pe tēple of pe tabernacle of
witnelling was openyd i he
uene. & senene aūgels harynge
senene plagis. Wentē out of
pe tēple. & werē clopid wip a
flood dene & white. & weren bi
fore gird wip goldū girdis a
boute pe breestis. & oon pe fou
re beestis. 3af to pe senene aū
gels: senene goldū violis ful
of pe wrappe of god. y' lū
ey i to worldis of worldis. &
pe tēple was fillid wip smoke
of pe mageste of god: & of pe
vtn of hī. & no mā myhte en
tre i to pe tēple: til pe senene
plagis of senene aūgels werē
And y herde a. **C**endid
greet vois fro hene
ne: seipunge to pe sen
ene aūgels. go ze & shede ont

pe senene violis of goddis wrappe.
i to erpe. & pe fūste aūgel wēte
& shede ont his viol i to pe erpe.
& a woude fers & worst was
maad ou alle pat hadde pe carect
of pe beeste: & on hē pat worst
yde pe beeste & his ymage. &
pe secōde aūgel shede ont
his viol i to pe see: & pe blood
was maad as of a deed yūng
& ech mā lūyng: was deed
i pe see. **A**nd pe yridde aūgel
shede ont his viol on pe flo
odis. & on pe wellis of watris.
& seide. mīst art þ' lord: y' art
& y' were hooly: y' demest yese
yūngis. for pei sheddē ont pe
blood of halewis & profetis.
& þ' hast zonn to hē blood to
dryuke. for pei bē worpi. **A**nd
y herde anop seipunge. zhe lord
god almyghty. trewe & mīst ben
yī domes. **A**nd pe foure aū
gel shede ont his viol i to pe
lūne: & it was zonn to hūm to
turmete mē wip heete & fier.
& mē dvaliden wip greet hoe
te: & blasfemydē pe name of
god harynge poiber on yese
plagis. neþ pei didē penance.
y' pei shulden zīne glorie to
hūm. **A**nd pe fīfte aūgel sh
ede ont his viol: on pe seete
of pe beeste. & his kīngdom
was maad derk. & pei eeten

to gidere her tūgis for soze we:
ē pei blassemyde god of hene
ne for soze wis of her wound
is. ē pei diden not penaunce of
her werkis / ē pe sifte aūgel
shedde out his viol. i pat ilke
greet flood eufrates. ē drie
de pe wat of it: pat were we
re maad redy to kyngis fro
pe liue risynge / ē p lai pe vn
dene spiritis bi pe mañ of
froggis go out of pe mounp
of pe dragon. ē of pe mounp
of pe beeste. ē of pe mounp of
pe fals profete / for pei ben
spiritis of deuclis: makinge
signes / ē pei goon fory to kin
gis of al erpe: to gadere he
i to batel to pe greet day of
almyzty god / lo p come as a
myzt peef / blesid is he pat
wakip ē kepiy hise doyis: yt
he wandre not nakid. ē pat
pei se not pe filphed of hūn /
ē he shal gadre he in to apla
ce: pat is clopid i ebreu her
magedon / ē pe senenye aūg
el shedde out his viol i to pe
er: ē a greet vois wente out
of heneue fro pe trone. and
seide / it is don / ē leytūgis
were maad. ē voices ē vñdr
is / ē a greet erpe mounpug
was maad: whiche manne
neue was. gyven me weren

ou erpe.liche erpe mounpug
so greet / ē pe greet citee was
maad i to pre parties: ē pe
cites of hopeue me felden
don / ē grote babilopu cam i
to mynde bifor god: to zine to
it pe cuppe of wyn of pe loig
uacion of his wraype / ē ech
ple fley away: ē hillis be not
found / ē greet hail as a talet:
cam don fro heneue i to me /
ē me blassemyde god for pe
plage of hail: for it was ma
ad ful greet

Hud oon of pe senene
aūgels cam. pt hadde
senene viols: ē spak
wip me ē seide / come p. p sh
al shewe to pee pe dampna
cion of pe greet hoore. pat sit
tip ou many watris. wip wh
iche kingis of erpe didē for
macion / ē pei pt dwelle i pe
erpe be maad drūku of pe
wyn of hir letcherie / ē he to
ok me i to desert i spirit / ē p
say a wōman sittynge ou a
reed beeste ful of names of
blasfemye: haupuge senene
heedis ē ten hornes / ē pe wō
man was empyroud wip pur
pur ē reed. ē ougild wt gold.
ē p cionse stoon ē peerlis. ha
upuge a goldū cuppe i hir hond
ful of abhomyuacionis. and

vudēneſſe of her fornicaciōn/
ē aname writū in pe ſorhed
of hir: myſtre/ babiloyū pe gr
eet modir of fornicaciōn: ē
of abhomyuaciōn of erpe/ ē
y ſay a wōmā drūki of pe blo
od of ſeyntis: ē of pe blood
of martiris of ihū/ ē whāne
y ſay hū: y wōndride wip
greet wōndryng/ ē pe aūg
el ſeide to me/ why wōndriſt
pon/ y ſhal ſepe to pe pe ſacrā
ment of pe wōmān: ē of pe be
eſte pat berip hū: yt hay ſeu
ene heedis ē ten hornes/ pe
beeſte which pon ſejeſt: was
ē iſ not/ ē ſhe ſhal ſtō frō de
pneſſe: ē ſhe ſhal go i to per
iſhing/ ē me dwellyuge i erpe
ſhulē wōndre: whos names
bē not writū i pe booke of lyf
fro pe making of pe world/
ſeyuge pe beeſte y was: ē iſ
not/ ē yis iſ pe witt: who y
hay wiſdōm/ pe ſeuene heed
iſ bē ſeuene hillis: on which
pe wōmān ſittip/ ē kingis ſe
nene bē/ ſyre han ſeld don:
oon iſ: ē anop comey not jit/
ē whāne he ſhal come: it bi
mey hi to dwelle alſhort tyn
e/ ē pe beeſte y was ē it not.
ē ſhe iſ pe eizte: ē iſ of pe
ſeuene: ē ſhal go i to periſhy
ng/ ē pe ten hornes: which

pon haſt ſeyn: ben ten kingis.
pat jit han not take kyngdō/
but pei ſhulē take power as
kingis: oon our aft pe beeſte/
peſe han acouſel: ē ſhulē bitake
her ſtu ē power to pe beeſte/
peſe ſhulē eizte wip pe lomb:
ē pe lomb ſhal oncome hē: for
he iſ lord ē lordis: ē king of ky
ngis/ ē pei pat bē wip hi: ben
depiū choſū ē ſeyntil/ ē he ſeide
to me/ pe watris which pon
haſt ſeyn: where pe hoore ſit
tip: ben pupilis ē folkis ē lang
gagis/ ē pe ten hornes yt pon
haſt ſeyn i pe beeſte: peſe ſhu
len make hir deſolat ē uakiū/
ē ſhulē ete pe fleiſchis of hir
wip fier/ for god ſat i to pe her
tis of hē: pat pei do yt pat iſ ple
ſant to hi/ pat pei zine her king
dom to pe beeſte: til pe wordis
of god bē euōid/ ē pe wōmān
whō pon haſt ſeyn: iſ pe greet
atee pat hay kingdom of ky
ngis of pe erpe
And aft peſe yngis y ſay
an op aūgel comyuge
don fro ſeuene haup
inge greet power: ē pe erpe was
liſtned of his glorie/ ē he crie
de wip ſtrong vois: ē ſeide/ greet
babiloyū ſelde don ſelde don:
ē iſ maad pe habitaciōn of de
nelis/ ē pe keepyng of ed/ vndene

of



spirit. And þe keeping of ech
viciene foul & hateful: for
alle folkis drunken of þe Wr
appe of fornicaciō of hir: &
kingis of þe erpe & marchan
tis of þe erpe: didē fornicaci
ōn wip hir: & þei bē maad ri
che of þe vti of delices of hir
& y herde anōþ vois of heuene:
seyunge: my puple go ze out
of it: & be ze not percedes of
þe trespassis of it: & ze schulē
not vellepe of þe woundis of
it: for þe synes of it annē til
to heuene: & þe lord hadde my
nde of þe wickidnesse of it:
zeldē ze to it: as she zeldide to
zon: & double ze double pūgis.
aft̃ her werkis: in þe druke
pat she modide to zon: myn
ge ze double to hir: as myche
as she glorifiede hir: ilk and
was i delices: so myche tur
ment zine to hir & weilyng:
for i hir herte she seip: y litte
aqueen & y am not a wide we:
& y schal not se weilyng: and
þfor i o day hir woundes schulē
come: dey & moynung & hūgur:
& she schal be brent i fier:
for god is strong: pat schal
deme hir: & þe kingis of þe
erpe schulē bawepe & baweile
hē ilk on hir: whiche diden for
nicaciō wip hir & lnyeden

in delices: Whāne þei schulen
se þe smoke of þe breyung of
it: stoupyge fer for drede of
þe turmentis of it: & seiyunge
Wo. Wo. Wo. pilke greet citee
babylon: & pilke stronge citee:
for i oon oon: y doon comen:
& marchantis of þe erpe schulē
wepe on it & mozne: for no mā
schal bie moze þe marchandise
of hem: þe marchandies of gold
& of silf & of p̃ciōse stoon & of
peerl & of bies & of purpur and
of silk: & cothy: & ech tre flym:
& alle vessels of yner & alle ves
sels of p̃ciōse stoon: & of bras
& of yrn & of marbil: & candel:
& amonye & of swete smellyn
ge pūgis & opuemētis & encēse:
of wpu & of oyle & of flour &
of whete & of werk beestis: &
of sheep & of hōrs & of cartis
& of seruantis & of lynes of mē:
& ym aplis of þe deliue of pi
lyf wentē awei fro þee: &
alle fatte pūgis & ful clere
perechide fro þee: & marchan
dis of þese pūgis schulē no m
oze fynde þo pūgis: þei pat
ben maad riche of it: schulen
stoude fer for drede of turme
tis of it: wepyunge & moynunge
& seiyunge: Wo Wo pilke greet
citee: pat was clopid wip vns
& purpur & reed starlet: & was

on gold wif gold and pious ston
on & margaritis: for i oon our
so many richess beu destitute
& ech goinour & alle pat sailen
bi ship i to place & maryneris
& pt worchen i pe see: stoden fer
& crieden: seynge pe place of pe
breynuge of it: seynge/ what
is lyk yis greet citee/ & pe castel
poundur on her heedis: & criede
wepyng & moeyng & seynge
wo wo pilke greet citee i which
alle pat han shipis i pe see be
maad riche of prices of it: for
i oon our it is desolat/ heuene
& hooly apostlis & profetis m
ake ze ful out ioye ou it: for
god hay dempd zoure dom of
it/ & o strong angel took up a
stoon as agreeet mylue stoon:
& keste i to pe see: & seide i yis
biue pilke greet citee babilo
pu shal be sent: & now it sh
al no more be foundu/ & ye vo
is of harpis: & of me of mu
sik: & syngynge wif pipe and
tripe: shal no more be herde
i it/ & ech crafty ma: & ech cr
aft: shal no more be foundu
i it/ & ye vois of mylue stoon
shal no more be herd i pee: &
pe list of laurie shal no more
shyne to pee/ & ye vois of pe
hosebonde & of pe wif shal
no more yt be herd i pee: for

yi marchantis weve pua of
pe erpe/ for i yi rich wichea
aftis: alle folkis erpden: And
pe blood of prophetis & seyntis
is foundu in it: And of alle me
n pat beu clayn in erpe/

Aftur yese yingis y her
de: as agreeet vois of
many tripe i heuene:
seynge alleluya/ herynge &
glorie & vtu is to oure god: for
trewe & iust be pe domes of hi:
which dempe of pe greet hoore
pat defouide pe erpe i hir leache
rie/ & vengide pe blood of hys
seruantis: of pe hondis of hir
& eft pei seiden alleluya/ & pe
smoke of it stiep up: i to pe wor
dis of worldis/ & pe foure &
twenty senyors: & foure best
is felden don: & worshipiden
god sittynge ou pe trone: and
seiden amen: alleluya/ & a vois
wente out of pe trone: & seide
alle pe seruantis of oure god
seie ze herynge to oure god:
& ze pat dreden god: smale &
grote/ & y herde a vois of agre
te tripe: as ye vois of many
watriis: & as ye vois of grote
yndris seynge alleluya: for
oure lord god almyty hay
regued ioye we & make we
myrre: & zine glorie to hyu
for ye weddyngis of ye lomb

camen: And þe wif of hi ma-
de redy hir self: & it is þou-
to hir: þat she kyne hir wif
white billyu schynunge: for
whi billyu is iustifyingis
of seyntis: & he seide to me/
write þou. blessid be þei þat
ben clepid to þe soper of wed-
dyngis of þe loub: & he seide
to me: þese wordis of god
be trewe: & y felde doū bifor
hise feet: to worshiþe hym:
& he seide to me: se þou þat
þou do not: y am a seruaunt
wif þee & of þi bryþen: haue
ye þe witnessyng of ihu:
worshiþe þi god: for þe wit-
nessyng of ihu: is spirit of
profesie: & y say heuene ope-
nyd: & lo a whyt hors: & he
þat sat on hi was clepid fey-
ful & soþfast: & wif rihtwis-
nesse he demey & fyttyr: & þe
þen of hi were as flawme
of fier: & i his heed many
diademyd: & he hadde a na-
me writū. which no mā kn-
ew: but he: & he was clopid
i a cloy spreyut wif blood: &
þe name of hi was clepid þe
sone of god: & þe oostis þat be
i heuene: suede hi on white
hors: clopid wif billyu wh-
ite & cleue: & a swerd sharp
on ech side cam forþ of his

mony: þat wif it he myte follo-
& he schal reule he wif au þri-
zerde: & he tredy þe flour of
wyn of strong veyance of þe
wraype of almyti god: & he
hath writū i his cloy & i þe
heime: kyngis of kyngis and
lord of lordis. **A**nd y say an
aūgel stonþge i þe lūme: & he
criede wif greet vois: & seide
to alle briddis þat flowe i þe
myddil of heuene: come ye & be
ye gaderid to þe greet soper of
god: þat ye ete þe fleisch of kyng-
is & fleisch of knyghtes & fleisch
of stroge mē & fleische of horsis
& of þo þat sitty on hē: & þe fleisch
of alle fre mē & boond mē: & of
synale & of grete: & y say þe beeste
& þe kyngis of þe erpe: & þe oost-
is of hē gaderid: to make batel
wif hi þat sat on þe hors & wif
his oost: & þe beeste was cauyt:
& wif hir þe false profete: þat
made signes bifore hir: i whi-
che he disleynede hem þat to-
ken þe carect of þe beeste: and
þat worshiþiden þe ymage
of it: þese tweyne weren sent
aþyke: i to þe pool of fier bre-
nyng wif bromston: & þe oþer
were slayn wif þe swerd of
hi þat sat on þe hors: þat comy
forþ of þe mony of hi: & alle br-
iddis were fillid wif þe fleisch
of hem

And y say an angel comp
uge don fro heuene.
hauinge pe keie of
depuelle: & a greet chayue in
his hond: & he caunte pe dragoun.
pe elde serpent. pat is pe deu
el & sathanas: & he boond hi a
ponspunde zeeris: & he sente
hi in to depuelle & closide on
hi: p^r he disseyne no more pe
folkis. til apouspunde zeeris
be fillid: aff^r pe se piungis it bi
honey hi to be vnboudu altil
tyme: & y say seetis: & pei sate
ou he. & doom was zoni to he.
and pe souls of me biheedid
for pe witnesunge of ihu: &
for pe word of god: & he pat
worshipide not pe beeste. ne
per pe ymage of it: ney toke
pe carect of it i her forheedis.
ney in her hoodis: And pei
lynede: & regned wip crist
apouspunde zeeris: op^r of deed
me lynede not: til apouspunde
zeeris ben endid: pis is pe fir
ste azenrlyunge: blesid & hoo
ly is he pat hay part i pe firste
azennrlyunge: i pe se me: pe seco
nde dey hay not power: but
pei schule be p^ris of god & of
crist: & pei schule regue wip hi
apouspunde zeeris: & whane a
ponspunde zeeris schule be en
did: sathanas schal be vnbou

du of his p^ris: and he schal go
out & schal disseyne folkis. p^r
be ou foure corneris of pe pe
erpe: & gos & magog: & he schal
gadeve he in to batel: whos
noumbre is as pe grauel of pe
see: & pei stiede up. ou pe brood
uelle of erpe: & enproibede
pe castels of seputis & pe lound
citee: And fier cam don of god
fro heuene: & deuoride he: And
pe deucl pat disseyuede hem:
was sent i to pe pool of fier &
of brymston: where bove pe
beeste & false profetis schulen
be turnetid day & nyjt: in to
worldis of worldis ande. **A**
y say a greet white trone. And
oon sittynge on it: fro whos
syt erpe feld & heuene & pe place
is not foundu of hem: and y
say deed men grete & smale
stodynge i pe syt of pe trone:
& bookis were openid: and
deed men weren demyd of
pe se piungis pat weren writu
i pe bookis aff^r pe werkis of
he: And pe see 3af hile deed m
en: pat weren i it: And dey
& helle 3anen her deed men:
pat weren in he: and it was
demyd of ech: aff^r pe werkis
of he: and helle & dey weren
sent i to a pool of fier: pis
is pe secunde dey: And he pat

was not found writt in ye book
of lif: was sent in to ye pool of fier

forncatours. And to witchis. & to
boreschyperis of ydols & to alle
heris: ye part of he schal be
i ye pool breynuge wiþ fior &
brymston. þat is ye secunde
dey. **A**nd oon cam of ye sene
ne aungels hanynge violis fülle
of senene ye laste veniaunces &
he spak wiþ me & seide: come
pon & y schal shewe to pee ye
woulesse ye wif of ye lomb.
And he took me up i spirit: i to
a greet hyl & hiȝ. And he shewide
to me ye hooly citee ierlū comp
uge don fro heuene of god: ha
nyng pe cleete of god. And pe
lyt of it lyk apciouse stoon: as
pe stoon iaspis. as cristal, and
it hadde a walles greet & hiȝ.
hanynge twelue zatis. And in
ye zatis of it twelue aungels &
names writū in. þat beu ye
names of twelue lyuagis of
ye sones of israel. fro ye east
pre zatis. & fro ye noȝy pre za
tis. & fro ye souȝ pre zatis. &
fro ye west pre zatis. And pe
wal of ye citee hadde twelue
fondemētis: & in heȝ pe twelue
names of twelue apostlis &
of ye lomb. And he þat spak
wiþ me hadde a goldū mesure
of arehed: þat he schulde mete
pe citee & ye zatis of it. And pe
wal. And pe citee was set in

square. And ye lengpe of it is so
myche. as myche as is ye brede
and he mat ye citee wip ye rehed
bi fur-longis twelue ponsyndis
and ye heizpe & ye lengpe & bre
ede of it: ven euene. and he m
at pe wallis of it of an hundrid
& foure & forty cubitis: bi me
sure of mā yt is of an angel.
and ye bildyng of pe wal þ of
was of stoon iaspis. and ye ci
tee it self was clene gold lyk
clene glas. and ye foundement
is of pe wal of pe cite: wher
ourued wip al þaouise stoon.
pe firste foundemēt: iaspis. pe
seconde: safir. pe yride.
calcedonys. pe fourpe: sūa
ragus. pe fynepe: sardonys.
pe sixte: sardins. pe senenpe:
crisolitus. pe eytpe: berills.
pe nynepe: topasins. pe tenpe:
griopassins. pe ellenenpe: ias
cyctus. pe twelnepe: amiet
istis. and twelne zatis ven
twelue margaritis. bi ech. &
echzate was of ech margare
te. And ye stetes of pe citee
were clene gold: as of glas
ful schynunge. and y say no
temple of it: for pe lord god
almighty & pe lomb: is temple
of it. and ye citee hay no nede
of liue neþ moone: pat pei schy
ne i it: for pe clerete of god

shal lizte it: and pe lomb is pe
lante of it. and folkis shulen
walke i lizt of it: & pe kingis
of erpe. shule bringe her glorie
& onour i to it. and ye zatis of
it shule not be closid bi day.
and nyzt shal not be þe. and pei
shule bringe pe glorie & onour
of folkis i to it: neþ ony man
defoulid & doynge abhomyuaci
on & leelug: shal entre i to it.
but pei pat ven writū: in pe
book of liif and of pe lomb
and he shewide to me
a flood of quik wat
schynge as cristal:
comynge froy of pe seete of
god & of pe lomb. in pe myddil
of pe street of it: & on ech side
of pe flood. pe tree of liif bryn
ginge froy twelue fruytis: zel
dinge his fruyt bi ech monye.
and ye leenys of pe tree: ven
to helpe of folkis. and ech car
ad þing shal no more be. but
pe seetis of god & of pe lomb
shule be i it. and pe seruantis
of hi: shule serue to hi. and
pei shule se his face and his
name i her forheedis. and
nyzt shal no more be. & pei
shule not hane nede to ye lizt
of lante: neþ to lizt of liue.
for pe lord god shal lizte hem.
& pei shule vegne i to worldis

of wordis / and he seide to me /
pese wordis be moost feyful
f trewe / and pe lord god of
spiritis of profetis / sente his
angel : to schewe hise seruan-
tis / what þingis it bihoney
to be don soone / and lo y come
swiftly / blessed is he : þat kep-
pe wordis of profecie of þis
book / and y am ioun : þat her-
de f say pese þingis / and aft-
ward þat y hadde herd f seyn-
y felde don / to wæsthupe bifor
pe feet of pe angel þat sche
wde to me pese þingis / and
y seide to me : se þou þat þu
do not / for y am seruant w^t
pee / f of þi bryen profetis /
f of hem þat kepe pe wordis
of profecie of þis book / wor-
sthupe þu god / and he seide to
me / seele þou not pe wordis
of profecie of þis book / for
pe tyme is ny / he þat noy-
noie he 3it / and he þat is i filp
is : wefe foul 3it / and a iust
man : be iustified 3it / and pe
hooly be halewid 3it / lo y come
soone / f my meede wiþ me :
to 3elde to ech mā aft hise wer-
kis / y am Alfa f oo : pe firste
f pe laste / bigynnyng f ende /
blessid be þei þat waisthen
her stolis : þat pe power of
hē be in pe tree of liþ / and

entre bi þe 3atis in to pe citee /
for wiþ outen forp / hoīdes f
wicches f vichastne f mau-
quelleris / f sernyng to idols
f ech þat loney f maky lech-
us / hē / f / hē sente my angel
to witnesse / to þou pese þingis
in churchis / y am pe roote f
kynde of dany : f pe schynge
mæce sterre / and pe spirit
f pe sponse : seie / come þu /
and he þat heriþ : seie come
þou / and he þat þirstiþ come /
and he þat wole : take he fre-
ly pe wat of liþ / and y witu-
esse to ech mā : heryng pe
wordis of profecie of þis bo-
ok / if ony man schal putte to
pese þingis : god schal putte on
hi : pe vemāces writū i þis
book / and if ony mā do away
of pe wordis of pe book of þis
profecie : god schal take away
pe part of hi fro pe book of
liþ / and fro pe hooly citee : f
fro pese þingis þat be writū
i þis book / he seip þat veriþ
witnesing of pese þingis :
Amen / y come soone / Amen /
come þou lord ihu / pe g grace
of oure lord ihu crist be wiþ
þou alle Amen //

How dreddowpe bro
per. if you couentist
for to write youz y
write not / hou it is
moost par fit & moost ful ryzw
isnesse for to loue god of al ye
herte / for to cleue to hym wiy
al ye wille / whiche is ye moost
sonereyn good / forsoye for to
loue sonerneyt good: is moost
soneruy blisse / he yat loney
god: is good / if he is good: y
fore also he is blissful / whom
bi hou myche aman loney
more breynynghly: bi so muche
he shal be maad bette / mi de
re broy. wiy eche dayes pier
is & hool desir of herte youz
y be wi vnwozy y studie for
to hertely pie hym whiche is
moost soneruy good: yat he
make ye plentenous i ye mo
ost blissful good / but moost de
re broy vnderstonde you. yt
bi conseil of ye holy tinte. & bi
ye werk of goddis mageste y
art maad of nouyt. **A**nd of
ye first honour of makyng
vnderstonde yⁿ hou muche yⁿ
owest to yi maker: while ye
en lastyng maker zat a noo
n to pee i ye makyng so muche
pinlege of digunte / yat bi so
muche yⁿ shuldest loue hym
more fer netly: bi hou muche

not eche ma
yt seip to me
lord lord: but
he yt doo / & c.

no ying kele
yt lone

comāndid for to lone oure ma
ker: pat as muche as he is vn
derstonen of us: he be loned
And soo yinges pat he coma
ndide: be yei had i mynde e
uer more: it suffisey not oo
uly to us for to vnderstonde
god: but his will be maad
oure i lone. But ney yis su
ffisey: but wip mynde & will
werk be put to. Sorely to
ym hēd moost dere broper
grace of gostly vnderstoning
be grauntid: ye whichē lyste
yt soule & bryngē to eu lasty
nge lyf as y desire: ffor wip
al ye lone of myn herte y co
nente & hertely pie god: yt y
eue stretche yee to henēly ym
ges: til y come to ye hyz crow
ne of eu lastyngē blys. And
bi no counseils of frendes: bi
no conentise of worldly desir
es: suffre not ye nobley of
ym ywitt. Whichē y knowe
best i yee: for to be chaūged
fro ye lone of cō: wile yon m
ake derk yt goodnesse wip
wickednesse of ope mē but en
ywhere as muche as yon ma
ist: appere worpi to be loned
bifore god & al ye puple: ye gr
ace of god & helpyngē schal n
ot faile to yee: if will of hooly
amonestyngē schal be to yee.

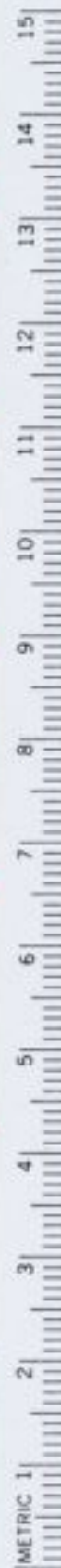
whichē ye mynde of yt goodn
esse hay parceyued ofte i ye
wrytynges of god: y biseche
yon y be lewid: be yt redi to
ech werk of god: pitous to poze
mē & to like: confort of ye
mournyng: hanyngē cōpassi
on to ye mysces of alle men
large i almesdedis: hanyngē
mynde of ye gospel widerwe
wip twey myntes: And on ye
pyet pat seip: breke yt breed
to ye hūgri: And be war seyn
ge bifore ye distracō of alm
es: so pat it be solace of bope
ye ziner & ye taker: And so ye
like not oonly of ym helpe:
but also of profit & prosperi
te of manye: chese to yee ye
beste cōselowis dredyngē
god: & lonyngē tvenpe: ffor
whi flateres ofte bi glosyngē
cheer disseyne ye soulis of m
en heryngē hem: & cleen bi
ye snares of eu lastyngē dey
for of liche ye prophēt seip:
forsope god statide abrood ye
bones of hem: pat plesen to
mē: yei ven confoundid: for
god hay forsake hem: And ye
postle seip: if y pleside to mē:
y were not ye seruant of
cō: eche man plesē his nei
boze to edificacō: & not to
destrucō: for eche frend

may not be a counsellour to yee.
for the scripture seith many
friendis be to yee: but oo coun-
sellour: forsope yowr dwelly-
ng chaunged haue take me
for frozon i bodi: but nepe-
les no manne i charite: for
charite yat mai be leste:
was neie trewe: perfore
bi moost ymward charite
of frenshipes as muche as
we mowen: be we ioyned to
gidere i ye lord crist: for he se-
ith: ze ben my friendis: if ze
willen do poo ynges whiche
he y comaunde to you: And ef-
te he seith to his discipulis: n-
ow y schal not seyn you serua-
ntis: but my friendis: And
if we wolen pueye ye med-
is of enie lastinge luf: bi the
we ne wip alle strengthes:
for to kepe his comaundemē-
tis: forsope his comaundemē-
tis ben greuous to me not
willynge: yet ben esy: as
he hym self seith: for my yok
is softe: & my byrden esy: &
eft he seith: on whom schal
y reste: but on ye meke and
restful & dredinge my word
is: forsope ye friendship of
ye world stondey ey i benefi-
ces: ey i diuerse honouris:
but ye friendship of ihu on

ye sauour: is i longynge hym
& oure neyboris: perfore hon-
ofte eni we don i goode dedis
ye comaundemētis of crist: so
ofte we ben deyd ye friendis
of crist: he depey vs enie to his
friendship: & ye deuyl hanyn-
ge eniye: sekey for to drenchen
us i helle: Jhu ye sauour lo-
ueth us: & ye traitour ye deuyl
hatey us: perfore leue we not
ye asenblier: neper sue we ye
robber: he yat restorey us to
freedom be more der ewer to us:
pan he yat made us cristen: And
vndir putt us to bondage: enie
lette y god bifore ye ren of ym-
herte: yt capawe of frendes:
ne multitude of y meynne:
neper gaderyng of gold & of
siluer: ne litle stones schynyn-
ge of gemes: ne plente of ye
fruyt of vyues: ne pickenelle
of cornes: ne myrre: ne stretch-
yng forp of medewes: mon
bryngge ouy help to ye soule
goynge out of y bodi: but
rather yet mournen more: yt
lonen hem: yf for ye vry friend
oure lord ihu crist is to be loved:
Whiche iuyer to us weluynesse
now & euylastinge weluynesse
aftur: for whi he is seid oure
asenbiere: for he bouyte us
asen fro cristen of ye deuyl

al yis helpyng
not i ye day
of dey

but to me
willynge



And he is seid saviour: i sany
uge us fro oure synes / & hel
pere: i helpinge us i couena
bletees i tribulaciou / And he is
seid defendour: i defendinge
us pat we dwelle vnhurt
among oure enemyes / & he
is seid vptaker: i takyng us
up into enlastinge tabernacles
yfore fulfille we ye heestis
of charite & loue we oure so
greet afrend / & kepe we us
ye nobley of his ymage / bipe
nke we ene hon noble & ful
glorious is his emperour &
oure frend / he sekey noon op
zifte of us: but spiritual zif
te / be we war as muche as
we mow: lest he fynde ony
ping which offend his ye
u / And if peraventure as ye
condicion of man freelte is
wout ye wickid spirit bring
ey in us ony spott of diligence:
anoon bi knowlechig & pena
unce of teeris / haste we us w
al studie forto waische it away
lest we dwelle longe: w^onte
bidyping of oure frend / ffor
he is more redy to velleue
us: yau he is to lese: if we
oonly taryen not fro day to
day forto turne azen to hym
ffor sope al myzti god hatey
yese twey yneles i alle men

pat is to sey diligence of turny
ng azen to hi: & dispew of helpe
yese pinges be yei consy fer fro
oure pouztis: & pane he wole
be us to oure sonlis / y biledhe
yt we glorifyng of erpely wel
fainesse / triste we nat yymie:
but do we yankyngis to hym /
ye which lord while he wolde
yt we weren resonable men:
pide us bi mekenesse & not
bi pride to sue hym

Ipreie what myzt be more
glorie to us oz hier hono:
yan forto be freundes of
yilke emperour: which is
aboue alle emperours / and
bi as muche he is hier bi al
myztihede i vtn: bi so muche
we owen forto be more dilige
nce i rytwisnesse & i meken
esse & kepige of his maunde
metis **S**orely holpnesse
stoudey i werlis of rytwis
esse / and rytwisnesse is ful
fillid on twey maner / pat is
pat we do not poo pinges yt
ben forbodun of hi: & also pat
we do po pinges pat ben com
mandid of hi / after ye prophet
pat seiy: turne y^r away fro
ynel: & do good / ffor sope alle
ye ordres of hooly bokes ben
writen to oure heelp & yis
sowney moost to oure eeris.

and eft & eftte reherſy what
is to be eſtherwed of eche ma
or what þing is to folowe
in which boke þi worþin
eſſe weſinge: be it moeſt
id i þe beſte wiſe: for bi hem
oure lord god ſpekþ: & ſhe
wey to us þe deſir of þi
us will: knowleche we aze
& biþenke we wt what ma
nere honour his maſſage
is to be veſſeyned: what if
a meſſage come to us fro þe
kyng: wher we woldē not a
noon putte oþe biſyneſſe bi
lynde: & wt a redi will: & wt
al denocion take þe letteris
& redinge hem we ſhulden
enforſe us to fulfille it: lo
þe kyng of kynges: & lord of
lordis: þe & our azenbier:
vouchide laſt for to dreſſe
fro henene his lettres bi pro
phetis & apoſtles: not yt he
comaunde to us ony ſeruiſe
þat is nedeful to hi ſelf: but
þat he make po þinges kno
wn to us: yt mon profite to
oure helpe & oure glorie: yf
if we deliten to haue ony þy
ng i þis world: haue we god
wt a redy ſoule: which wel
dey alle þinges & made hem
of nouzt: and i hi we han w
hat þinges ene we deſireu

welſily & hoolily: but for no m
an hay god: but oonly he yt is
had of god: be we us ſelf maad
þe poſſeſſion of god: & god wo
le be maad þe poſſeſſour of us
and what may be more welſū
i þe world: þan is to hi: to who
his emperour & azenbier is
maade rente: & þe godhed it ſelf
deyney to be maad his herita
ge: for of hi: alle we taken fr
ytis: i hi & of hi we lyuen ene
what þing y þie ſuffiſey to
ama: to whom þe maker ſuf
fiſey not: what ſekey he more
on: to who his azenbier owey
to be al ioye & alle þinges: alas
hon ſutely þe ilke olde bigilour
diſſeyney us: & bringey blynd
neſſe biſore þe reſon of oure
ſoule: yt we mon not diſtayne
þe ioies of þis world: & þe ioies
of euilaſtinge kyngdom: for whi
it is good to ioye: but who ſo
ioiey: if yt he ioie not per of
wher of he owey to ioie: it m
ay not be good yt he ioiey
Can ervely knyzt ioiey at þe
honoures of þis world þat ſh
len ſone periſhe: at faire doyis
& ſhaply: þe armes ygon aboute
wry bies: he ioie at þe crowne
ſett on þe hed: and ſiche ioie is
not euilaſtinge: but to periſh
þinge: alſo araneynour ioiey:

for



Whāne he hay vanyshed ynges
pat he desirde / A drūkelow mā
ioiey: Whāne he hay fōnden oc
casōn of drynkynge / A nowtrew
ioiey: Whāne he hay come to
his delityng vss of a strūpetis
bodi: A forworn man ioiey:
if he hay geten pe welshines
sed of pis world i swerunge
pe wrapful man ioiey: if he
hay parfourmed his wray
pe **A**nd my dere broper
man oye ynges yben: pe
whiche pe mynde of pi good
nelle may cōphende. **T**heveles
it is good fōr to ioie: but it is
ful greet ynel fōr to ioie of
liche ynges: & ledynge to dey
of syne / ney per is noon of
alle so hygge & abhōynable
trespasse bifore god: As to
eche of us fōr to ioie in herte
& glade i outwarde signed:
i biyentynge of synes yt be
passid / & to ligge longe i hem
pese ynges it ben whiche
we seiden abone wher of pe
world wole yt we ioie: yt we
peristhe wip pe lois of pis
world / forsope we owen to for
take pese ioies as venymed
of pe denel: for pei hasten fōr
to fle not onely pe body: but
also pe soule enlastinge. **A**n
biseche my broper y biseche.

pat you hurtle pese arrows of pe
denel: at pe soon pat is cōf: And
take pe sheeld of fey: i whiche
yt maist queuche alle pe fyrie
dartyd of pe denel / And ioie we
of pe goodes of pe lord & of clene
cōstience: & of vry cōfession and
worpi penance: of mournyng
& vpy serowis: pe whiche up god
& nat up pe world: worchyp en
lastinge helpe / forsope pe ilke
heynesse pat is up pe world:
pe postle forbede stedefastly &
seip / unle ze make sozerwful pe
hooly spirit of god i whom ze
ben marked i pe day of agen
bypng: but al bittirnesse & wray
pe & indignacion & cryng & blas
femye be don a wey fro zon wt
malice: & be ze beynugne to gi
dere: mōful: forzynge to gide
as god i cōf: forzaff to zon / And
as muche as we mon: wip bily
studie amēde we oure perwes
& haste we to gete vtues of alle
goodes / yt we mon wyne pe
pitye of god & mcy i conuenable
tyme: & ioie we gretly yt may
not be told of pe biheest of pe
ilke kyngdom to compunge. **T**ese
ben pe armures pat armen
us agens assailynge of pe denel:
& pisen & bitaken us i kepning
to god / pese ben pe armures
pat cōforten oure i wittis &

kepen us noble. **T**he yese arim
ures w^t p^rne us & wip oute us
of goddis zifte/ yese ben oure
vry richesles/ for whi chaste
makey us chaste/ & rytwisnes
se makip us rytful/ pitee ma
kep us pitous/ & mekenesse me
ke/ myldenesse makey us mylde.
& p^rnocence makey p^rnocentis/
symplenesse makey us syple/
& cleneesse makey cleue/ & p^rou
dece makey p^rudent/ & tempe
rance makey us temperant/ &
charite makey dere worpe to
god and to men.

Alle yeg yese gode y
uges ven of god/ and
pei ven fourmed of
gode god/ and p^rfore if we wo
len be i hi y^t p^t we owen for
to be: as seynt ion went seip
as he zede: but for to dispise
so go we goostly. **W**hat is
it for to go as ch^r zede: but for
to dispise vanyttee & welshme
lle of pis world/ & not for to
dredde to suffer adu^rsities
for his name/ hope we poo
ynges pat he hay biht: &
sne we whidur he zede bifoze
ye swetnesse of pis wrech
id world: daparte us not in
our mane/ fro ye loue of ch^r
ney excusyng of wyf/ never
loue of childre/ never delityg

of gold & ch^r & of possessions.
siye seint ion apostle witnesly
ferdfuly to us seipnge on pis
wise/ myle ze loue ye world/ ney
poo ynges pat ven i ye world
myle ze loue for al ying pat is
i ye world: is conetise of fle
ish & conetise of gen/ & p^rde
of ye world/ yese it ven pat cal
tiden ont adam & eue fro para
dis of delices: i to pis wretched
outlawyng/ for but ye loue of
god hadde failed fro hem: pei
shulde neue hane bigyne for
to loue ye conset of ye met tisy
nge serpent/ ney pei hadden
bilened to hi/ and conetise of
flesch was fulfillid of hem:
for pei tastiden of ye forboon
appel/ & also ye conetise of gen:
for pei conetide for to opene
ye gen of he self/ and conetise
of ye world was fulfillid in
of hem: for pei bilenede hem
self for to hane be maad pat
ying pat is god/ and ver fore
ye poete willinge alle us to
be war of yese yre kyndes of
dey: seide/ al ying pat is i ye
world: is conetise of flesch/
& conetise of gen/ & p^rde of ye
world/ and my broper pat pi
goodnesse mai ye litzlier vn
derstonde/ hon oure firste eld
res syneden so gvenous alpine:

pat pe gre of oure lord ihu crist
graunte yee for to be war yof
ene / for i hem tweyne. Al ma
nkynde was groundly or first
dāpned / soþely þei hadden
not ete of þe forboden tre: if
þei hadden not conetid / neþ
þei hadden conetted: but if
þei hadde be tēptid / neþ þei
hadde be tēptid: but if þei ha
dden be forsaken of god / neþ
þei hadde be forsaken of god:
but if þei hadde forsake god
first / neþ þei hadde forsake
god: but if þei hadde be pro
ude / & so dāpnably hadden
dispised þe liknesse of god: to
whiche liknesse þei werē ma
ad / ffor whiche þing þe like
bodies of hē drowē dey to hē
and aft̃r þe sentēce of god þei
ben trowid deed i þat day: i
whiche þe neede of peynful
dying is maad i hē / a litel
bifore we seide yee þinges
of þe firste eldres: þt we m
on a stape þe clyding away:
& ensample of her dāpnung
for þouȝ we bē boze fleischly
of adam: neþeles we schule
not sue hi: but we schulen
sue oure lord ihu crist / bi þe whi
che lord we bē bozu azen bi ba
ptism & i hi we liven / what
is it for to sue adam: but for

to be clayn wip en lastige dey
þouȝ conetised & desired of
þe fleisch / & what is it to sue
blessidly crist: but for to sle i us
fleischly conetised & desired / &
to regne blissidly wip hi: þe
whiche hay bouzt us azen w
þe prius of his blood / & þouȝ
we for þt tyme þt we weren
i adam felden don i hi: now
for þt we han biginne to be i crist
rise we azen goostly w
hi: &
þut more on þt þe sey al: adam
took away fro us paradys: &
ihu crist zaaf þe kyngdom of heue
nes / & he zaaf his owne bodi:
for us synneris / for crist was ded
for oure synne: & not for his o
ne / forsoþe ech of us schal not
die for synes of alle mē: but
for to dāpne alle wickide wer
kes i us: & for to sle þis wretched
world / as ama deed bodily i
sepulcre bachiteþ us ma: neþ
is violent to ouȝ ma: he falsly
challengeþ us ma: neþ he ovr
esseyþ ouȝ ma: ne he hay not
enye to goode mē: neþ dispi
tously doy schenship to þnel mē
he serueþ not to lecherie of
his fleisch: he kendeley not
priest i hi i drinkinge more &
more: he brēney not i flauing
of hatid / he flaterēþ not þe
riche mē of þis world: he is

+ but for his owne / what is
it for to dye to synne.

not vanished wip vurestful cur
ionste. he doy nat his cause bi
greet aipeme stouinge up to
hi. he bigou abonte w^t gold &
silu oz p^rious mantel. is not
prond p^r off. he delitep not i sa
lutacions of my^rti me. neper
of fadir & modir. he is not fe
blid i his soule bi wrongis oz
despites. p^rde makep not hym
greet. & conentis of pis wo
rld sleep hi not. veyn glorie
makep not hi to booste fouli.
gold oz silu & alle pe false rich
elles of pis world. enflawm
en not hi to couetyng of h^e.
pe mad wildenesse of wood
nesse dryney not hi. neper
fatnesse oz lone of horsis. mo
ney ayt hi. And pe fairest
shap of w^rymen zeldep not
hi conentous of lustes. pe wo
rdis of wretched togelers oz
bourdours. monē not hi i to
leypng. pe strynes of pis wor
ld. distourble not hi. hardne
sse enhailep not hi. pe ioues
of pis world. delite hi not.
boldenesse makep not hym
wrapful. weirwardnesse ma
keyp hi not suspiaons. vany
tee makep not hi a iangel.
pnel wildenesse makep not
hi a stozie. turnyng lone of
pis world. makep not hym

monable & vustidest. **I** have
drawe along i noibre yese y
nges. y^t y^r fuluete brophede
vnderstode. y^t ama deed i fleithe.
ney man do yese ynges whiche
y have seid. ney suffre h^e. & y^t
we be not slowe bi onyliche
ynges. but studie we as nyche
as we mon wip goddis help for
to make deed onre bodies w^t
vices & conentiges. & wip y^rat
we be cloid y^t is to sey. be we
maad gostly a newe ma. y^e
whiche is formed aftir god i
rytuisnesse & hoolynesse of
trenye. ney delite we i menys
pisynges. ney gladly zine we
onre eere to baciteres. ney
bilene we to onre flateres.
ney be we ont of accord. but
vay fire we to a worde hem.
whom we mon. ffor bi y^e wo
rd of y^e gospel. blissful ben y^e
feet y^t reuen to pees. neper
be we lynyng fleishly in pis
world. for y^e postil seip. if ze
shule lyne aft^r y^e fleish. ze
shulen die gostly. he lyney
aft^r y^e fleish. y^t lyney aftir
hi alif. y^t is to sey. he goip
whidir he wil. he sleip whā
ne he wil. & hon longe he wil.
he spekey wh^t y^ring he wil.
& ety what en & whāne he wil
& where he wil. & alid he y^rat

y^rat



he pat lyney aftir pe fleisch:
drinkey whāne he wil & hon
miche he wil / he lezey & is
myrie vnhonestly among
whō he wil & whāne he wil
at pe laste he pt lyney aft pe
fleisch: sekey what en is swete
to pe nose & what en is blān
dishynge i touchynge & wht
en is delitable / to pe yen / &
so what en is iocunde to his
bodi: he haitey & lney hon he
wil & whāne he wil / ffor he
willey fleishly alle ynges bo
pe leueful & vneueful / he de
litey hi in most faire clopis &
horles & aruans as he wil
& whāne he wil / & so he leu
ey not aftir god: but fleishly
he delitey hi & fulfilley pe de
sires of his fleish as he wil
& whāne he wil **W**herfore
moost dere broȝ i cā we ovr
en forto pie hertily goddis m
erci: pt goostly deliting ma
ke lesse pe fleishly desires &
pt pitee i us wrystonde pe co
ueltee of wrappe / & pacien
ce refreyue yuel willynesse:
& chastitee oucome lecherie
& pesiblete do away fool bo
oldenesse / & mesurable stille
nesse: fraiche harlate and
iangelung / pt goostly studie
i wakiges & pieris & alme

dedis: putt out curiouse / sobre
nesse: daunte drūkenesse / pat
myldenesse be lord to wrappe
& woodnesse / vtuous sadnesse:
goūne litynesse / vry chastite:
shitt out lecherie / pe chari
te of god & of neyboze: refrey
ne pe conetite of vis world
deep mekenesse: de foule boost
& pde / ffor mekenesse makey
me lyk to hooly angelis: and
pde makey denelis of angelis
And pt y shewe opely
pde is bigynnyng: pe
ende & pe cause: of alle
synes / forwhi pde is not ouely
syne it self: but also no syne
myzt be: or may be: or shal in
owe be wry onte pde / forsoye
enȝ syne is noon op ying: but
despyt of god: bi whiche we
despien his comādemēt / &
noon op ying but pde: cōse
ley vis to mā / forsoye pde &
conetite i so miche ben oon
yuel: pt ney pde mai be fonde
wry onte conetite: ney conetite
wry onte pde / fforwhi: of pde
heresies ben bront for & dis
cencions: bacbitynge: enyes:
wrappis: chidiges: distordes:
stynnynges: fool hardynesse:
conetinges of wæshp: hie
berynge: pūpcions: boost:
iangelung: vante: vureste:

bi þoe & conetise he seip y schal
ste in to heuene

lesyng. forsweryng. & sicke ope-
re whiche it is longe forto non
bre ech bi hi self & conetise ma-
keþ me glotous. vntemperant.
drinkelewe. desirynge myche.
vanaynouris. lechouris. Pon-
se brekers. defouleris of mai-
dons. & of kynes wyemen. full
of grete trespassis. & ope vno-
nubearable synes. bi whiche þe
denel is wout to forto caste
don makynge. & wip meke-
nesse seip. my soule is mekid
i eerpe. **T**he denel seip bi þoe
& conetise. y schal be lyk to
þe hiest god. & whāne he
was i enenhed to god. bi me-
kenesse lordide hi self takun-
ge þe forþ fourme of seruant.
he y maad obedient to þe dey.
mekide hi self to þe fadir. þe
denel seip bi þoe & conetise. y
schal reise up my seege abone
þe sterres of god. & seip bi
mekenesse. lerne ze of me.
for y am mylde & meke of her-
te. þe denel conetous & prond
spekey bi pharao & seip yus.
y knowe not þe lord. and y
schal not delyue israel. & seip
bi mekenesse. if y schal
seip. yt y knowe not þe fadir.
y schal be alieue lyk to þou.
but y hane knowe hi & y kepe
his maundementis. þe denel pr-

ond & conetous seip. flodes ben my
ne & y made hem. & wip mekenesse
seip. y may not of my self make
ony þing. but þe fadir dyellige
i me. he doir þe werkis. **T**he de-
nel prond & conetous seip. alle
reynnes of þe world ben myne
& þe glorie of ho. & y zine hem to
whō y wole. & whāne he was
riche. was maad poore for no
þt bi þoint. we schulde be zolden
riche. þe denel prond & conetous
seip. as euen. yt ben forsaken
ben gederid. so y gaderide al eer-
pe. & noon was yat monye a-
feper & openye amony. & seip
bi mekenesse. y am maad lyk
to þe solitarie pelican. y wakide
& am maad as a solitarie paro-
we i þe roof. þe denel bi þoe &
conetise seip. y hane maad drie
bi þe step of my foot. alle ryues
of watris. & bi mekenesse seip.
wher y may not þie my fadir. &
he schal zine to me mo van twelue
legions of angelis. And at þe
laste y schal close to gideve. þe
denel. wip gret fallynge bi
þoe & conetise. is cast don to helle.
& & wip mekenesse is reid to
heuene. **U**pfore deue broper
y hane destyned to þee a fewe
suares of þe deneles gile. & step-
pes of hooly mekenesse. yt y
mowe lythier teche y singertis

his



hou per schynen schape yese giles:
f wolen bi mekenesse welde pe
kingdom of heuenis: f if we wo
len parfourme pe cours of ou
re lif: f fulli come to ene las
tinge blisse: shoupe we first
puel conuertile f pe denelis pde
f wip al mekenesse enforce
we no for to folowe pe steypis
of crist: f if ony man seruyge
to an erpely emperour stry
ey for to obeie to ech comaunde
ment of hi: hou myche more a
man seruyge to pe heuenly
emperour: ouer to kepe alle
heuenly maundementis. **A**ny
broy shire yf soule for to wake
pat no slep of spye make it
heny: an erpely knyzt is redi
f wilful: whidur en he is se
nt: ney he shal moore be ex
cused bi lone of his wyf or
of his children: myche more
aknyzt of crist ouer to obeie
wip oute lettynge of yis world
to his emperour pe lord ihu
crist: whiche azenb onste hi w
his pious blood. **E**p erpely
knyzt goist azen ym enemy
pat may be seie to batel: but
pe enemy vnable to be seie
cessley not to fyte azen crist
knyzt ech day: you vsyge
bodily armures stryngest to
fyte azen pe body of ym en

emy: but his wraastelyng is
azen pe denel wip spiritual
armures: yf beuist i batel an
in helm i ye heed: but crist is
pe helm of hi: you cloyst yee
wip an haburion lest you be
wouidid: but he is cloyd for pe
haburion wip charite of crist:
yf sendest out spere f arrowes
azen ym enemy: he studyey
for to dresse mekenesse f hool
in wordis azen his enemy:
you castist not away ym ar
mures: til yf hane parfourm
ed pe batel: lest yf be wouidid
of ym aduuarie: he shal ne
ue be vnarmed: for his ene
my is more fel wip you ym
fforspe ym enemy fytter for
atyme: but pe enemy of hi
as longe as he is i bodi cessley
not fyte wip hi: ym armures
ben trauelous f heny to bere:
but his armures ben softe f
lyte: yf resseyneest for erpely
tranel: worldly zifte: but he
shal resseyne for spiritual
tranel: heuenly meede: you
makest fair ym armed wip
ournyng of bies: he takey of
crist wif ournemet of vertnes:
fairnesse of his soule: for he
abidey ene heuenly zift of crist:
whiche castey away erply po
urpe of yis world. **T**wo to us

if we casten away pe softe zok of
crist: & vnderpynne us to bere wh
at eny so greuous is & charged
us to oure soule: And whyle we
loue pe perel: we falle i to dey

Verfore bryd biholde we
who it is pat azenbouzte
us wip his & pious blo
od: & what we owen to
hi pat azenbouzte us wt
so greet myshcheef: sy we w
so greet will lounen erpely
fadir & modir pat a litel tym
e suffreden tranelis for us:
wher we owen not moze to
loue oure henely fadir pat
for us was fychid on pe crosse:
for whi what eni seruyse of
oure fadir & modir was a
bonte us: it is pe ordynance
of hi: pe whiche made redi to
us bi his purgynge fadir
& modir: bifore yt we were
i pis world: bi pe seruyse of
who we weren nourished & he
fyllide wip mylke: pfore loue
we moze oure azenbier: pan
alle oye ynges: whiche wip
his owen hondis: fourmede
boye us & fadir & modir: &
rette we to his name: & not to
oure strengges: alle goodes yt
ben don eche day amentis us
for hooly writt comaunde
us to loue oure fadir & mod

ris as oure owne entrailes:
out take whane pei forbeden us
for to neye to pe seruyse of crist:
forsope if pei wolen forbede us
yt: we be not comaundid to brie
he: for crist is to be loued: aboue
oure fadir & modir: for fadir
& modir zine not to us voo ym
ges: whiche crist hi self doip: for
he seip i pe gospel: he pat louey
fadir or modir: or children moze
pan me: is not worpi of me:
bi hou muche ony man louey hi
moze: bi so muche he schal be
maad moze at ese & moze blis
ful: for he louey us so muche:
yt he vouchide saaf for to die
for us: & his hondis pat diden
moost vtues: were prichid wt
nailed for oure azenbyng: &
vnpitonsle me drestide galle for
mete to his hony swete mony:
of whiche mony flowide ont
ful helful doctine: and he pat
hurtide no man: was sore betu
And he yt curside no man: suffe
ride for us schenshipes & wari
ynges: he sufferide alle yese
ynges: for to zine to us enlast
inge lyf: & pouz he zine to us
so many benefices: zut he asy
no ying of h no but pat we
loue hi & kepe to hi oure soules
& oure bodies vndefouled: yt
he dwelle eny i us: & we perfittly

seker
dwell in hi / soþli he asy not
gold of us / ney silu / ney mant
els ne þacions cloys / ney bies
for armed / ney feoldis ney siche
of þinges / but he spekeþ us silf
he conerte to reste i us / þfore
go we to hi: þat we haue ene
lastige luf / haue we i us þe lo
ne of god & of oure neyboze /
for he þat loneþ his neyboze:
hæþ fulfild þe lawe / but aze
mward / he þat hateþ hi: is a
man cleer / þe herte of hi þat
loneþ his broþer: is i þe sible
nelle / for þe man hatige his
neyboze: is bigon aboute wiþ
tepest / Anylde man is beny
ngue / þe þouþ he suffre þuel
is: he rettþ it for nouzt / but
awikide man herþinge a shy
ewid word of his neyboze: de
mey dispisþ / he þat is ful
of charite: goy forþ wiþ þe
sible þwitt & ful deer chere
aman ful of hatevede: goy
wrayful / but þ' deueweþe
broþ moue not standre to
ony mā i þi luf / and do not
þat þ' profitable conely to þee:
but þ' þ' is þlesinge to hi / and
what en þing not be don to
þi silf: conerte þ' not þ' it co
me to þi neyboze / if þ' seest
hi lynyng i goode dedis: þou
ke þou god to gidere wiþ hi.

and sey þ' his iope þi / And if
he suffre ony aduante: rette
þ' his þenynesse ad þi owne
& lone þ' neie þi neyboze wiþ
feyned herte / for i þese þinges
god is triid to wraype / soþli
he þat biduþeþ þee: makeþ
dwellþug redi to cft i þe hous
of his soule / for cft is þee: &
he wole reste i þee / but i alle
manis / god wlateþ amā þ' is
wrayful / eny onis / vachite
liere & proud / soþli an eny
ous man is lyk to a ship þat
is þroun wiþ wawis of þe
see: & is ene i distourþlyng / ad
a ranyþlyng woolff he weþ
ip wood / he is holden þdeli i
þe wretchednesse / & he failþ
nge at þe laste is drynen to
nouzt / & ene ful of woodnesse
he is maad felowe of fendes
a þesible mā weldeþ a skū
soule / he is a place wardid
of tūpenye of angels: & he is
fulfild wiþ fruyt of myrþe
ioyng & delitinge i þe lord
alle hys þinges lynn i þee: þ
dryney away distord / he listney
þuynges of his soule / he shal
serue felonshyp of angels: & þ
shal gete wōntē ende þe kigd
of ener lastinge blisse
M þ broþer þ' biseche dem
þou not þe heestis of

god fulle of falschis: or as þei
weren maad of me: while þei
be sprungen ont of þe welle þat
is oure sanyoun: ney ony adu
sitte breke þi soule: erþ prospe
ritie of þe world fro þe biddig
es of god: & fro charite þat is
i crist ihu oure lord: forþyn v
tu of þi soule is: for to lone
god & for to hate yoo ymages wh
iche god loney not: sovely ver
tu of þi soule is: for to sue pa
cience: & for to boude awey fro
al vnpacience: vtu of þi soule
is for to kepe chastitee bope
of bodi & of soule: vtu of þi
soule is for to dispise veyn glori
e of þis world: & defoule alle
fallynge yiges: & for to tuele
while þat lyest i bodi: for þe lo
ue of hi þat azenbouzte þee:
vtu of þi soule is: for to studie
to mekenesse & wlate þoe: vtu
of þi soule is: for to forbode &
bere don wraþpe & woodnesse
vtu of þi soule is: for to boude
awey fro al folie: & bidlype þe
wisdom of god: vtu of þi soule
is for to ingete al delityng of
flesch: & for to reise þi mynde
to crist: þfore þat maist lytli and
fyllitli: gete þese vtues: if þat
wilt estherwe cure of worldly
yiges: erpely & fallige: & ha
ddist putt no ying bifore þe

lone of crist. **T**o my broþ: lone þat
god of al þi mynde: þat in alle þi
dedis þat plese hi: sovely þe þat
is couplid i marriage: haþey to
for to plese his wif: muche more
a soule azen bouzt wif cristis blo
od: ouwey to plese his sponse crist
for god hi self wole not þat he
be loned onely i wordis: but
wif deue herte & iust werkis:
for he is not herer & biholder
of wordis: but of þe herte //

To my broþ y biseche þat fleschly
lone putte neie awey heneli
lone fro þee: y biseche þe flow
yng & careful swetnesse of
þis world take þee neie: ne
fairnesse of bodi disseyne þee:
lest dey entre i to þi soule bi wy
ndowes of ym yzen: my broþ
sei þat to me y biseche: what pro
fit is i fairnesse of flesch: wher
it dryey not as heþ þat synþe
wif heete of somer: & litel & lute
lesep þe firste fairnesse: and
whane dey shal come y biseche
sey þat to me: hon greet fairnesse
shal dwelle þane i þe bodi: þane
shal þat knowleche þat þat is ve
ry: þat þat lonedist bifore veynli:
whane þat shal se al þe bodi
for to dwelle & to be turned i to
stynk: wher þat shal not close
þi nose þurth: lest þat suffre mo
ost foul stynk: y biseche þee

wher shal be paine pe swetnesse
of lecherie & plenteuous metis
of feestis / wher be pe wordis
of glorie pat maden uerthe
pe hertis of pe heerers / whe
re be pe swete wordis pat led
den yu bittnesse to pe loies
wher is pe vnnesturable le
gyng & foul plei / wher be
paine pe vurefeyned & vnpr
ofitable gladnes / yis is
pe ende of fairnesse & of
fleishli delitng / for whi pe wo
rld shal passe & his conetise / o
hou muche ful blissful good is it
& hou muche moost blissful / for
to loue pe sthynng fairnesse
of est & hi forto sthynne to ou
re brestis wt benies of his
sthynng / & for to putte awai
al derkenesse fro us / 3me yu
not pe eeris to perseyne pe
wordis of bachises / lest you
coneyne dey i yi soule / for to
pe bachise & herer / bachitng
is mete of dey to eney / and yt
y condude shortly / a bachise &
wilful herer beru pe deuyl i
tunge / y biseche enyewe fro
yme / pe snaris of bachitngis
bi whom y herest ful many
taken / Ase to pe aprudet her
te of pe lord / & a ful wakinge
witt / yt y moue wiseli deme
pe wordis of bachises / pat y

vulnoure not pe sectis dissentis
& alpiers of he / & in to pe nettis
of he / come not yi foot / alle
puel vices shule be aliene fro
us / while est wole be oure he
ritage / yfore for we be vnctepn
ofliche / caste we don us silf
mekely i pe luyt of oure fadir
& bringe we fory oure synes
pere bitwene us / yt he yt is
oure heneli fadir / to do hem
awey / and whane we han
knowlechiid pns / iustifie we
not us silf piyng / lest as pe
ilke farisee we go awai dapi
ed / hane we mynde of pe ilke
publican / & so pie we / pat we
dissenne forto hane forziene
esse of trespassis / ye cry of
oure herte knoeke at pe eeris
of al myzti god / for i adene
soule he shal be plesid / in ty
me of pier / caste we awey al
malice of herte fro us / & for
me to me synyng / azenus no
soly y is alkynde of serpent
ye whicher serpent / whane it
shal bigyne for to go to drike
wat / bfore it comey to pe welle
it castey out al venym / folowe
y yis serpent i yis partie of
pe gospel word of oure lord ihu
est wher he seip / be ye prudet
as serpētis / and caste y out al
bittir venym of wrappe / and

forzme you to ym enen serua
ntis. y^t y^r synes be forzme to
yee. as y^e gospel comaundy
forzme y^e. & it shal be forzon
u to zon. yme y^e. & it shal be
zonen to zon. what man yon
conuertist y^t god be auentis
yee. be y^r y^r self lich w^t y^r ser
uaunt. & to ech werk what eu
y^r shalt bigyne to do. first in
depe god & do panyngis to hi
and whane y^r hast fully end
id y^t werk. do y^r on y^e same
mañe. yudepe yon god of al
ym herte. & y^r shal fynde hi
& whane y^r hast foundu. leue
not hi y^t y^r soule be ioyued i
his loue. my broy studie yon
yis i y^r lif. & offre y^r clene
pier to y^e lord. lest super
flu youtis of yis world distur
ble y^r herte. ney y^r mynde be
ranyshid i to diuise yunges. for
sope y^r mynde yee to stonde in
y^e sūt of god yat beholdep
y^e hyd yunges of herte & kno
wey y^e puy yunges of y^r my
nde. y^r fore wakyngh & visily
stonde yon upz i y^e sūt of god
i tyme of pier. y^t yon morwe
fle litzlier y^e upz compuge
teptacion of y^e fend. for if y^e
yuele youtis & foule of yis
world troubleu ym herte &
cōstreine yee for to do wickedly

oun vileneful ying. videnne yie
ris & hooly wakigis y^e shylle
be putt away fro y^r soule. for
whi pier is a greet warding
of y^r soule. bi moost clene pieris
alle yunges y^t be profitable to
us. be zonu of y^e lord. & alle
nosful yiges be dryue away.
& y^t y^r dispute not longe of yis.
as y^e fleishly is nourishid of fle
ishly metis. so oure yner ma
pat is y^e soule. is nourished &
fed of goddis spechis and of
pieris. **O**y viseche fede y^r y^r
soule wth goostly metis. y^t is.
wth fey. hope & charite. & ope
vtnes. bi whiche vnderstode
yon for to loue god & kepe his
heestis. y^t whane y^e laste
day shal come. angels of y^e
es vellepue yee. & delyue yee
fro powder of y^e fend. & y^t y^r
disterne for to fully vse y^e cū
penye of seyntis i enlastige
reste. & to welde enlastige lif
wth alle seyntis. for whi yon
woost moost cteynly y^t y^e poss
ession of y^e kygdom of heue
ne is bihxt to yee. bnt loke y^t
y^r be not maad strange y^e fro
viseche my broyer y vise
che telle y^r to alle y^t ben
vndir yee & of god will
in ym hous fro y^e moost to y^e
leeste. shewe y^r y^e lone & y^e

swetnesse of heuenu kigdom: &
ye battuesse & drede of helle: &
be y^e blyss & wakige of ye helpe
of hē: for y^e shal zelde riken
yng to ye lord for alle pat ben
vndir pee i ym hond: shewe
y^e bidde: comaunde: counseile y^e
hē y^e pei kepe hem self fro y^ede-
fro bacbityng: fro drikenesse
fro lecherie: fro wrappe: fro
mysseweryng: fro conetise ye
whiche is rote of alle yuelis
for a conertous man hap his
soule sett to sale: if he shal fy
nde tyme pat he conerte ouy
man's gold or silu: or faire clo
pis: or also if he conerte ouy
man's wyf fair i face: for u
ougt he doir man sleyn: And
as a mā chargy not to helde
watir: i to ye erpe: so it is to
hi for to shede out ye blood of
his neyboze: forsope ful ma
ny soulis han falle i to perel
of dey: for conetise: and many
mē for pat syne werē stoned
to dey: as ye lord comaundide
forsope saul was maad alie
ne fro god: for conetise: & at
ye laste he was cast out of ye
kiges heuene: & was slayn
of his enemyes: And of ful
many mo y myzte sey many
ynges: but to a wys man
fewe ben y nowde. **T**reuli on

re lord & oure sayour wolde ha
ue cast awei ye lone of richess:
is: fro hertis of ye farisees:
but for pei werē moost conert
ous: pei storniden ye helful
wordis of ye lord: for whi ye lo
ne of richessis sufferide not ye
ilke riche mā for to entre: who
ye lord depide to ye kyngdom of
heuenes: but also ye heete of co
netise breute ye herte of indas:
yt he bitraide ye lord pat is zni
of alle goodis: i to ye hondis of
dispitous mē: forsope a conerto
us mā is lyk to helle: for helle
shal neuē sey: it is y now: hou
many enē it shal denoure: so
yong alle tresouris shulde flo
we i to an auarous mā: he shal
neuē be fulfillid y of **T**herfore
my broþr comaunde alle pat be
i ym hond: forto be war of yis
vice: for it is betē pat a man zine
titel of his point to ned y men:
yan to zine many ynges of vn
rytful getyng: eche mā aftir yt
yt he hap: dresse he for y: for so
myche god axy of eche man:
hon myche yt he hat zoni to hi
almes yt is getti wip widu
esse: is abhomyuable bifore god
and pat yng is plesynge to hi:
yt was rytfully geten: sope y per
ben sumē ranyshynge o yere
mē y yngis: whiche feynen

hem for to do almes / And whāne
pei robben oʒe mē: pei feynen
hē to do nīc to oʒe / forsope if
pei zānen of her owne tranele:
it shulde be paucful & accepta
ble to god / And p̄ie p̄ hem vat in
alle her werkið pei do mykely
bifore god: What p̄ing enē is to
be don of hē / for what enē amā
doir wip p̄de: it shal not be pau
kful to god / vat p̄ing p̄t is don
mekeli: is plesynge to hi / in al
le her werkið be pei meke: for
mekenesse is pe hienesse of ver
tues / neʒ ony man shal come
to pe kygdom of heuenesse: but
bi mekenesse / forsope pe trane
le of longe tyme & p̄ieris and
almesdedis / fastiges & wakiges
if pei shulē haue an ende wip
p̄de: bē acōitid for nouȝt bifore
god / but a meke man is accept
to god & berip god i hi self. **A**n
ow we han alital declarid of
pe p̄uel of p̄de: but for mē un
der pee p̄ fonde p̄is place nede
ful / vat azens pe fendis arow
es pei lerne for to reise pe she
el of mekenesse / forsope a pro
nde mā is hateful to god: & a
meke mā is ferdful to pe fend
a meke mā pouz he be foul in
doying: neveles he is gloriing
wip vtues bifore god / but a
proude mā & fair / pouz he be

seen cleer i biholding: anētis
god he is vile poron / wickide
werkið / And enē his p̄de & his
vustablenesse: is knowū i wor
dis & berynge / & in cheer & i
gopuge / he conuerty hi self for
to be p̄sid of mē: & he willey hi
self for to be p̄chid i goodis to
whom he is alien / he sufferip
not hi self for to be sugert to ony
man / for enē among his peeres:
he conuerty to holde pe dignytee
& for to stie i to more degree / &
vat p̄t he may not gete bi differ
tis: he wole vanyche bi flater
yng & bachting / And as a schip
vat is wipoute gouernour whā
ne it is prouū wip wawis:
ryt so a proude mā lyt & vusta
ble is born abonte bi alle his
dedis / but a meke mā demey
hi self pe laste / and he biholdy
nge wip fair cheer: Apeeryp
hi bifore god / And whāne he
hay don alle p̄inges wel: zut
he seip y am an vnprofitable
seruaūt / & he witnessey hym
self for to haue don no ying:
& god p̄uplichy his werkið
& brigeȝ hē forȝ in to pe myd
oil / And makeȝ hise dedis wo
ndirful & euhānsy hym and
makeȝ hi cleer / And i tyme
of his p̄ieris: vat p̄ing vat
he asey he mai gete bifore

god / Al oone mekenesse getey
pese ynges & ope lish to pese
Auentis god / for it is pe liffing
& pe delitable conche of oure
lord ihu crist / pat seiy / on who
shal y reste : but on pe meke
man / & restful & dredinge my
wordis / And este lerne ze of
me / he seiy / for y am mylde &
meke of herte / y biseche shewe
y' also to yme & sey to ho / pat
god wipstoudey pe prond / & pe
wraupe of ma' worchy not pe
virtuissnesse of god / god hym
sulf shal wiseli deme fornyca
ries & anowtreries in pe day
of doom / sey y' also of mylde
erige me / a ma' myche swer
inge shal not astape syne : n
ey vengeance shal go away
fro his hous / baching is for
nyccacion of pe soule / pe prop
het seiy / pe ma' bachinge pue
li his neybare : hi y pursuede /
also god haty distord / salomo
seiy / god hatey fyve ynges : &
his soule wlatoy pe seneye / &
his seneye is he yt sowey disto
rdes among bryen / pese be
metis & drikes of dey to zoure
soule / pe pitee of oure lord ihu
crist delyue us fro pese : & zime
he hi sulf to us for to ete / pat
seide / y am quik breed yt ca
don fro henene / he yt ety

my flesch & drikey my blood :
hay enlastige liff i hi sulf / but
ed / ma' bifoze yt he resseyne pe
bodi & pe blood of oure lord ihu
crist : proue hi sulf / & Asty pe
biddig of poul pe possle / so ete
he pe ilke breed & drike of pe
crupe / for he yt etey & drikey
unworpyli bope pe bodi & blo
od : ety & drikey don to hi sulf
not wiseli distrynyge pe bodi
of pe lord / forsope whane we
shule resseyne hi : we owen
to knowleche bifoze / oure sy
nes & do fruytful penaunce /
& to examyne more curiously
alle oure dedis / & if we shule
fele i us noyful synes : Anoon
haste we us for to wasche hem
away bi trewe knowlechyng
& veri penaunce / lest wt mada
pe titour we hidige pe denel
wip yne us perische / hidige &
drawyng onre syne fro day
i to day / And if we han pougt
on yng yuele oz we wardly
pof do we penaunce & swiftly
haste we for to caste it out of
oure herte / ney sey we / vis is
not greet syne yt y pougte in
my herte

Hlas whi we unwise
vndirstonde not / pat
oure pouztis be ope
ne i pe liff of pe lord & pei be

knownen to hi: bifore pei gon
foz i to dede / forfope dany in
pe fante leip / god is felige pe
hertis & reynes / & oft he leip
pe lord knowy pe pouztis of
me / & in an oþ place he leip to
god / y^h haft vnderftoude my
pouztis fro afor: & y^h haft tou
it my pay & my litel coorde / y
bifche fuffre we not shrew
ed pouztis i us: lest we charge
he as leest cyues / for he pat
is iligent of pe lest piuges:
bi litil he faller addi / charge
we not litil pe bityng of a ser
pent: lest his venym be fprey
nt i to oure hertis / for pouz
venym be luf of pe serpent:
nepeles it is deþ to ma / kute
we ardey tendre fpryges
of poures fro pe feeld of oure
herte: leste pei ficche i us de
ep vootis / forfope we wite pt
oure herte is pe feel of oure
lord ihu cft / tile we it wry he
neuly diftilynes: & fuffere
we not danielis forto be low
n i pe feeld of fo greet an em
perour / but make we it fair
wry alle floures of vtues / for
almighti god delitey i yefe: as
i hooli writt it is red: y. flour
of pe feel & lile of enene vale
is y fair nelle of pe world &
inginyte of meke me: ene and

ene be oure fleifh fignert to pe
foule: & as an hand maide ferue
it to her lady / lest we zine vule
neful strengvis to oure body: pt
it ioyne bataile agens oure fpir
it / but ene be pe fleifhe fignert:
pt it obeie to pe heestis of pe fpi
rit / neþ fuffre we pe hand ma
ide forto be maad fatt: lest she
difpife her lady: but be she bon
du to alle hir comādemētis &
feruyles / for as bridelis ben to be
putt on horsis: fo oure bodies be
to be bridelid wry fastiges and
pieris / for whi as cartris ben
led bi falligis doñ if pei flake
pe bridelis: ryt so pe foule wt
pe ilke bodi flidey to pe falliges
doñ of helle if we wole not putte
a bridel per to / yfoze be we goode
& wile cartris to oure bodi: pat
we mon go be pe ryt wey / for
on myche of metis harme not
oneli oure foulis: but also oure
bodies & brigen yn likenessis
pe strengye of stomak is wound
for to be broken: bi on myche
gredinesse of metis & vntēper
aunce of drike / And fo habūdānce
of blood & coler & ful many like
nessis ben gendrid bi largenes
fis of metis / forfope as yefe be
contrarie bove to bodi & to foule:
fo tēperānce of fastyng is medi
cyu to en eiy / And pouz we mon

not bi al tyne: nameli bi moost
hooly daies of fastiges: as myche
as we mou wip goddis help: fle
we deliaes of þe world & plente
of metis: lest ony tyne we tour
mentid i flawme: leke adrope
of watir & gete not ony helyng/
whiche þing god turue awei/
fle we drunkenesse: lest we re
ue i to syne of lecherie: for þe
postil comaundyng to nat fille us
on mesure wip wyn: i which
is lecherie: for god 3af to us
wyn to gladnesse of herte: not
to drunkenesse: þfore drike we
not hou myche foul lust aȝy:
but hou myche þe feblenesse
of kynde aȝy: þfore lest we sette
to dey þt þing þt is 3onli to medi
cyn: þ biȝeche þee broȝ aȝewe
þt to þi ligectis i þin hous: þat
many mē bi wyn han don mā
fleynges & fornycatiōis: neyer
þei forloken dey it silf: oȝe mē
bi wyn ben take bi fendis: ney
drunkenesse is oȝ þing: þan a
moost open fende: a drūkelew
mā gesset hi silf to do sū good
þing: whāne he is oȝprowe
bi castyng don: þorew drūken
esse of wyn he is armed to wa
rynges & dispispyngis of neizb
oris: & his mynde is chaūgid &
his tūge blabery: forsoye sich
a mā whāne he gesset hi silf to

drūke wyn: he is drūken of þe
wyn: for whi sil many mē bi
wyn: han draue to gudre moost
feblenesse: ney þei myȝte en aft
gete þer ray helpe: for þei tēpde
not þe brēnyuge lust of gloto
mye: for as a fishe hastey wip
gredi iowis for to swolowe mete
& sodeynly fyndey þe hook wipþne
þe iowis: so a drūkelew mā resse
þney wipþne hi wyn his enemy:
þat dryney hi as dey to al þer
moost vileneful werk: and so
aresonable mā is takn as an
viresonable beest: but comaunde
þt my broȝ to al þin household
meynee & ligectis to þee: þt þei
aȝewe hē silf sobre: and este rei
se þei not hē silf to þde for absty
nēce: but þt þei do alle þinges
mesurably: vityfully: pitously:
& religiously: for cōt aȝedde his
blood not onely for us clerkis:
but also for al mākynde þat bē
biȝore ordeyned to blisse: neyer
þe kyngdom of heuene is onely
biȝyt to us clerkis: but also to
alle lewid mē þat lepen of al þe
herte cōtis comādemētis: for
whi it is a greet cōfusiō to lew
id mē þat seyn þus: what parte
þney it to me for to here i redige
þe bookis of hooly scriptures:
to lerne: or ofte vēne to þe þestis
or to chirchis of seyntis: whāne

y an maad a clerk yei seyn y shal
al do poos pinges whiche it bihoun
ey a clerk to do / whi vnderston
diy he not pat he wil take enen
part of mete & drinke & of alle pe
goodis of pis erpe / & also pe blis
se of heuenli kigdom: & wil not
bere wiþ enen trauel pe zok of
crist / what pfittey it toliche men i
oo party to be hie i pe world: &
i an ower parti to be prouin ado
u: in oo parti for to sthyue wiþ
gold & pious clopis: & in an ower
parti to be occupied wiþ wrech
duessis of pis liif i derkenesse
of vices / no bisynesse be to pee i
herte: for þou art a persoune of
lewid cloping: for auentis god
is noon out talking of persoun
es / for on lirk mane heueli pa
leis is open to lewid me kepige
goddis comandementis: as it is
to clerkis & nonnes ourned w
hooli habite / pe while y is not
now ierw ne greek ne yral
ne fre man to be out taken:
but crist is alle pingis i alle pin
gis / who en is i pe bodi of hi:
he is greet / yfore sette þou yi
sulf i to his hooli bodi: yt þou
be amebre of pat moost noble
hed / of al þu herte loue þou
þu hed: yt is crist: & alle pe in
embreis of yt hed / þou mai pe
hond be enemy to pe hond / or

pe foot hate pe foot: if oye men
bris iouen to gidere to her ioun
ture: & owen to weye i to a par
fit man to eucresyng of crist
bodi / ech clerk & lewid man yt
is azenbouzt wiþ crist pious
blood: pe whiche is dypid i crist
baptym: owey for to lyne fory
mekeli & to laste i pe hooli goost
for it is nouzt wozy for to ans
were hi sulf bi wordis to be a
cristen man: & denye it bi dedis
pe while he is corrupt i myde
& spirit / ofliche me crist vey tre
nye hi sulf: seiv i pe gospel / not
ech ma yt seiv to me lord lord
shal entre i to pe kigdom of
heuenes: but he yat doiy pe
will of my fadir yt is i heue
nes / and i an oy place pe pro
phet i blamyngliche me seiv
þus / pis puple honouriy me
wiþ her lipis: but pe herte
of he is fer fro me / for whi if
a citee shal be wel wardid i oo
parti: & i an oy parti be destid:
it zimey entryng to enemyes
and if a sthyw shal be maad
sad wiþ byndigis to gidere &
hane oo boord hoolid: it shalt
ben drenchid bi wawis of wa
tir i to pe deppe / forsope it acor
diy enenli to alle lewid men
to clerkis & minkis al so: for to
hane seiv hope & charite: &

mekenelle & for to lone god of
al pe herte to make vry know
ledging of onre synes & to do
worpi penaunce / ffor pe moost
mischful lord forney to men
fleyng to penaunce / but be
we not so muche likir of god
did iney: pt we encrease syne
to syne / ney sey we while pe
weyryng age pryney haite
we onre lustis: & i pe laste ty
me i pe eelde do we penaunce
of onre ynelys / for pe lord is
pitous & mischful: & he wil not
penke moze of onre wickide
werkis / y biseche pt we peke
not yus: for it is conyn folie
to penke yese ynges / And it
is vnpytous ying: ony ma for
to wille to aye sich liete of
god: ye bigynnyng of whiche
ying: id to departe us fro god
yefoze penke we not sich
yngis: sy we wite not i wh
at day we schule die / for no
man woot ye day of his laste
passyng / alle me dign not i her
oolde age: but i dyuise ages m
en passen hened / And i what
mane dedid ech ma shal be fo
und: i ye same he shal be deni
ed whane pe soule shal passe
out of ye bodi / forsoye ye pro
phet i ye lante seip / lord no m
an i helle shal knowleche to pec

Ter fore haite we us to be co
uertid to penaunce: & ye laste
day be ofte turned bifoze
oure yen / And whane we
schule lie don i onre bed: ffor
we us not to come to ye lzt
of day / And yus we schule mo
ost lztly refreyne onre body
fro vices & ynel conetiges /
penke onre herte eue on hendly
blystis / here we on alle erpeli
yingis pt we welden i to dwel
lynges of henene to myuge: pt
whane we schule be born
pidir: we may vse eue heneli
goodis / for whi we bileue: pt
whane onre bodi shal be vn
bondid fro bondes of feilly: if
we han lyued wel & rztly bifo
re god: a noon ye cipeye of
Angelis & of alle sepytis schule
be ioyned i to onre comyng &
i to onre belyuiges / And pe
schule fully lede us: for to wor
shipe ye vry inge / if we don
yo ynges while pt we lyuen
i body as we y leide: pat ben
plefant to god / pane pees shal
be to us al aboute & soueyn si
kurreste: ney we schule pane
drede moze ye firi dartis of
ye denel: ne ony hyu enemy
of alle ye pt conenten now to
smyte onre soulis / ney yui
ney fier: ney ye foule face of

tourmentour: neþ hunger ne pri
st: neþ our likenesse of fleisch:
þe fleisch shal no more be aduſa
rie to þe spirit: neþ we shulde
drede ony perel: but whāne we
shulde caste away þe heynesse
of fleisch: þāne þe hooli goost
shal zine to us adwellinge pla
ce i heuēli þingis: to whō altil
bifore we hadde maad adwell
yng wth þe ofstage of our
bodi: And now glad & ioyinge
we shulde abide þe day of doom
to compute: i whiche doom þe
souls of alle mē shulde ressey
ne meritis of her dedis: And
aſenward: ſineris & vnþito
us mē: shulde perische for eue
but raneynouris & gredi mē:
pronde mē: & anowtrevis: wr
ayful mē & conetons: warie
re & forsworn men: i veþu þei
shulde most bittirly wepe: And
þei shulde not hane wipontē
ende forzineſſe of her yuelis:
alle þei y^t ſuode þe luſtis of
her fleisch: shulde be wiþholde i
ful greet mournyng: þei shul
le be i ſorowe of herte & i eile
laſtigne weilyng: þe whiche ſe
ryden to vices & vnſkilful de
ſires: And whāne alle þeſe
shulde be put i þe fires of hel
le for ſynes & grete treſpaſſis:
we shulde resseyne eilaſtigne

mede wiþ ſeritis: if we plesen
god while we bou i þis bodi: per
fore diſpiſe we alle þingis y^t be
veþu & fallige: y^t eſt doyngē mā
to us: we mai diſſerne to greet
glorie: eue þowe we away fro
vices: & go we to vtues: neþ in
perſone wordis come fory of our
mony: for whi we be forto zelde
reſon for our ydel wordis: þat
i þe day of doom: neþ wone we
our tige to curſe our mā: whi
che tige is maad to bleſſe and
herie god: neþ haite we wiclode
cuſtomes i our doyngē eiper i
oure vonyt: for a cuſtom þat
shal be drawū along & cōſer
med: is not caſt out wiþouten
gret trauel: be we litil i malice:
& parfit mē i witt: In ſūme þi
ngis zine we us as olde men:
i ſūme þingis as iunge: for it
longey to a litil chuld to pleie:
ſoyeli to a perfit mā it longey
for to weile: for weilyng now:
getiy eilaſtigne gladneſſe aſtiy:
for ſoye al þing y^t is out of go
od meſure: makiy diſſolucōn
of ſoule: & ſilgent auētis þe
comādemētis of þe lord: neþ
he mai lytli azenclōpe to myn
de his treſpaſſis: & ſo he forze
ty þo þingis y^t shulde aſtue
hi to penaunce: & ſo litil & litil:
he falley fro alle goodis 1)

comptacioun of herte schal not hane
ony entree pere: where vnnest-
rable vices & ynel conetiges sch-
nle be hautid: but where teeris
schynle be: pere goostli fier is
kynndelid: pat lytney pe pnytees
of soule: no lone of pe world de-
parte us fro pe lone of est: but
alle oure pouztis go to pe mee-
dis of pe citree pt is conyge-
& peuke vei of heneli ynigis:
pis is yi glorie: pis is yi per fec-
cion of renynng of yi strit: he
is seid perfit: not whiche is per-
fit i age: but whiche is parfit
i witt: ney childis age anoye
ony man: if pt he be parfit in
soule: ney oolde age schal pro-
fite: if pt he be litil i witt: for
whi damp whane he was ach-
ild hadde a sad soule: & pfore he
was reisid i to a kyng: & saul
whane he was i olde age: for
he hadde i hi werwardnesse:
was cast out of pe kigis heyn-
esse: fforsope oure lord & samon-
was crucified of eldre me: & he
gon i to ierusalē was heried
to gidre of litil children: ffor a
tree if it be vnfrutous of ma-
ny zeeris: is kitt doū: sovel if
it schal be newe & frutous it
is tilid: pt it bringe fory more
plētenouner fruyt: pfore y set
te pese liuēssis: pat ney yonge

ne olde man i ym hono: hane
ftt of his helpe: eper of his wer-
kis: but he pat ioye: ioie he i
pe lord: but haite pt pe cūpeny
of parfit me: & turne pon not
away ym eere fro pe wordis
of hē: & delite yi soule i her con-
sel: for pe wordis of me dredige
pe lord: ben wordis of liif: and
helpe of soule to hē pt gladly
herē & takē tent to hē: as pe
sūne risynge dryuey away
myst: so pe teching of hooli m-
en castey out derkenesse of ou-
re wittis: y biseche estherwe pt
proude me: enyons: bacbitis-
liēris: fforworn me: & dispisige
her owne helpe of soule: whi-
che ben deede to itnes: & glade
i her fleischli lustis: pt vei wa-
nte goddis ioyes: y sey not one
li pt pt hane not i ym hono oon-
lich: but also wher eue pt schalt
here siche me to be: estherwe hē:
no homelynesse be to yee wip
siche mane men: ney wole pt
speke wip hē: if pt maist not
wip pe nyc of god: azen clepe hē
fro her errour: ffor whi ofte bi-
oo stabbid schep: al pe flock is de-
fouled: & alitil part of galle:
turney greet swetnesse in to
bitternesse: ffor yon lich amā
be seen to yee cleer outward
& noble i habite: & bringe fory

to yee swete wordis: neyeles
if he doy wyf yee contrarie in
werkis: his feynyg noiey moze
yau ye shap plesy of wordis:
forlope ama is proued not of
wordis: but of vtues: ryt so
be y^e p^roued anetis god: & suffre
gladly alle ymges: for ye lone
of god c^h & be not y^e in witt
brokū wyf fleishly ymgis wh
anne yee come: ney wordly
ymgis y^t be fallige doū ma
ke neithe ye strengye of y^e pa
cience: but ray drede y^e god.
yonz y^e shalt tariē fro y^e pur
pos: and whāne en y^e shalt
fele yee gilty of syne: be yon
not cōfōndid to turne to pena
nce: for he y^t shal do penaunce
heere: he shal not do penaun
ce i ye laste tyme. **I**n alle
y^e dedis & yonztis plesy y^e to
god: ney studie y^e to plesy ony
oy mā: but to edificaciō of
soule: and i ech werk y^eat yon
yenkist to do: first yenk on
god: & exampue diligentli: if
y^eat ying y^t y^e yenkist is plesy
nge to god: and if it is rytful
bifore god: parfourme it: sofly
if it shal be fōndū cōtrarie:
kist it away fro y^e soule: and
do y^e alle ymges bi cōusel and
wisdom: y^t y^e werkis & y^e pa
yis be cressid aftir ye will of

ye lord: in ech p^rier & bisechyng.
p^rie y^e ye will of ye lord to be ma
ad i yee: & not y^e in owne will: &
aftir ye cōmandemēt of ye postul:
it bihoney to p^rie wyf outh cress
yng: & to reise hooli hondis to
god w^t outh wraype & stryf
The lord is māful & iuey mgy
to mē hopinge in hi: mā was
not nedeful to hi y^t hadde not
ouy syne: whiche made aūgels
and sette bifore arkaūgels: but
y^eat we gete mā of hi: he gaf al
mes: but almes was not nede
ful to hi: whoos ben alle kīgdoms
of heuenes: whiche ordeynede
domynaciōns: p^rincipatis: vtues:
poteštatis: but y^t he shulde ma
ke us partens of ye kīgdom of
heuenes bi oure almes dedis:
ye lord is pacient & pesible: y^t bi
his paciēce & his pees: he wolde
reconserle al ye world to god: y^t
was putt i wickidnesse: & also
be we pacient & pesible wyf outh
wraype & stryf: if we wollen
fultū come to god: & to alle men
do we good: y^e sey not onely to
sūme parties: not to oon oz to
tweyne oz yre: but to alle mē:
sofly c^h suffride not onely for
seyntis: but also for synful mē
en & vnpytous & grete trespal
sours he stiede on ye crosse: &
bi his passiō he azenclepide

us alle to lyf / not oneli to ley-
ntis god ȝaf liue & mone &
veyn & alle growynges ym-
gis of erpe ȝat spryngen i
erpið / but i comune he ȝaaf
hē to alle mē / whiche mak-
iþ his liue to spryng on
goode mē & yuele: & veyney
on mist mē & vumst / þfore he
ȝaaf it i comune to alle mē:
ȝt oure good & almeſdedið
& oure charite & oure pacie-
nce & oure mekenesse be de-
lid i comyn to alle mē / but
moost to þe household mey-
nee of þe feir: & þis we for
oure enemyes & zelde we
good for yuel / honoure we
pore mē: & resseyue we cōt
i hē / ȝat seide hi silf / hou lo-
nge ze haue don to oon of þe
se my leest bryþen i my na-
me: ze diden to me / and ȝus
we schulē be sones of god
& also eris of god / forsoye
enene eris wiþ cōt / and we
schulē be partyis of his lig-
dom: where we schulē ne-
uer die: & we schulē not we-
fe oolde / where manys corru-
pcion is not ney ony sorowe
ney ony heynesse of herte
aftir ioye: ney lyt of liue
ney schynnyng of mone and
of steris / but oure lord ihu

crist schal be lyt & helpe / lyf &
charite: pees & ioye: & he schal
be all good yng to alle mē
en bileynges i hi / yere is þe
loud of mē lynynges: þe whi-
che loud þe prophet pside i
his song seiynges ȝus / y bile-
ne to se þe goodis of þe lord
i þe loud of mē lynynges / he
signifieþ hi silf for to se þe
same heuēli meede: & for to
regne wiþ crist wiþ outē ende:
where ney ony mist neyey
ney day schal be endid: ney
myseise schal be e seen ney
conetise schal appere / but en-
lastynges ioye & eulastynges
gladnesse / yese bē þe bihyt-
yngis of mist mē: & yese bē
þe bihetiges of hē / for þe whi-
che hooly mē transeiliden
& hastidē & cecidē not to rō-
ne i gode werkis / as longe
as þei werē i þis world / in
fastiges: i almeſdedið: in
charite: i cōtynēce: i longe
abidynges: i pacience: i swet-
nesse: i wel willynges: in
myche tuel: i þeris: i perse-
cucionis: i hungryng & þirst:
i cold & nakednesse: i many
wakiges for cristis loue: &
bi alle ynges þei eschewe-
den vuprofitable wakiges
forsoye vuprofitable wakiges

uges ben: whāne ouy man
shal wake aboute many po
uys & soule / or to do ouy cō
trarie ying / or vulerful /
hooly estherwedē siche wak
ynges / siche mō despisen ye
world pat now is: yf pei mo
uē wyne ye kīgdom to cony
nge / pei token not heere bi
heestis or wrecchid richessis
of ye world: whiche leden
mē mys vsyngre hē don to
hellis / but pei forsake ye pre
sent cūtree: settide bifore ye bi
holding of her ynwitt to henē
ly citee. whos crafti man and
maker is god / pei estherwiden
syne i word. i dede. in yoynt. i
syt. i lehyngre lehyngre. in ste
ryng. i bekenyngre wip hen
i hondis. i feet. i wrappe in
chidyng. i woodnesse. i dissen
cion i veyn glorie. i yde. i hy
beryng. i conetise. kepyngre
away hē silt fro syne / for pei
fastiden to ggedere twei fa
stis. pat is fastig of bodi &
of soule / for pei absteynede
hem silt fro wrappe & wood
nesse. & fro bachtyng & blas
femye. & fro chidig & siche o
pere / for as we stherwiden
bifore. yese bē metis berige
dep of soule. ye whiche fede
it to yitel & slean bi eulastige

deey / and yese ben metis of
bodi & of soule to gidre. gloto
mye. myche sleep. fornicaciō.
drūkenesse. fulnesse & swetu
esse i lustis. & manquellpug
yese bē metis of bodi & soule
to ggidre: whiche feden pe bo
di & greuen & slean ye soule.
yfōre estherwe we yese metis:
but desire we henēly metis.
pat drawen us to henene &
leden us to goddis wisdom.
to strong fey i cēt. benyngup
te. wel willyng. patience. m
ekenesse. goddis vtu & gladi
esse. gode wordis & profitable
come fozy of oure moup san
erid wip goddis salt. pat is
wisdom to edificaciō of m
en herige. **T**ene penke we
i mynde pe lone of god & of
neibore. i whiche hangry
al ye lawe & prophetis. And
parfourme we hē i werk.
yese bē ye comandementis
of cēt: whom he comandip
us for to do / & if we wolen
do hē: we shāl be parteis
of his kīgdom. & we shāl
regne wip hi in blisse. sovel
if we shāl not do hē: never
he wole pāne yme to us his
kīgdom / if we denyen hym.
also he wole denye us / if we
bilenē not: he wil diwelle



ferpful hi self for ech vnbilen
eful man doþ vnferpfuly wh
ile it is vice of mā bope to
bilen alle þingis & to bile
ne no þing wip soþyn studie
& walige we owen to hane
cure: þt we here not of crist
denie of alle i þe dai of doom
pat þing þt syneris shule
here go ze i to ene lastinge
fier forsoþe helle is vryly
maad redi to þe denel & not
to alle mē if þei don not þe
denelis werkis wo to hē to
whom þe gnawþing of wor
mes is maad redi & breuþ
ing of flawme þirst woute
quencheþ weþing & beting
to gidre wip tēþ teeris of
ēen vtūe derkenessis wip
onte lizt þeþne wipouteu
ende where is noon hono
or knowþing of neyþore
bint ene dirige sorowe and
weþing where deþ is desi
rid & it shal not be zomū
where noon hono is of eldre
mē ne of kyng neþ lord abo
ue seruait neþ modir loueþ
sone or doughtir neþ sone hou
ourip fadir where al þuel
& al idignaciō synk & bitt
rnesse is plētuous just
mē dreddē þis & fledde þese
þingis y þie y biseche & eft

f 8
muost dere broþ y grefli þie
pat bope we lone & drede god
& fle þese þingis for ene las
tinge deþ is to oure soule if
we lasten in þese
Forsoþe þre þingis i þis
worlde ben worse þan al
þuel þe soule of asþne
dwellinge stille i syne pat is
blacker þan acrowe & þuele
āngelis pat rāuþchen it &
helle whidir it is led forsoþe
worse þingis þan þen þese
þre: be þer not þe same soule
also dredige þe feer of þe do
om þt is to come & biholdige
his rott seip þus in þi oolde
woundis han wofe rotū & be
corrupt of þe face of in þi vn
wisdom este þ ben þre i þis
worlde & noon betē þan þei
an hooly soule lastige i gode
werkis pat is brhte þane
þe sūne & hooli āngelis pat
taken it up & paradys in to
whō it is led & abidige þe blis
se of heuene þer be not betē
þan þese þingis i þis worlde
forsoþe hooly āngelis deliten
þe soule wip goostli song as
dāmy seip i þe sante lord blis
ful is he whō þt hast chosū
hast takū to: he shal dwelle
i þi tabernadis we shulen
be fillid wip goodis of þi

hous: þi tēple is hooli wondir-
ful i enenelle. **A**dere broþ þen
ke we þese þingis: holde we
stidefastli þese i oure þingis.
þe we war of eche synne &
wickednesse i word i dede: in
þingis i hondis: i feet i sit: in
hering: & keþinge oure bodi
& oure soule. **A**fter that oure
lord þat is god & sone of god
cam don fro heuene i to erþe:
þat he schulde bere us wth hym
fro erþe to heuene: for us þe
neris he stode on þe crosse:
þat he wolde delyue us fro to
rment of þe deuel: he ressey-
nede þeyne of enemyes: þat
he wolde delyue us fro ener-
lastinge þeyne: he resseynede
deþ: þat he wolde delyue us
fro deþ: he roos aȝen fro dede
men: þat we rise aȝen in soule
& bodi i þe greet dai of doom:
þfore while we han tyme wor-
che we: & ene studie we for to
do gode werkis & plesunge to
god to gidere wif goddis help:
lest sudynli we bifore occupi-
ed wif þe day of deþ: leke sp-
ace of penance & mon not fy-
nde it: þe while we be i þis
tyme: it bihoney us for to lōwe
for i his tyme þat is after deþ
oz doom: we schulde repe þat
þing: þat we schulde haue in

enlastinge luf: forloþe tūeile
we here: & bere we to gidere
oure birþens for whidir þe
hed wente bifore: þidir schulde
oþe mebris sue: holde we as
it is seid bifore: rȝtful fey-
certeyn hope: & þat fyt charite:
for þe fey is as oure wif: &
charite as oure helpe: fey bi-
leuey: charite worchip: & hope
strengþey: and þouȝ dyuise me-
bris han diuise offices: neþeles
if alle mebris be holden in
vnyte of charite: þāue þei sch-
ulde disserue for to go after þe
hed: forloþe oure hed is i heu-
ne: & þe ilke treuþe oure lord
ihū crist fey þus hi self of his
feyful mebris: if ony man
seruey to me: sue he me: and
where y am: þe also my ser-
uant schal be: be we war:
& bi alle þingis be we war:
lest bi eny: hate: & bacbitig:
wrappe oz chiding: we be
kitt away fro oure hed ihū
crist: & what en þing we oz on-
re neizboris schulde suffre for
cristis lone: suffre we it to gi-
dere bi desir of charite: and
what en good þing ony oþer
man hay resseyned: iope we
þ of: as we hadden ressey-
ned it: and do we þankis for
hi þat hay resseyned. **A**lo now

as we seide bifore. In mā suffer
ep tribulaciō or harm of pis
world. or for his gilty is cloid
i pson bi pe comandemet of pe
emperour. or he is maad sozo
nful bi dey of fadir & modir.
or of frendis. if we also sozo
wen for hi. we be pāne orde
pned i bodi of pe chyrche. if
we sozowē not. pāne be we
kitt away fro pe bodi of cha
rite. pat gaderip to gidere &
anykeney alle mēbris of pe
chyrche. If god se us to hane
ioye of an opys fallung. And
on he kittip us away fro pe
bodi. pfore bi haw we sozowē
not of pe fallig of oure neiz
oris. for we be kitt away fro
pe bodi. for if we werē pere.
wip oute doute we hadden soz
owed. dere brop biholde we.
& diligently perserue we yt
so longe. a mēbre is soz. hou
longe it is holde to gidre in pe
bodi. sovely if it shal be kitt
away. ney it shal moude be
soz ne out fete. for whāne
pe hond or ony mēbre shal
be kitt away fro pe bodi. po
n al pe bodi be departid pan
ne i many parties. pe ilke ho
nd pat is now departid fro felo
nship of ope mēbris. felip no
ping. sich is ech cste mā. pat

sozowep not of an opys harm
or torment. or also of dey. but
pat is worse. i haw he ioiey of
pese. & now for he is alien fro
pe bodi. pfore he holdep not pe
loue of charite i herte. pe whi
che mā. pe apostel comandip
for to ioie wip mē ioipuge. &
wepe wip mē wepige. felige
to gidre pe same ping. And
salomon moost opily amonet
tip. yt we hane not ioie of
pe fallig of oure brypen. so
pely my brop if we willen
kepe vrey charite & parfit.
studie we for to loue alle mē
as us self. yt for cte is oure
hed. we disserue for to be men
bris of hi. pat whāne cte oure
glorie shal appere. we moude
disserue to appere wip hi i ioie
bi aardig of charite. pat is lo
ue of god & of neizore. as vey
& parfit mēbris of hi. louge
alle mē as us self. wt outen
ony ping. gile of malice or en
nye. forsove he seip hi self i pe
gospel. i pis ping alle mē shu
le knowe yt ze be my disciplis.
if ze shule hane loue to gidre
for pe loue of neizore. wach
ip uener pnel

H my dere woze brop.
lyp oure lord & oure
sanyoun pat hadde

no synne. w^{ch} vouchy saaf bi so
greet loue & desir forto loue us
synneris. yt he witnesst^h hym
sulf to suffre yat ying yt we
suffren: whi loue we not hi
bi so parfyt loue. sy we ben
not wip oute syne. & mon aze
uible oure synes bi charite. ye
while he lonyde us so myche:
yt also he zaf his owne loue
to dep for us. & sy he zaf so
myche benygnyte & m^{er}cy to us.
wake we vtuelly. lest we le
se ye good yat he zaf to us. &
also lest we lese ye m^{er}ciment
of oure bapty^m. i. whiche we
bi hize to forsake ye deu^{el} and
alle his p^op^{is} & synes. & if
we entreu i to ony syne aftir
oure bapty^m: wicful lord ha
p^ozoni to us ye secunde bapty^m.
yt is welle of teeris. & ordey
nede to us penaunce. for oure
freelte. p^ofore we owen to kn
owleche vily oure synes & to
do worpi fruytis of penaunce
aftir ye ma^undem^{er}t of a p^{er}st
dredige god. for a p^{er}st ouwey
first to k^ume heele his owen
synes as a w^{is}e & parfyt lec
he. & aftirward to wipe a
wey & heele o^f m^{er}nes wo^und
is. & not p^uplishe. parfytly
seke we p^{er}se. if we mon fy
nde he. & take we cou^usel of

oure helpe w^{ch}liche p^{er}stis. yt
we lese not heu^{er}li heritage.
ye whiche god hay maad redi
to us fro bigynnyng of ye wor
ld: if we serue hi in r^{ig}htwis
nesse & hoolyuesse & cleneesse
of herte. i. & in charite wip
oute ferynyng. & crie wip ye
p^ostil. who shal departe us
fro charite of c^hrist. wher
t^ubulacion & angwische. wher
p^{er}secucion or h^unger. or d^u
erd. or o^uer yingis yat sue
it is seid aftir. yt ney dey
neuer luf. ney angels. ney
p^uncipatis. ney yingis yat
be nowe ne to comynge. ney
ony creature: shal moue
departe us fro charite of god.
yat is i c^hrist ihu oure lord. sope
ly it is seid of ye firste ch^urch.
yat to he waas oon herte &
oon soule i ye lord. & oon will
waas to he & oon v^und^ull: for
c^hrist charite hadde couplid
he in to oon. but azenward
fleschli me & lo^us of yis
world. be departid azen
he sulf & v^und^unded. monyge
sta^undris ech to o^uer. strynny
ges. wraypis. chidiges. dist^u
cions. ma^uquellinges. my^ulti
erunges. p^{er}stis. v^uaneynes.
& alle yingis yat yis world
louey & delitey yinne. ech ma

to
seyng yus i his herte y shal
do yat ping yt y wille & may
y shal fille my pouztis & lky
ngis of bodi my counseilis he
lpe me. oz ye counseilis of my
myzti frendes. oz of fadir &
modir gold & siluer is plete
nous to me. seruauntis and
hand maidens be to me. felde
es & many possessions of pis
world. mantels & prous clo
pis. wher of y mai arrie
me y shal fille my will.
god wil zme me space of lif
& penaunce. alas whi dreden
we not yt yat ye gospel dred
fulli sowney seynge yus. yⁿ
fool pis myzt shule denelis
afe yi conle of yee. whos sh
ule yo pingis be pane. ye wh
iche yⁿ hast maad redy. kno
we we us silt to be me. & be
we not so proude azens ye
lord. yt we perfourme oure
ynel willes. & putte so god
blypude. & lest we enfarse us
afturward to bowe ye good
will of ye lord. to oure ynel
willes. & be we be nediget
to amede oure shrewid will.
at ye will of ye lord ene bey
nge rytful. but wher ene it
delitey us. we wolle venge
oure wroges. seynge ou yis
maie y wole do maquellig.

peruure. a woude fornicatou.
& afturward y wil zme myn
azenbyng to ye lord. whi vudi
stoude we not. while we syne
so hardily supposige yt god
may be paied wip ziftis. yat
pane myche more we terren
hi to wraype pan to ma. for
god delitey not i gold oz silu.
ney he sekir opir ping of us.
pan oure clene soulis to be
plentid i his silt. forlope god
ioynev not hi silt to ye counse
ilis of syneris. but he war
ney us ene of oure helpe. &
zimey holsu counsel. for he hym
silt is counselour of oure helpe.
as ye prophet seiy. & his na
me shal be deuid a wondirful
counselour. & eft it is seid of
hi i a psalm. blissful is ye ma
yat wente not i ye counsel of
vupitouse me. & eft. for wick
idnesse is not in hi. & i hap
yt. yt we gessen to do i alme
es for us. ey of lordshipes
of dede me. ey of raneynes
of pore me. is not seen to be
almes. for what almes is it.
yt oon be cloid. & an oy be
vniustly robuid. & yt oon be
fed vniustli. & an oy be tour
metid vniustli. y dar sey. god
sekey not yese pingis of us.
al myzti god hatey yese pingis

here hi þt seip bi þe pphet on
his wise he þt offriþ sacrifice
þat is almes or lich of þing
of raneyn or of catel of þoze
mē: is as he þt cleep þe child
i list of his fadir god seip bi
pseie þ shal not take þese þy
uges of zonne hondis: for zo
nre hondis be ful of blood
And an oþ prophet seip þe
vred of uedi mē: is þe lif of
þoze mē he þt bigileþ hi þer
of: is amā cleer forsaue we
to do vnrȳt almes: if we w
olen do rȳtful & goostly alme
es dedis do we almes dedis
of oure rȳtful t̃nelis not
of raneynes or of multipli
ed fruptis of oþ mēn þing
is eif of vuconenable mar
chandis: lest bi hap þei ṽe
ne i to þese many sacramen
tis or also þt is wæse for co
neitise or drūkenesse blood
be shed out & þe voices of
hē þt be tourmētid w̃t myche
t̃nel: arie to god azens us w
herfore þe pphet seip of a rȳt
wis mā þe whiche ȳt not
his money to vlure: & took
not ȳftis vpon inocent mē
And oþe þingis whiche beu
leid bifore i þe same salm m
on make amā herige vilen
yuge & syngpuge: ful bliff

ul: as also þe same salm cond
udip he þat doþ þese þingis:
shal not be moned wip ontē
ende **A**nd for þe maker of
alle þingis shewep i tellige
to his resonable creature li
che þingis & list to hē: vilen
we þt þe maker of nouȳt lon
er þt þing þt he made of no
ȳt he þur sueþ no mā: if þe
mā þur sue not hi s̃lf first
god goþ not away fro ony mā:
but þe mān hi s̃lf go first fro hi
& neþ he hateþ þe kynde of us:
but he hatip þe vice þt we han
draue to gidere And it profi
teþ not to us to be azenbonȳt
wip cr̃is blood: & wilfully to
be lugectis to þe denel þfæe
þeke we & azen þenke we þat
we be not maad cr̃e mē for er
vely bliffnessse neþ for rich
ellis of þis wold neþ we wor
shipē cr̃e onely for þis lif: as
þe postil seip if we i þis lif
onely hopen i þe lord: we ben
more wretched þan alle mē
forsoþe lest we woldē lone go
ld: cr̃e tanȳte us to despise ȳft
is proferid to us lest we shul
den drede hūgir: he hi s̃lf fast
ide fourti daies lest we shu
ldē drede nakidnesse: out tak
en oo coote he forbode his dis
ciplis to hane an oþ lest we

shulde drede tribulaciōs: he
suffride alle yingis lest we
shulde drede dep: also hi self
suffride it: & whāne he tanz
te us alle pese yingis: not on
eli bi word: but also bi enstā
ple he wente before: p̄fore
brēne pis swetly i oure her
tis: pe fier of pe hooli goost
make pis to brēne i us: pat
we sue his stēpis: lest we de
sire to dwelle stille i pis world
& lest we perishe w̄ pis world:
alas hon myche wrecchis be
we: if we wolē not bilene
pis: & if we azendepē not ou
re soule fro pe loue of pis w
orld: while we moū not hol
de pese en lastigly: and we
be sikin to lese hē: what shū
len we do: it is to weile to us:
if we leseu pe kyngdom of go
d: & ludeynly it be leid to us:
a ze lonēs of pe world: go ze
azens pe housebonde: pat is
pe domes mā: & come ze to hi:
whō ze woldē not se: for ze ha
pnt bihynde his heestis: for
ze shulē se pe ilke woundis:
yt he suffride for zou in his
bodi: what shulē we sey p̄ane
weylynge & sorowpyngē: & what
for oure mytis shulē we auz
were to hi: pe while we her
en ofte & dispise yf: pat pe pro

phet seip: what shal y zelde
to pe lord: for alle yingis yt he
hazouen to me: y shal take
pe coupe of helpe: & y shal yu
depe pe name of pe lord
Holde we stide fastly: yf
pe hope of goode ying
is is not put in pis
world: pouz it seme to be wa
loly hope: whiche is turned i
to bittirnesse: & pe world it
self birlly abittir druplyng
to his lonēs: & treupe hi self
yt is god spekyng to hē seipn
ge yus: where is pat ying
pat ze lonede: where is pat
ying yt ze heldē for greet: a
my broper wher oure fleis
his den o of yre yt pei treble
not to gidre: oz also oure witt
is hard as ston of adamant:
pat it wefe neishe oz also wa
ke not at so grete wordis of
god: whi seyn we not whi pe
prophet: who shal zine watir
to oure hed: & to oure izen a
welle of teeris: yt we bide
pe nyzt & day pe woundis son
lis of oure puple: pe izen of
hē faile i weylge: pe whiche
biholdē not onely pe dedis of
bodies: but also of soulis of
ēste mē: what mozenyng is
more conuenable: what weil
pyng may be foundū more certe

yn: yam whane eche mā mor
ney of pe soule lost. & so he for
owey w^t pe postil pat seide
who is maad lyk: & y am not
maad lyk also: who is stānd
vīd: & y am not brent: & est
i an o^r place hangge cōpalli
on to lone of neyboris he seip
on vis wise: y desiride to be
departid fro c^t for my briper
en. **T**herne we i so gret apoc
tel of c^t to brene wip so gret
charite of god: pe while he
wiste y^t he sparide not to his
ouli sone but zaf hi for us
alle: he seip: for us alle: y^t fo
re no lewde: ne clerik: no
ne halowide v^gyues: ne wi
deris owen to dispise pe hel
pe of her owne soulis: pe w
hile it is open knowen pat
pe pris of so gret blod is sh
ed for us: y^t fore alle we pat
be left on erpe knowe we
oure synes: lest we perishe
wip vnpitouse mē: pe while
we plesen not soone hi bi v
orpi satisfacciōn: how swet
li pleside pe prophet his wr
appe y^t seide: y knewe my
syne: & y hidde not my vur
ytwisnesse: y seide y shal
telle fory azens me my vur
ytwisnesse to pe lord: and lo
what sūede astir: And pon

hast forzonen pe vupite of my
herte: god is en redi to forzūe
oure synes: if we wolē not
tarie to turne agen to hi: for if
we schulle tarie: drede we lest
he brige yn on us his wrappe:
for soperli he bifore ordeynede
sūme to tourmēt: & soperli to
sūme he zaf gret benefice: but
nepeles not vnrztfulli he
ordeynede vis: but i his hi
doom: for whi cayn dide fully
mansleyng: & iob woundid is
maad goddis frend: & able
abel ynocent was slayn of
his broy: nepeles ney iob su
ffride lengre tourmēt: ney
he zaf place to auange to for
zūe: ney he forlook pouil vnf
fetid: who he made strong
bi his grace: ney he velleyn
ede indas doynge penaūce:
ney he forlook petre wepy
nge: and so pe pitous & mīaf
ul lord bi his hi doom: depa
tū vesselis of mīa: a if we
perseyne wreathid indas iū
tyme aparfit vessel brougt
fulli i to dāpnaciōn: he myzte
not bere vtn of pe hooli gost:
whom a noon as he hadde
taken: he barste: & so he al
brokū: was profitable to no
yng: dredige vis be we cōū
tid to god: while tyme is: for

ye prophet seip / seke ze ye lord
while tyme is / & be ze maad
lad: seke ze his face alwey
for tyme is pat we be maad
dene & if we be brokū i to
ony syne: we han al myzti for
urine & aasti mā / bilene we
for he is myzti to restore yung
eg y^t be lost: ye whiche ma
de of nougt alle yese yungis
hole / for he seip hi self: ze be
i my hond: as ye dey of a po
tte i his hond / yfere mek we
us vnder ye hond of al myzti
god: y^t he enhaunce us i tyme
of visityng at ye dom / yenke
we us to stode alwey i ye list
of god: & knowe we what
we be / knowe we y^t we be
aiche & erpe: while ye pphet
seip azens us on yis maie /
what art y^r prond erpe and
aiche / y^t if we knowe not us
self: veyuly we wolle enhaun
ce oure hedis / lip god wipsto
dy pronde me: & zney grace
to meke me / be ze meke me
confortid seip ye lord zoure
god / be ze confortid y^t be of li
til spirit / be ze confortid & ny
le ze drede now / lo zoure god
shal zelde dom: he shal come
& make zou saaf / ye lord is
myz: be ze no yung careful: y^t
ye vnablefulhed of ye world
fere zou not / for if alle holi

me haddē dred yis worldli
vnablefulhed: yei shulde not
haue had enlastige blissfulhed
if we shert passyngē blissful
hed of yis world is loned here:
ye enlastige blissfulhed is not
foudu aftar / soyl if enlastige
blissfulhed is sougt ye whiche
is not foudu here: go we to
enlastige blissfulhed: where
we han citree & oure fadir &
modir / suffice we most pacientli
alle yungis of yis world for
chris name **T**hy pie what is it
y^t is suffrid of us: azens y^t y^t
is biht to us / ye possle seip
ye suffrigis of yis tyme beu
not enen worpi to ye ioye y^t
is comye y^t shal be shewid i
us / yfere noon oppressyng fere
us: ne ouy wrecchidnesse bre
ke oure trust of ye lord / for ye
lord is myz: oure shepherde
is aboute us: what shulē we
drede / & if we dredē: criē we
to oure sheperde: y^t he here
us / criē we i sorowige of herte
seiyng yis / y haue errid as
a shep y^t hay peristid: lord
azen seke y^r seruant / criē we
& sey: lord delyue my soule fro
swerd: & my herte: fro ye pow
er of ye honnd / stane me fro
ye lions moun / criē we & sey
fleyng away hay peristid
fro me: & noon is y^t azeseky

my sonle. I shal biholde to ye
left half: lo a wolf as ye den
el he roziþ. as a lion he gnaft
iþ. lo a wolf as an hound ber
kep azens me. lord þu criede to
mee. þu seide. þu art my hope.
my porcion is i þe lond of mo
lynþge. delyue þu me fro þe
hondis of my enemyes. & of
he þu þu me where oure
good sheperde þu hay put his
luf for his sheep. if we are
to hi. shal suffre us to erre le
ngre: or to be drawe of wyl
de & vresonable beestis & to
be wastid. god forbode it but
vapir þe mynti & myne sheep
pleft: he wete to seke o she
ep þu was lost. neþ for he he
rde þe sheep cryge. þu fore he
wete: but bifoze it criede he
wete. for þe gospel seip. myn
ti & myne sheep lef: he wete
to seke oo sheep þat hadde
perishid. þe whiche sheep
whane he hadde foundi and
was maad wep & feynt:
he puttide it up on his shul
dris & brougte it azen to þe
folk. þe sheperde vouchide
saaf to bige it azen on his
shuldris: & bi his myn to a
zendep it fro errour. sove
li for as myche þu þe lord hay
brougt azen to þe flok þis

sheep þus put on his ordue
shuldris: hon many ranshy
ngis be to be don to his myn
þu so muche melide hi self &
howide don to his us. he berip
us & reperailey us. he gon
ney & kepip us. we þien gre
ti þe good lord. sonerust &
best sheperde. þu þe sheep
perishe not. stille þu þe office
of þe moost soueryn sheperde.
þu þe lion þat ranshyde
þe sheep of þi flok. þe lion
be slayn & þe sheep be dely
ued fro his chekis. for þu
art þe sheperde of alle she
ep & oure kig. mynti to trede
sathanas vnder oure feet &
now lord oure sheperde &
oure kyng so many sheep be
ranshyd ech day of þi flok:
& whi art þu so muche stille.
answere whi art þu stille. lo
þi sheep be ranshyd bi diuise
castigis adon: & þu enemyes
þat haten þee. reisen her hed
azens þee & þu art stille. o lord
god whi art þu so longe stille.
In þe se þingis þe lord
criey bi þe whet & seip
þu was stille: but þu
shal not en be stille. my hond
doþ doom. þu fore þu lord ihu
oure sheperde & oure kig:
take þi armies & go forþ þat

you fete agens pe lion omre
adunarie / whiche anpassy se
lige to denoure us / lord be p
to us a toure of strengthe fro
pe face of pe enemy / we are
p^r p^r delivie us / for pe world
is sett i wickidnesse / so puelles
were grete / & loines of pe w
eld perisshen / pei blasfeme
pei were woode & pei gruc
chen agens pee / & not oueli
pei puen not pi uia / but also
pei repne pi doom / who wo
rdnyliche pings i he / but
pe auctor of puel / pe proud
angel lost / & conentige to lese
alle me / lord god delivie us fro
al puel / & be omre part wip
ech good / we be delivied fro
ech puel / whane we be depa
rtid fro pe denel & hise angels
is / forsope pei be hise angels
pat don his will / no part be
to us wipliche pat don pe de
nelis will / but wip hi p^r seide
if ouy ma shal do pe will of
my fadir / he is my brop / sist
ir & modir / forly we be agen
bount wip p^ris of hi / fle we
pe felonship of puel me / seke
we goode p^ris / cleue we to
pe moost sonen good / serue
we to hi / do we his wille / p^r
also we be pe angels of god
of whiche angels pe pphet

pe

sey / blesse ze to pe lord / alle his
angels his mynistres pat do
his will / for pe will of omre
fadir is as pe gospel say / pat
not oon of hise litle perisshet / &
pat we perisshet not / & be drawu
ont of pe ryt wei / do we a
wey pe werkis of derknesse
& be we clopid wip sinnes of
lyt / & pe myst of nyzt ycast
ont / & pe rootis of derknesse
pdryni away / pe bein of v^r
lyt shyne i omre hertis / in
pe nyzt do we not pe werkis
of nyzt / pat is / werkis of sy
ne / but do we werkis of day
pat is v^rnes / for we be clopid
goddis sonnes / ney omre witt
were slowe bi likig of sleep
ney bi veyn fantasies enclose
omre sonlis / ney reste borwe
don pe ilke bodies pat ben
yprist adon i deep sloupe / bi
heete of pe beddis / but i wa
kige / pynge / fastige / & seynge
salmed / fute we agens pe de
nel omre adunarie / & fele we
greet lyt held yn to omre her
tis / & i pe nyzt do we perfectly
pe werkis of god / for what
ping owen we to do i pe derk
nyzt of pis world / but to dryue
away pe denel / & brige yn
st / what owen we to do in
blyndenesse of pis nyzt / but

to luyte make caruf. ye caruf
maker: & to lue ye delyuer. w
hat owen we to do i ye myt:
but to luyte out of onre hertis
ye denelid derkenellid. p^r is sy
ne. & to drawe out bi ye roote
p^rde & brige yn mekenesse. w
hat owen we to do i myt: but to
caste out fro us ye puce of alle
vices: & to resseyne ye welle
of alle goodis. moost dere bro
per resseyne we hi: p^r we mou
be resseyned of hi: & se we w
at goodis we han maad redi
of hi: pat clepy us ech day: &
resseyne we his lizt 3ok. & his
softe birpen p^r releuey ye bir
pen of onre synes. put we a
wey ye werkis of derkenellid.
& be we clopid w^t armes of
lizt. forsoye what is it to putte
away werkis of derkenellid:
but to forsake p^ris of ye deu
el. p^r is p^rde & hie angels. and
what is it us to be clopid w^t
armes of lizt: but to bilene
i to god ye fadir al myt. ye
whiche liztney ech ma comye
i to vis world. & p^r seide also.
While ze han lizt. bilene ze i to
lizt: p^r ze be ye sones of lizt.
first neyces moost loned brop.
if p^r wilt distulle wel & wisely.
deme we & seke we who is ye
denel. or what pig he is. **C**lope

li ye denel is an angel de partid
fro god bi p^rde. whiche stood u
ot i tvenye. & he is a techer. &
fadir of lesyng: for lesig was
first foundi of hi. as ye moost
sorfast onre lord ihu est speker
i ye gospel of ion. for he is hed
& ende of lesyng. he disseyne
of hi sul: haster to disseyne us
also. he is maad aduicarie of
makinde. fider of dey. ordern
our of p^rde. roote of malice. he
ed of greet trespassis. puce of
alle vices. allg entiser of foule
lustis. p^rfore whane he bihelde
ye ilke firste ma maad of god.
pat is adam ye fadir of us
alle. as p^r maist ofte vudir stode
bifore: & he say ye ilke ma ma
ad of slym of erve to goddis
ymage. ourned w^t chaste.
maad fair w^t tēperance. cup
allid w^t charite. cloped w^t
vndedlynelle. he enemy & en
nyons. p^r an erpeli ma hadde
take so myche blisfulhed. pat
he while he was an angel is
knowi to hane lost bi p^rde. an
oon ye gredi maqnellere not
w^t stōdinge p^r it he hadde en
nye to onre fadir. & robbide us
& onre fadir & modir. also of
so greet goodis. & on p^r lillide
us. for whi & i ye first front
ye denel robbide us of many

goodis. pat is to write chastite
continēce. patience. myldenesse.
charite. & vnedlynnesse. & so he
left vs nakid & wretched. & iop
er pt we be wlapid i his clopid.
& be bondū to his lordshyp. &
of pat bond. he bonde to hi self
al oure genaciō. he robbide
us of chastite. & sirde us wip
vychastite. he robbide us of te
mperance. & made us vntēpe
rant. he robbide us of charite.
& clopide us w^t malice. he rob
bide us of vnedlynnesse. And
birlide dep to us. also he wlap
pide us & oure aftir comeris
i yese foulest & moost stynky
nge clopid. & left us half qu
yk. & for ye moost cruel ene
my hap don so wretchedly abo
ute us. zhe for he hap don so.
lo my moost dere worpe brop
lo. forsake we yis harmful
heritage. **W**e beu maad fa
dirles & modirles. bifoze pat
ye wrouge afere of so muche
worst heritage come. forsake
we alle yinges pt be hise. & so
if ouy wole dispise to forsake
yis heritage. i whiche ye deu
elis clopid be. pt is pope and
hise aūgels. whāne ye douet
mā shal come as ye gospel spe
kij. he beyuge dettour shal
be take to ye wroug afere.

forsope ye wroug afere shal clo
se ye dettour i to pson. sofly p
sey to jou seiy ye lord. y^t shalt
not go yenes. til y^t zelde ye last
ferpung. treuly goddis scripture
takey i to kepig to god al man
kynde. as pore & fadirles & mo
dirles. & ye scripture seiyuge y^t
ye pore man is left to pee. y^t
shalt be helper to ye fadirles
& modirles. And ye scripture shē
wyuge his adūsarie ye deucl.
ioynede to yis sentēce. altobrek
ye arm of ye spne & of yuel
willinge. **O**ure lord ihu c^t
be my pitous & māful. pt he
zme lū mā to yis pore & fadir
les & modirles. for he suffry
a fel adūsarie & moost feer. /
now also ye fadirles & modir
les fallij i his cause. wherfore
yis adūsarie hastey to disseyne
hi bi shrewid craftis. lord
ihū c^t be y^t aredi defender to
yis fadirles & modirles. stou
de yon i his cause. whiche com
āndidist to ye sones of me to
deme ryztwisly. Reise yū arm
& to gidre breke ye arm of ye
spner & of ye yuel willid. yon
hast knowe best ye cause of
yis pore & fadirles & modirles
pt is mākinde. for he is endet
tid of fadiris obligaciō. he is
fōndū gilty. & he steyned on

ech side is holdū of pe adūsa
rie noon op' ying is hon help
shal come to us: but of y
confeil & y help is ful needful
lord deme oure canse & defen
de: for you art myzti

H my deve brop. hon
blissful is pe soule y
hay sich a defender

Wherfore now y biseche ech
of us wake: lest i pe day of
doom pe denel knowe his clo
pis anentis hi & bigyne to
be holdū gilty ene: whō crist
wolde to be delyued bi his
grace: ney flate pei puele to
hē self: whiche wollen not
be amēdid aftir grace ressey
ned: & este turnē agen to pe
ilke her fāme lustis: for pe da
y of doom is abiden: pāne shal
pe ilke moost enene inge
come: pe whiche shal not out
take pe persone of ony myzti
ma: whos paleis no bishop
ney abbot ney eerl shal moude
corrupe bi gold & silu: alle sou
lis shulē stonde nyze: pat ech
telle up: y ying pat it hay do
n i bodi: ey good ey puel: for
lope & pe denel adūlarie shal
be redi: & oure professiōis
shulle be reherlid: & he shal
caste azens us i to pe face: wh
at ey ying we han don: And i

what day we syneden & i what
place & what of good werk we
ougteu hane do i pat tyne: &
if we shulle be foundūliche:
pe ilke adūlarie shal ioye ful
ont i pe list of pe moost pito
us inge: cryunge hi self to be
hier pan we: doyngē sich a cau
se anentis ainge: for pāne pe
ilke adūlarie pe denel hay to
sey yus: moost enene inge de
me y yis man to be myn for
syne: whiche wolde not be y
bi grace: he is ym bishpnde: he
is myn bi wrecchidnesse: he
is ym for passiō: myn for en
tisyng: vnobedient to pee: obe
dient to me: of pee he ressey
yde pe stole of vnedlynnesse:
of me he resseynde yis soule
cote i whiche he is cloyd: he
losse pi cloy: he cam hidir w
my cloy: lo what ying vnchal
tite dide anentis hym: what
vntēperānce: what conetite
dide: what wraype dide: what
pde dide wip ope mēbris: he
forsook pee: he made fleyng
to me: y se my listris to folowde
wip hi: what yefore dide he
pat dyspntide w^t pde: y was
wood w^t ire: he tresomride ire
to hi in pe day of ire: he shal
sey yus pāne: moost enene in
ge deme yow: for rixtvisnesse

þ doom is þe making redi of
þi sene deme þi hi to be myn
þ to be dāpned wip me alle
þese þingis þat he brouȝte
hyder þ knowe to be myne
he wolde be myn þ he cōuer
tide my þingis wip me he
shal be pepued ffor who þi
vouchidest saaf to delyue bi
so greet þingis he wolde astir
ward wilfuly bynde hi self
to me alas alas moost dere
broþ wher sich a man shal
moude opene þe moun þi is
fōndū þere sich þi mistly he
be demed wip þe denel se we
what we don se we hou we
shulē be delyued fro hi se
we þ be war lest we hadde
releyued goddis grāce i ve
yn but bi hool herte þ par
fyt seip reuolse we þ dispise
we so harmful heritage of
þe denel lest we dwelle fa
dirles þ modirles þ þoze þe
dredful sentence of seint po
ul þ dredfuly brouȝt forþ be
reherlid i þe myddil of us
whiche make oure hertis þ
also oure bodies to tremble
ffor he seip þus a sacrifice
for synes is not now left
to us wilfuly synnyng. Af
tir we han releyued know
ing of þe trewe sōþly þer
is a dredful abidyng of do
om þ synnyng of fier which

shal waaste adūsaries oup
man makinge voide þe lawe
of moises diep wipouten
mā bitwepne az þre witnes
sis hon muche more gesse þe
hi to disserue worse tūrnē
tis whiche shal defoule god
dis sone þ shal lede þe blood
of testamet defouled i whiche
þe bē halewid þ þi shal do
dispyt to þe spirit of grāce
sōþly we wite who seide
to me vengeance þ y shal
zelde it and eft it is seid for
sōþe þe lord shal deme his
þuple for it is grislich þi
to falle i to þe hondis of lyn
nyng god and alitel astir
it is seid þus and to nyle þe
lese þoure trust þat han gret
rewarding pacience is ne
deful to þou þi þe doynge þe
will of god brise yn þe bihe
est ffor þi is a litil tyme þ
þe þat is to comynge shal
come and he shal not tarye
for to zelde to ech mā astir
his werkis þese wordis han
not flōtū out of me but out
of seynt poull þat seide þus
wher þe seken experieuce of
hi þat spekyn i me þi is cōf
strecche we ont þe ymward
syt þ se we þ seip we to þe
eere of herte to bihōde and

enserche so dreadful ascentee
 of pe postle make we clene pe
 ye of herte the pilke list pat
 we desiren to se: clausse oure
 herte: pat it be clausid fro der
 knesse of synes: w^t his ma
 for he seip: blissful ben men
 of clene herte: for pei schule
 se god/ vnpofitable trauel
 to dey ward be not here to us:
 but trauel profitable to helpe
 bene we while we hau list: lest
 derkenesse catche us/ And eft
 pe postle monestir us ful dilig
 entli seipunge pus/ Peise ze up
 slowe hondis & kneed vnbon
 di: & make ze vutful payis to
 zoure feet/ pat no man haltige
 erve but rapir be heelid/ sue
 ze pees w^t alle me & holynesse:
 wip onte whiche no ma schal
 se god/ biholdinge lest ony m
 an stile to goddis grace/ lest
 ony roote of bitterneesse spryn
 ge vp ward & lette it: & many
 me be defouliid per bi/ & alitel
 astir it is seid/ se ze lest ze for
 sake pe lord spekige to zon
 for if pei pat weren vnbielen
 oful to goddis woord anapide
 not: forsakige hi pat spak
 on eerpe: myche more we pt
 heeren pe lord spekige fro he
 nene to us: & zut turnen aw
 ey/ whos vois monpde pe

eerpe: now sorly he bihetir se
 ipunge pus/ zit onys & y shal m
 one: not onely pe eerpe: but
 also heuene/ sopli pt he seip:
 zit onys: he declarey outirup
 ug of moueable yingis: as
 of maad yingis: pat yo ping
 es perischen pat ben vn moue
 able/ And so we takinge kyng
 dom vn moueable: hang grace
 bi whiche serue we plesynge
 to god wip drede & reuence
 for whi oure god is fier wa
 stinge pat schal waste aduisa
 ries/ go we ny: to hi: bifore
 pt we be wastid of hi/ as yn
 ge hi to brene oure herte &
 oure reynes/ And oft it is se
 id/ ffor p^r god hast pruned us:
 p^r hast staid us bi fier: as
 silu is staid/ sofly moost
 opinty it is playn: for if we
 ben not brent heere of hi:
 trenli we pat ben his aduisa
 ries schule be wastid pere/
 ffor pe postle seip/ forsope
 no ma bigile hi sil: no man
 disseyne hi silf bi veyn war
 dis/ ffor what en yingis a
 man sowip now: pe same
 he schal ripe astir/ speke
 we not of ying i tinge: & of
 ying i herte/ lest we be ind
 as & herodians/ of men i
 perdicion: of me in knowle



ching: of me i fernyng: but
be we of men i mekenesse of
trenpe: þfor wir vrey herte
i plente of fey haste we þt
oure hertis be sprynged fro
pnel cōscience: holde we pe
cōfession of oure hope vnbo
wable: And desire we not on
ely pe bigynnyng of good wer
kis: as it is of custom of su
me me: but also cōtynnyng
to pe ende: and bi so myche
pe moze: þat we seen pe day
of doom neyng: breke we
pe þde of oure fleish for it is
pe fleish þt leseþ pe soule And
brigeþ to al þde: And he þat
sorwey i fleish as pe postle seiy:
also he shal ripe corrupciō
of his fleish: it is pe fleish
þat velleuey pe denel: forso
pe pe denel sorwey i oure flei
sh his sedis: þat is manclep
nge: fornicaciō: conentise:
foul lust: wrappe: chiding:
drunkenesse: þde: pestre: & al
pnel suggestiō: for pe postle
seiy: wrastelyng to gidere
is not to us azens fleish and
blood: but azens spiritis of
pis eir: azens spiritual wit
kidness i heneli þingis: he
seiy pis of pe denel: þat is
an pnel spirit & is not seen:
and he þat worst spirit is

cast don fro heuene wir his
aūgels: of whiche spirit it
is seid i pe apocalips: lo pe
accuser of oure bryen is cast
don: whiche accuside he wyrt
& day: & pei oncamē hi for pe
blood of pe lomb: of whom
pe postle seiy: a pricke of my
fleish: An aūgel of sathanas
is zonn to me: pe whiche buf
fety me: wherfore priēs y
þiede pe lord þt it shulde depa
rte fro me: And he seide to me
my grace is ynou to pee: for
vtn is parfourned i likeness
eft he rehersege seiy: y se an
op lawe i my mebris repug
nyng to pe lawe of my soule
and makynge me ca caritf i
to pe lawe of syne: þat is in
my mebris: eft poul seiy: sor
ly bi my soule y serue to pe la
we of god: but my fleish ser
uey to pe lawe of syne: and
eft he seiy: no þing of damp
naciō is to hem þat ven i
crist. **I**t is pe fleish þat ret
seuey pe denel: & pe denel
hay pe fleish i his power: &
not pe soule: þfore pe postle
seiy a pricke of my fleish is
zonn to me: he seiy not of my
soule: but of my fleish: An
aūgel of sathanas: sorly 10b
was teptid in his fleish of pe

denel: as ye lord seip and power
is zoned to hi in pe catel of iob
and eft god seip to pe denel: y
shal zine hi to pee i to power.
out taken his soule

Ve fleisch conentey azens
pe spirit: soply pe spirit
conentey azens pe fleisch
forsove pese be aduiscaries
azens he self: pat not wylt
ene ptinges ze wille ze do he
pe fleisch is a wrecchid beest:
pat grenep ye soule: as ye po
ste seip: per pat ven i fleisch:
mon not plesse to god: also pe
ilke treupe oure lord ihu crist.
seip of hi self: soply pe spirit
is redy: but ye fleisch is syk
trenti oure fleisch wole ene
be myxt i malice it feyne
it self to be lyk i abstynence:
yt is i fastigis & pieris: & goo
de werkis: yt is oure fleisch y
dreuchy us i to ye dicke: ye
postle seip: ole ze zoure menb
ris pat ven on eerye: pat is
fornication: vncleynesse: ire:
chiding: & op ptingis yt suen
and eft he seip: do ze not care
of ye fleisch i zoure conenting
is: and so sle we oure fleisch
bi abstynence: bi fastigis: wa
kyngis & pieris: lest it brige
to us ye denel bi yuel conenti
sis: soply pe fleisch is zoned to

us as batel of soule: which
fleisch if it be slayn: ledy to
lyf: if it be murshed: it mak
ey redy it self to batel azens
ye soule: soply y pise hi yf man
haue power of his fleisch: ye
while we dreden ye takenesse
of oure fleisch: we dispisen
ye heelye of oure soule: a w
rechid soule what seist y: who
ye fleisch grenep so strongli:
as salomon seip: ye fleisch yt
is corrupt: grenep ye soule
and eft he rehersey ye mony
yt liep: sleep ye soule: wo wo
to ye wrecchid soule: whom
ye fleisch pursuey: oure fleisch
fytte eche day azens ye soule:
& we owen to fytte eche day az
ens ye fleisch: as ye postle co
maundyng: if ze shule lyne af
tir ye fleisch: ze shule die: sop
eli if ze shule sle ye dedis of
ye fleisch bi spirit: ze shulen
lyne: ye fleisch desirey & shew
ey al yuel suggestioun: ye fleisch
conentey al yuel: ye fleisch stirey
venemoune dedis: ye fleisch ter
rey ire: ye fleisch stirey mauf
lepyng: ye fleisch stirey anoy
trie & chiding: ye fleisch bryn
doy in drunkenesse: ye fleisch
beriy al conentise of yis world:
& ye fleisch desirey alle yuelis:
a fleisch cruel beest what hast

þ^r what greuest þou þe soule
pat no þing hadde desired but
to serue god: if she hadde not
ioyned hir self to þee: but þ^r
wretched fleisch not oneli sle
est þi self: but also þou sleepest
þe soule þi dapnacion suffris
not to þee: but 3it þou willst
þi soule to be drenchid in to
helle: þou soule wo to þee þt
hast take þe fleisch contrarie
aȝens þee: whiche neþ it ent
rip: neþ it suffris þee to ent
re i to þe kyngdom of heuene
a wickid fleisch what sekist þ^r
what desired þ^r: þou wilt not
suffeyne tranel: þou vurest
ul wilt not reste to gidere þ^r
stranglest þe soule: þt aȝens
ard þou be lady & she handm
aide: þ^r þie whi greuest þou
þe soule: pat is not greuous
to þee: neþ þou shalt a stape
peyne: þe while she suffris
helle: neþ she shal morwe be
denied wyȝt oute þee i þe day
of doon: whi assentist þ^r not
to oure spirit & soule: as þe
gospel monest þe: seipuge
þus: be þ^r consētinge to þi
adulserie anon: while þou
art wt hi in þe wey: þt is i
þe world: lest i hap he bitake
þee to þe inge: þt is cō: & þe
inge bitake þee to þe mynist^r

pat is þe dēuel to yuel angel
and þe mynist^r sende þee into
þe p^rson: pat is i to helle: þou
shalt not go pēues: til þou zel
de þe laste feryng: þt is þe
leeste syne: what art þ^r and
what 3imest þ^r to nō: but þe
ryng of oure soule: he pat mir
is þe þee: miris þe to þe
do yuel: for þe soule syne not
but bi fleisch: as it is writū
þe soule þt shal do syne: þe
ilke shal ope: in ensaūple
seist: þou may þe soule syne:
sy it is not teen: what mai
it drede: whāne it is not hol
den: þe ilke fleisch syne: pat
greueþ þe soule: and þe soule
oncomen of þe fleisch: consent
to þe fleisch i syne: for þe fleisch
is heedlyng to soule lustis: vn
cessable to glotony: ofte str
yng to lechery: vnshamefast
to fornicacion: it puttith eȝ
day blame vpon blame: syne
in syne: it cessith not to io
yne to gidere worse þinges
to al þe worst: cruel i will
veyn & vniwis: en vedy to
yuel: sekige excusis: and
slowest to good: gwyft to dep
hard to list: to whō þe werk
is of list ben hateful: and þe
werks of derkenesse moost
loned: for it loney to falle:

dispisep to rise / heely is bittir
to it: & perdition swete: eue fal
lynge worde i to yuelis / And
fro worde pyngeis flotinge i to
al y worde / it is vurestful vn
patient i flawme of helle cu
passynge pe soule / castige yu
among hem buridyngeis
of conetise & gredynesse of
vaunte & pde / of ire & vnpa
cience & of oye wickidnessis
it casty don it self i to superfl
uyngeis & unhoueste / draw
ynge it self away fro heueli
pyngeis & delitinge i erpely
pyngeis / it forsalup twenye . it
hastip to drawe vantage and
wordis of lesynge / And what
mo pyngeis zit / as amonge den
ourip wolles & as fier wastip tre
es stre & stubbil: so ys pe vebel
flesch & delicat wastip & breney
pe soule / what leyst pon soule
to yese / what answerist yⁿ to
yese / sche seip yns / y shal sey
to myn asenbier bifor pat y be
delyned of flesch / what shal
y answer to yese / And to wh
at good y wolde fire pe bodi
wip whiche y dwelle / lord y
biseche pee / ye conetynge of
lecherie be not i me: but ye
loue of cleunest chastite dwe
lle i me / be y slow to here yu
el: hastinge to y word: reny

nge to perfourme it / be y besy
i y drede / parfit i y loue / sta
ble i seip: no yng doutynge i
hope: brene y i loue of neyboze
be y not brent wip heete of
hate: ney weye y leen i wane
sse of enye / eue brepe yon in
me pat y penke hooli werk
constreyn me y^t y do it: conse
le me y^t y loue pee / conferme
me y^t y drede pee / kepe yon
me pat y lese not pee / ye foot
of pde entre not ne reste i my
hous: where y dwellynge oye
ep to be / ney conetise of gloto
nye: ney fornicacion: ney
gredynesse: ney enye: ney ire:
ney heynesse: ney veyn glorie
but y aye deep mekenesse of
pee: pat seidist / on whom
shal y reste: but on ye meke
& restful & dredinge my
wordis / zine yⁿ to me deep
mekenesse: bi whom ye hy
nelle of pe prond flesch y^t
strangle me: be bowed / zine
yon mesurid abstynence: bi
whom ye superflin gredynesse
of pe wode pat lesy me
be refreyned / zine yon chas
tite of herte: pat may zelde
me vndefoulid / zine yon
clenesse of spirit: for vncleane
lecherye of flesch drenchy
me / zine yon will to zine
large almeses: bi whiche



ye hard holdinge conetise be for
sake / zine y^r lone of charite . bi
whiche ye brēnyng of eunye
be quēchid / graunte you paciē
nce of suffryng . bi whō ye
crnel beest . ire . oncomē : may
faile / zine y^r hope of enlastige
ioye . bi whō ye bittirnesse of
hēynesse be dwagid / zine y^r
me to glorie i yee wipyne in
soule of good werk : where
veyn glorie be out of me . &
boost come not fory / also zine
y^r to me i alle ymgis to hol
de rytvisnesse / gostli hardy
nesse . & tēperānce . And make
me wip typlenesse to be pri
dent : pat also y lede blissful
lyf clenly / & y^r fle warli yu
el . & pat y may vnderstonde
ye gileful & disceynable felue
sse of ye denel . lest he discey
ne me bi liknesse of good / &
pat y may deme resonably . &
bifore se what good y shal do
And what yuel y shal fle

After yese ymges ma
ke me mylde of good
will . peible . debonere
manerelich wip oute feynyng
to be acordige to alle goode y
ngis / in wakingis . i fastigis
i pieris stidfastly strong / zi
ne y^r also to gete a mesurable
word i myldeuēesse / zine stille

nesse : pat y speke pat ping y^r
biseney / and pat y holde stille
y^r ping . pat it bihoney not
to speke . oz what en ping y^r
shalt vouchē saaf to zine of
fruptis of vtues / zine you to
kepe to pee fey vnwēnyd w
outē ony error . & of fey my
werkis to be worpi . & pat y
defoule not ryt fey bi shre
wid werkis / and pat y denye
not yee i yuel lynyng : whom
y knowleche i wel bileyunge
and pat y offende not yee bi
werkis of iligence : whom y
sue bi strong fey / make me
lynyng i hooli purpos to sue
rytvisnesse . to lone mā and
treupe . & fortake lesyng . to ye
like not oz speke ony fals pig
to drede yee wip oute cēssing
to clepe forto lone yee to kepe
ym hestis . to hōide pees wip
wip alle mē wip oute treche
rie . to clepe distordinge men
to a cord wip oute feynyng . to
offre charite to alle mē vnfey
ned . to stāndre no mā . to sette
me bifore no mā / but to deme
me lowder pan alle mē . to zine
reuerence & honour . not for dr
ede of myzti mē . but for hi y^r
is most hy / to offre obediēce
to eldre men / & charite to pe
eris . to shewe grace of best

lone to zongre men. to suffre
euenly bripen charges. to pro
fite to gidere to alle mē & not
to harme. to noye no mā. to
be adūsarie to no mā. to do
fals chālenge to no mā. to pu
tte hurtung to no mā. to de
me no man. to bachite no m
an. to standre no mā. to be
wrongful to no mā. to take
no mān? liif. to aspie no mā
n? pay. but onely to be vesi
of my silf. neie to zelde puel
for puel. ney to be myndeful
of my wrongis. ney i ony
maie to seke vengeance. but
i al goodnesse to oncome mali
te. to make redi blessing to
ye cursynge. lone ye enemy
as frend. to suffre shrewidnes
se & dispisingis of wrappinge
mē. not to zelde wrongis. lone
to forzite hem. to forzine offen
cions. en to be redi to grante
forzinenesse. not to coneite
oƿe mēn? pingis. ney bi ony
occasion to take hē away. to
zine mīfully my pingis to m
en pat han not. to holde ane
tis me for yee pat azenbonz
tist me. to fille poff ye hūgr
unge. to zine drike to ye yūsty
unge. to gadre to herboze ye he
rbozeles. to hile ye nakid. to
visite ye ake. to seke ye pson

ned. to conforzte ye sorowful. to
hane cōpassiō to ye tourmēt
& to ye mouruyng. to zine nedef
ul pingis to hī pat hay not. to
departe lūfode & cloving wiy
ye nedi. to bichipe ye pore bozn
i ye lond. to nurishe ye homeli
of ye hous. to lone ye pilgrym.
to azenbie ye cantif. to resseyne
ye comelpug. to defende ye mo
dirles & fadirles. to helpe ye
widewe. & releene ye oppsid.
to zine hely to ye distonfortid.
to breke dynseli ye byndyngis
to gidere of vūpitee. oz what
en pingis ye rechingis of vi
hcestis declaren. diligently
to bileue hem. & here to seke
it wiy brēnyng desir to kūne
it prudētly. to haūte it hastily.
to fulfille it desirungly. & ene
to be meke bifoze yee p? y rise
& be not cast don. p? y be reisi
& falle not. pat y go up & not
don. for ye fleish wiy whiche
y dwelle. wole ene lede me
to syne. it wole be a corow
ed wiy me. but it wole not
tranele wiy me. y suffre no
worle enemy. pan ye bodi i
whiche y dwelle. for whi as
Alion he is destrier i myn
hous on ech side. wastunge
& to rendunge me wiy dedly
bitung. pfoze y drawunge a

long grouwngis shal sey in
ofte crynge / y am unblissful
ma: who shal delyue me of
ye bodi of pis dey: ye grace
of god bi whom: bi ihu crist
our lord. **A** ihu good sam
our: pis y wole pon best aze
nber: pis y wole pat hidir
to now hily y priede i biledy
nge: and pis y hertily pie
for wip yi moost pious blo
od y am azenbont: pat y
perishe not wip oute ende
for ye corrupcion of fleish /
come y not i to ye secoude
dey: ney i to ye lond of fozze
ting pis / my vois soue in
ye eeris of yi incy: yt y do
not ye will of ye fleish: &
al my mynde biyenke on
pee & delite i pee / sue pee &
knowleche pee / ffor i azen
bryng me yi incy is wip on
ten ende: & in yi incy y yt
was lost lost i synes lynyde
azen / and y ros azen fro dede
men: for y hast depardid
me fro synes of my zomnge
weyunge age: and y do pena
nce bfore pee: for y hast ke
pt to me tyme of turnyng
to pee: for y byholdyng my
synes am copunct: & w^t ym
pulsyryng y dide penance
bfore pee: now y glad zilde

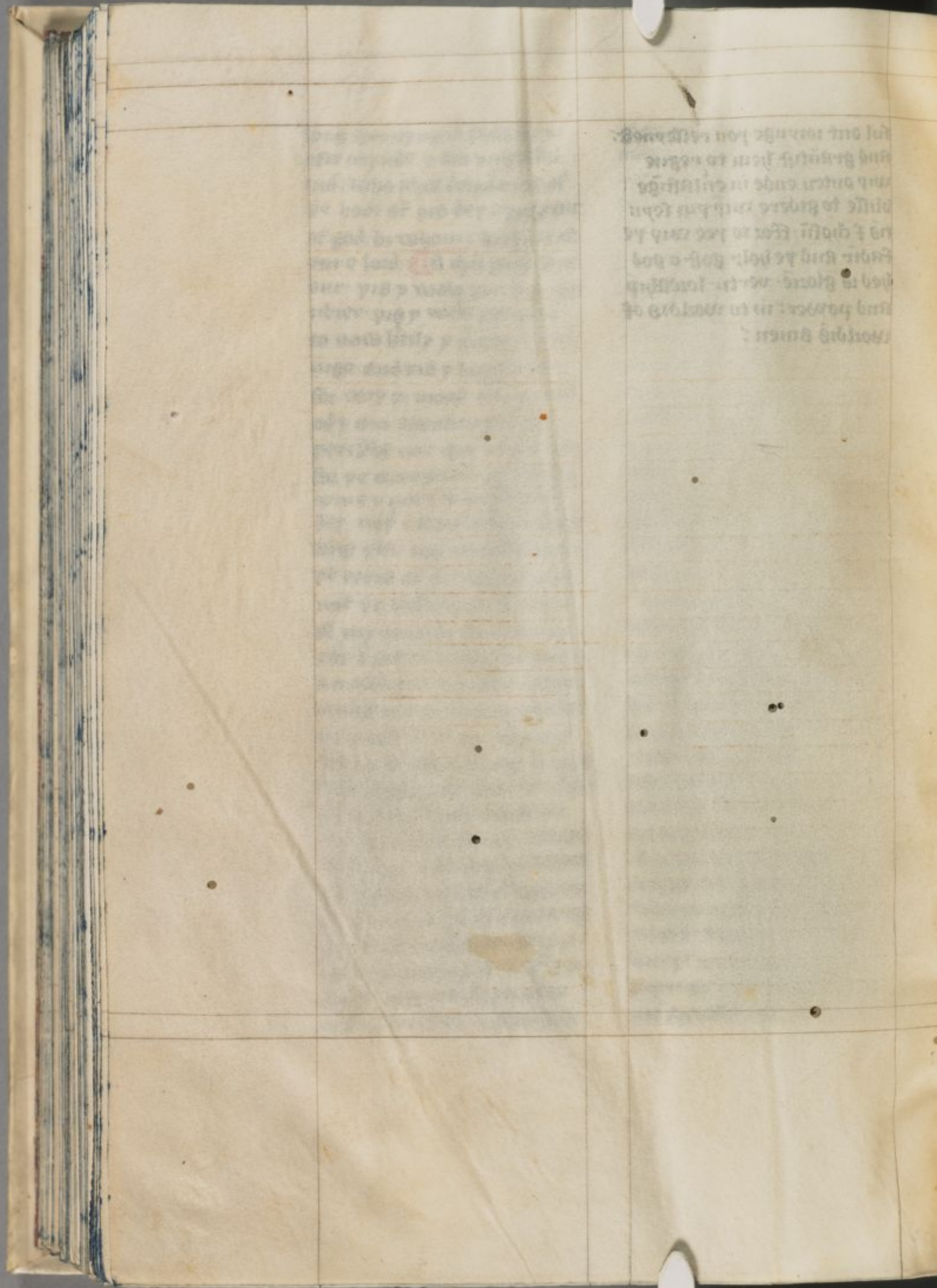
alwey pankyngis to pee wip
oute noubre: for first y^t songtist
me: yt y shulde fynde pee / yⁿ
costreyuedist me: pat y shulde
turne azen to pee / y^t biheldist
me as a meke fadir: pat y sh
ulde be troublid for my synes
y^t wrontist: yt y shulde kno
wleche: and y^t hast zom to
me reyn of grace: pat pon
woldist knowleche me / lord
putte y^t my teeris i yi syt:
& myn hert pier fully come
to pee i to heneue: y pie come
pon & helpe: & resseyue my
sif bitaken to pee i yin hon
dis / you shal delyue me fro
ye mouny of ye feers dragon
& fro ye hond of moost cruel
helle: whane y^t shalt ressey
ue: & shalt take away fro ye
myddil ye shadowe of dey
zhe y^t shalt lede me fozp in
to ye paype of lyst: & in to ye
moost deer centre of me lyny
nge: sett me i most sikir fool
dis of yi flockis / for pon art
a good shepherde: yt azensek
ist & azenbryngist lost yngis
defendist & lanest yngis fo
ndu / murrishist & heelist like
yngis: and you art iustful
lord: yt confoundist not men
hopynge i pee: forsakist not
me azensekynge p^{oe} but in

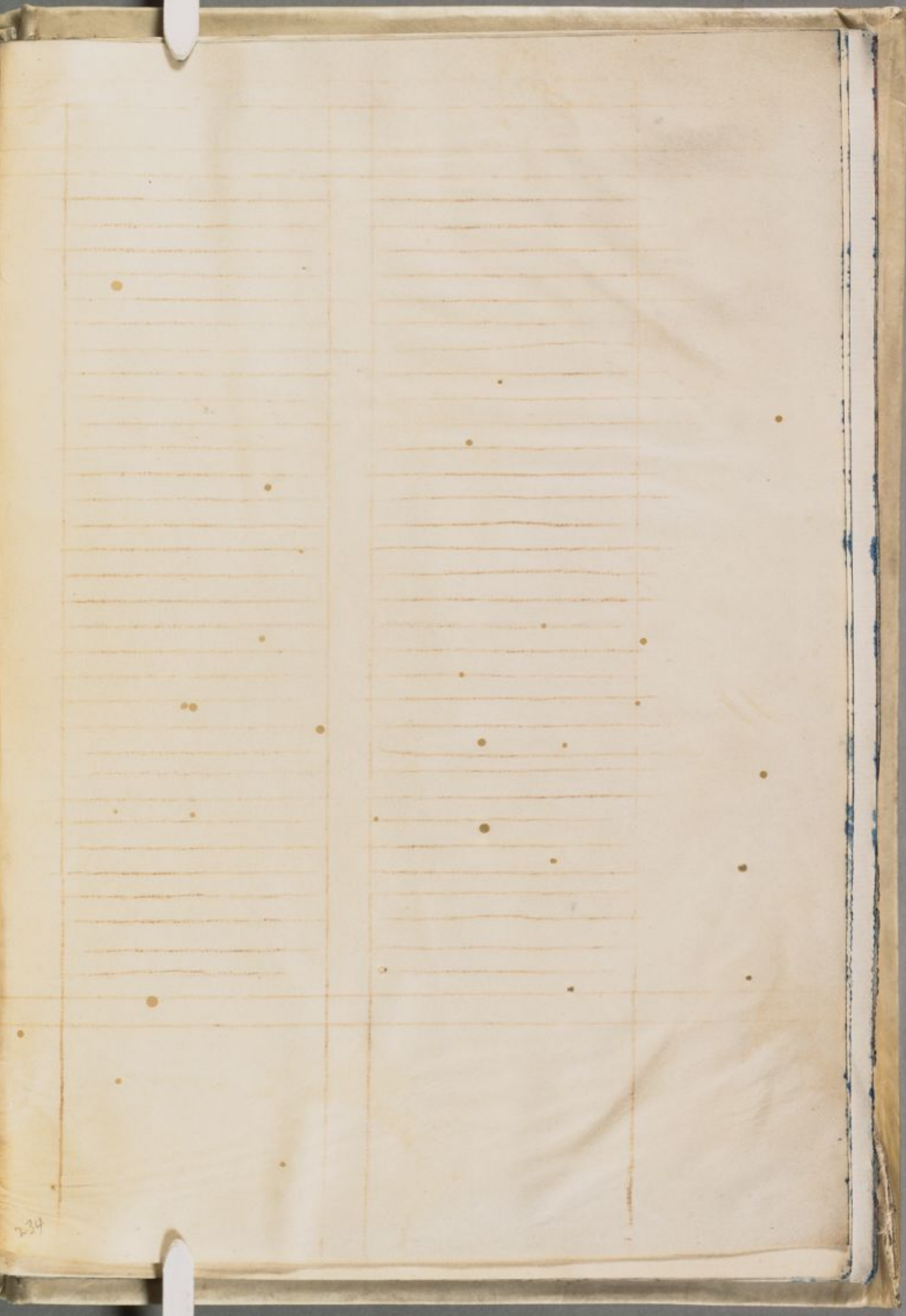
ful out ioyuge þou restyrest:
And grauntist hem to regne
wip outen ende in enlastige
blisse to gidere wip þin seyn
tis & chosin ffor to see wip þe
fadir And þe holy gost o god
hed is glorie vertu lordship
And powder: in to worldis of
worldis Amen:

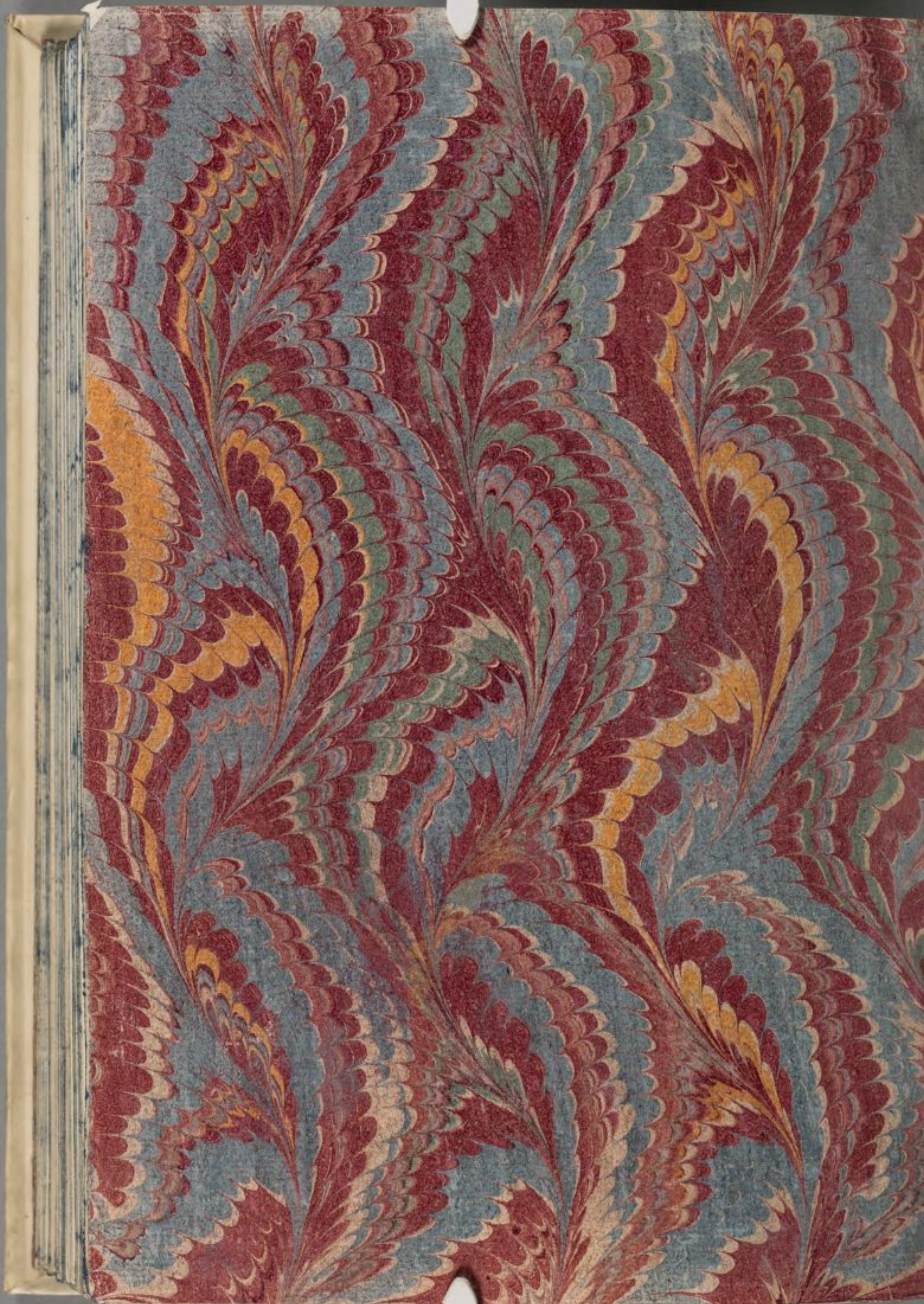


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